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THE
CHRISTIAN ADVOCATE.

Being a continuation of the Presbyterian Magazine.

CONDUCTED BY

ASHBEL GREEN, D.D.

VOL. I.

FOR THE YEAR 1823.

— By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Cor. iv. 2.

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INTRODUCTION.

Two years have elapsed, since the commencement of the Presbyterian Magazine. Its patronage has not been very extensive; and yet it has, perhaps, been greater than it was reasonable to expect, for a miscellany whose contents were to be furnished almost wholly by the voluntary and gratuitous contributions of busy men, burdened already with professional and laborious occupations. The patronage, in a word, has been such, as to inspire a pretty confident hope, that if a competent editor could be engaged to devote to its improvement and support the greater part of his time and efforts, it might become widely useful as a vehicle of religious instruction and intelligence, and might not only afford a pecuniary indemnification for the labour and expense of its publication, but add eventually a handsome sum to the charities of the church in which its circulation must principally be expected. Under the influence of this hope its conductors, after some delay and discouragement, have succeeded in engaging an Editor, to whom they can yield their entire confidence; and to whom they have committed the whole concern of providing and deciding on the various articles of which the publication shall consist.

It has been thought advisable to change the name of this miscellany—Not because it is intended materially to change its character; but principally to prevent an injurious misapprehension, which, to a certain extent, there is reason to believe has actually taken place. We usually form some judgment of a publication from its title; and indeed it is for this very purpose that a title is given. Now, on hearing of a *Presbyterian* magazine, some, it appears, have set it down at once as a sectarian work; of which the main and ultimate design would be to diffuse and defend the doctrines and opinions which are *peculiar* to Presbyterians; and on this account they have resolved to give it no encouragement. That such an estimate and resolution have proceeded from an utter misconception, for which nothing in the magazine, except its title, has ever furnished any ground, is known

to all who have made themselves acquainted with its contents: nor was it by any means intended, by those who adopted the title, that it should ever receive such a construction.

This miscellany has indeed been employed, and it is intended that it shall always be employed, to vindicate and explain, in a seasonable, temperate and candid manner, the Presbyterian system, both as to doctrine and church government. Fairness to all concerned requires this distinct avowal. It is, nevertheless, equally true, that more than nine-tenths of its pages ever have been, and it is designed that they ever shall be occupied, with discussions, information and intelligence, in no respect sectarian; but in which *all who hold the great doctrines of the Protestant reformation* may, alike, find their favourite sentiments supported, and their minds interested and gratified. It is regarded as a happy and honourable distinction of the Presbyterian system, that it does not unchurch other communions. The Presbyterian Church, while she maintains with decision and firmness what she considers as “the faith once delivered to the saints,” and gives an unequivocal preference to that form of government and discipline which she adopts as the most scriptural, holds, notwithstanding, no *exclusive* sentiments, in regard to other orthodox Protestant churches; but can cherish toward them all a true and sisterly affection. She, in short, never doubts or abates her claim to be *a* church, and never speaks of herself, in the language of exclusion, as *the* church. Accordingly we find that, in laying down the preliminary principles of a form of government, the framers of that form for “the Presbyterian Church in the United States,” after some previous explanation of their views, say in the fifth section—“That while under the conviction of the above principles, they think it necessary to make effectual provision that all who are admitted as teachers be sound in the faith, they also believe that there are truths and forms, with respect to which men of good characters and principles may differ. And in all these, they think it the duty, both of private Christians and societies, to exercise mutual forbearance toward each other.” With a view, then, to prevent a misapprehension, unfavourable to the extensive circulation of this publication, and also to make it known by an appellation more truly indicative of its design than that which it has hitherto borne, it has been determined that its title shall hereafter be, THE CHRISTIAN ADVOCATE—

a title which, while it is significative, is not known to have been, till now, appropriated.

“Names are things,” was a maxim of a shrewd observer of popular opinions and popular publications. Yet the reasons for changing the title of this miscellany should not have been given at so much length, if, in alleging them, it had not been found convenient to state what is intended to be the general scope and true spirit of the work. The change, it is hoped, after the foregoing explanation, will disoblige none of its present patrons, and it may considerably increase their number.

No editor, whatever may be his talents and his industry, can long furnish, in a satisfactory manner, by his unaided efforts, that variety of matter which is necessary in a monthly publication of forty-eight closely printed pages, the greater part of which is to be filled with original composition. The success and permanency of the *Christian Advocate*, therefore, must ultimately depend on the contributions of literary labour, which it shall receive from the friends of evangelical piety and sound learning.

The union of literature with genuine Christianity, at all times important, is peculiarly so at this time, and in this country. The enemies of the truth as it is in Jesus, are using all their endeavours to maintain their cause and extend their influence, by the powerful auxiliaries of erudition and taste; and if the truth be left naked, or appear only in a careless or slovenly garb, it will not be likely to attract the attention and win the hearts of that large and important portion of the community which consists of the young, the cultivated and the aspiring. We know, indeed, that success in inculcating evangelical truth must come from God, and that nothing but his grace will ever change a single human heart. Still we are not to expect miracles—we are only to expect the smiles of Providence, and the influence of Divine grace, in the use of vigorous exertions, and of means naturally adapted to the effects intended to be produced. When the enemies of vital godliness assail it with learning, and wit, and taste, they must be combatted with the legitimate use of the arms which they abuse. In this service the *Christian Advocate* aspires to take a part; sensible, indeed, that it must be an humble part. It aspires to be somewhat instrumental in preventing the evil effects of literature misapplied, in cultivating and diffusing sound biblical criticism, in exposing misrepresen-

tation and sophistry, in clothing the pure doctrines of the gospel in that chaste and attractive dress which may give full effect to their native charms, in endeavouring to cherish the love of learning and a just taste among the younger clergy, and to promote, generally, among orthodox Christians, that tone and aspect of true evangelical piety, which shall demonstrate that it is not hostile but highly favourable to "whatsoever things are true, honest, just, pure, lovely, and of good report." If, under the Divine blessing, it shall be found that these results, to any considerable extent, have been produced by this publication, it will have rendered a service in which all who shall have given it their aid will have reason forever to rejoice.

Account or apologize for it as we may, it is still a fact deeply to be regretted, that in our country literary labour has hitherto received no adequate remuneration. This is the *real* cause that so few books of solid value, of whatever description, have been written and published in the United States: and it is the *acknowledged* cause that periodical publications have so often been deficient in merit and short in duration. As a matter of justice, then, and believing that in this, as in every other concern, equity and true policy are inseparable, it has been determined that for every composition inserted in the Christian Advocate, the author, unless he voluntarily decline it, shall receive a pecuniary compensation, to the full extent as liberal as the avails of the work will permit.

It must be remembered that the Editor will consider himself as possessing the right to make such corrections as he may judge indispensable, in any paper sent for publication, unless expressly prohibited by the writer. At the same time, it will be distinctly understood that nothing will appear which needs to be materially amended, either in language or sentiment. The new casting of careless composition, is a labour which the Editor cannot undertake, and it is not intended that this miscellany shall be a receptacle for crudities.

It is promised that all communications, suitable for this work, shall be thankfully received, and carefully and candidly inspected; but correspondents will recollect, that the decision on what is really suitable, must remain exclusively with the Editor. It is so manifestly his own interest not to reject any thing which, in his best judgment, he believes might properly be admitted, that it can scarcely be imagined that exclusion should ever be

adjudged from improper motives. Doubtless he may err; but an error which is not the offspring of carelessness or prejudice ought to be without offence. Delay in the publication of a paper must often take place, where rejection is not intended. Variety, in every number of a miscellany, must always be consulted in making up its contents.

Those who projected, and who have hitherto conducted this work, have always intended that it should ultimately contribute to the charities of the Presbyterian Church. Such contribution it has already made, in full proportion to the profits which have remained, after defraying the actual expense of paper, printing, and distribution. In future, it is intended that it shall contribute *a definite sum*, proportioned to whatever may be the profits, more or less, of the publication. It is here explicitly stated, that this work shall henceforth be *tithed*, for the aid of Christian charities—every tenth dollar of clear income, shall go into the treasury of the Lord—it shall help to form a fund, to be appropriated annually, by some members of the Presbyterian church, clergy and laity, impartially selected. And if the work shall merit and receive a patronage which shall only approximate that which some such works are now actually receiving, it will, in addition to its main design of promulgating evangelical truth and intelligence, serve the same sacred cause, by very considerably augmenting the funds destined to that object.

The kinds of matter which this publication will contain, it is not thought necessary to specify in detail. The Editor will have constantly before him the best religious miscellanies, which are published both in Europe and the United States, and will endeavour, as far as possible, to model and improve his own work, by all the aids which he can derive from these sources. It is only thought necessary to mention particularly, that an attempt will be made to give a condensed and comprehensive view of religious intelligence; that the readers of the Christian Advocate may know the existing state of Bible societies, missions, and revivals of religion, without being at the expense and trouble, which many cannot afford, of purchasing and reading the numerous publications, to which these interesting and important objects have recently given occasion.

It has certainly been a just cause of regret, and we know that it has, by many, been greatly regretted, that although the Pres-

byterian denomination of Christians is among the most numerous of any in the United States, and certainly not prepared to admit that it imbodyes either less talent or less piety than other communions, yet it has, hitherto, made no combined and continued effort, to establish and maintain a religious periodical publication. It has been seen that such a publication, if ably conducted and widely circulated, would not only be highly reputable to the Presbyterian body, but directly and eminently useful, by seasonably communicating important information, by promoting harmony and combined exertion, by diffusing and increasing theological knowledge, by ministering much to Christian edification, and by helping forward, generally, the plans which have been formed, and the efforts which are now making throughout Protestant Christendom, for evangelizing the world. It has been believed that it was due from the Presbyterian Church to the common cause of Christianity, that she should maintain a publication of this character: and that such a publication the Christian Advocate may, and probably will become, there is no vanity in affirming, if the clergy and laity of the Presbyterian Church will cordially unite, and give it that steady patronage, in intellectual labour and pecuniary encouragement, which they can well and easily afford. That to an union and patronage so desirable there might be no hindrance, but every inducement, it has been determined to conduct the work on the liberal, and we hope unexceptionable plan and principles, which have already been stated.

Deeply sensible, after all, that no human undertaking, however wisely planned or well intended, will ever be successful, unless the Divine blessing rest upon it, the conductors of this miscellany desire, in conclusion, to implore for it fervently, the smiles and benediction of the God of providence and grace: and they earnestly ask the prayers of their fellow Christians, that it may ever be conducted in the manner best calculated to promote the glory of God, the honour of his coequal Son and Spirit, and the salvation of immortal souls.

THE
CHRISTIAN ADVOCATE.

JANUARY, 1823.

Religious Communications

FOR THE CHRISTIAN ADVOCATE.

THE NEW YEAR IMPROVED.

GENESIS, xlvii. 8.

"And Pharaoh said unto Jacob, how old art thou?"

This question of the Egyptian monarch was probably prompted by the striking and venerable appearance of the Hebrew patriarch. But the occurrence of a new year may, with better reason, prompt every individual to put the question to himself; and to follow it up with many other inquiries, which the lapse of time is fitted to suggest.

A birth day and a new year's day have generally been considered, by the reflecting and the pious, as calling them, in a peculiar manner, to serious consideration—to a careful review of the past, and a rational anticipation of the future. These days, indeed, are usually devoted, by the dissipated and thoughtless, to unusual hilarity and festive indulgence. But this is only one, among instances innumerable, in which "the children of this world" and they "who are not of the world," think and act in a manner exactly different. The practical Christian, if he sought only for pleasure, knows that seriousness and joy are so far from being incompatible, that the former often produces the latter—produces it in the highest degree and of the most exquisite kind. Let us then, on our arrival at another way-mark in the journey of human

life, look attentively at the inscription which it bears; consider how much of our pilgrimage is past, and how we have past it; and look forward to the prospect which we have of "entering into the rest which remaineth for the people of God."

"How old art thou?" It is all but certain that these lines will never be read by one who will be able to answer as he did to whom the interrogatory was first addressed—"the days of the years of my pilgrimage are an hundred and thirty years." By a divine appointment the usual boundary of human life is now fixed at "threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off and we fly away." Extreme old age, accompanied as it usually is with enfeebled powers both of body and of mind, is certainly not in itself desirable. Yet when it is awarded by the Author and Preserver of our being, the aged should submit, not with the jocund levity which we have sometimes witnessed in old men, but say with the pious resignation of the afflicted "man of Uz"—"all the days of my appointed time will I wait till my change come." Serious cheerfulness is, indeed, peculiarly amiable, and worthy of careful cultivation, in those who are far advanced into the vale of life. But nothing surely is more unnatural, and therefore, to a mind rightly disposed, nothing more disgusting, than senile levity and trifling; however it may assume

the guise of fortitude or the semblance of philosophy. Death and eternity are, at all times, the most solemn and interesting objects that can be presented to human contemplation; and when they are near at hand, as they always are to the aged, it is insensibility of the most shocking kind, which alone can enable any one to treat them with real indifference; and if indifference is feigned without being felt, the hypocrisy is still worse than the carelessness which it affects.

Happy, truly, is that old man, whose many days have been past in glorifying God and in doing good to his fellow men; who "has fought the good fight and kept the faith," and therefore may say, in humble and joyful expectation of soon realizing what he anticipates, "henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day." Is this the character of any reader, between threescore and fourscore years of age? Venerated man! thy lot is truly enviable. The recurrence of a new year will be to thee no subject of regret, but of holy rejoicing. It may serve to remind thee that all thy labours, and trials, and conflicts, are fast hastening to a most desirable termination. Perhaps this will be to thee infinitely the happiest year of thy existence hitherto; the year when thou shalt *begin* to live—to live the angelic life; to enter on that better state of being, which is characterized in sacred writ by calling it "life eternal;" to live in the unclouded vision of God and of the Lamb; to live where every infirmity, and pain, and sorrow, and sin, shall be forever excluded; to live where thy attainments in knowledge and holiness shall exceed those of the present state, far more than the acquisitions of the best and wisest man on earth, exceed those of the child whose faculties are only beginning to expand. There shall

"Heaven's eternal year be thine."

In the mean time, and especially at the beginning of a new year, it becomes the aged Christian to reflect on all the way which the Lord hath led him in the wilderness of this world—To reflect with deep humility, on his numerous defects (for numerous defects he will find) in love and obedience to God, and in active engagedness in doing good to mankind; and in view of all his unworthiness and short-comings it will behove him to make a renewed application to the peace-speaking blood of his atoning Redeemer. He ought also to recollect with the liveliest gratitude, the many mercies, temporal and spiritual, which he has received at the hands of his heavenly Father. And having experienced so large a measure of the divine care and kindness, he certainly ought to exercise an humble, confident, and cheerful trust, in the power, grace, and faithfulness of God, to sustain him through the remainder of life, and to bring him at last to the full fruition of Himself in glory.

The duties peculiarly incumbent on an aged Christian, and to the performance of which a new year may well lead him to devote himself afresh, are patience under infirmities; the cultivation of a devout spirit and a heavenly frame of mind; tenderness and condescension to the young—imparting to them salutary counsels with fidelity, freedom, and gentleness; such activity still in doing good, as diminished strength and vigour will permit; and the giving of all the weight of a character which years, experience and influence create, to every endeavour, or plan, or enterprise, which has for its object, the happiness of man and the honour of God.

But, alas! if any reader is approaching the verge of time, yet unreconciled to God through Jesus Christ, and consequently with all the sins of a long life unrepented and unpardoned—what shall be said! We willingly recollect the divine command, "Rebuke not an elder,

but entreat him as a father." Yes—let the aged sinner be entreated, in all the bowels of Christian love and sympathy, to consider, at entering on a new year, the unspeakable fearfulness of his situation. How old art thou? As thy soul liveth, there is but a step between thee and death; and if a speedy flight to the Saviour do not prevent, it will be to thee not merely the death of the body, but the death of the soul—eternal death. Still there is hope—there is hope, if thou wilt not cut thyself off from hope, by continuing a presumptuous reliance on the time to come. Beware of this, as of the path which leads to inevitable perdition. How is the grace of God and the redemption by Christ magnified, by the astonishing fact, that all thy sins may yet be pardoned! How should the consideration of this fact excite thy admiring and adoring gratitude! In the deepest prostration of soul, at the foot of sovereign mercy, humble thyself for all the aggravated guilt of a mis-spent existence. Imploring the aid of omnipotent grace, cast thyself into the arms of that Saviour "whose blood cleanseth from all sin," and by faith rely on him alone for salvation: ask importunately the influence of his Holy Spirit, to renew and sanctify thy soul; consecrate the remnant of thy days, unfeignedly and unreservedly, to the love and service of God thy Saviour, and thou shalt yet find mercy. This year—if this year shall witness so happy a change—will be remembered by thee to the ages of eternity, as the happiest year of thy mortal state: as the year in which the gloomy prospect of endless woe was exchanged, for the hopes and blessedness of the sons of God; for the prospect of "a crown of glory which fadeth not away."

Again—"How old art thou?" Let those who are in the *meridian* of life put the question to themselves; and let it give rise to all the interesting inquiries to which it naturally leads. Let them ask whether their charac-

ter as Christians, and their attainments and usefulness as men—as members of society in all its forms and divisions—are such as their age indicates that it ought to be. Their time for making improvement in knowledge, and in capacity for usefulness, is not indeed terminated as yet, but the period is rapidly approaching its close. They can make but few acquisitions more, unless they are made with diligence and speed. What then are your improvements? Have you made all the progress in knowledge which, at your time of life, you ought to have made? If not, be in haste to make them, mindful that the season of decline is soon to succeed to that of improvement. Have you been as useful as you ought to have been—and are you so now—to your family, to your friends, to your neighbours, to your country—in all the departments of religious and civil society? Recollect that it is from persons at your stage of life, that society has a right to expect the most important and the most active services. Are you rendering such services? rendering them as extensively and vigorously as your powers and means will permit? Might you not do more than you are doing, or have ever done? Are there not some who are doing more than you?—some who have no greater facilities of doing it than you possess? May you not, if spared through the year on which you are entering, do more good than in any past year of your life? If you *may*, resolve that, with God's help, you *will*. Above all, have you paid due attention to the "one thing needful?" Have you made sure of "that good part which shall not be taken away from you." If you have, endeavour this year "to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" more than in any former year. In the midst of the business and cares of life, keep in mind that "ye know not when your Lord will come, whether at midnight, or at cock-crowing, or

in the morning, lest coming suddenly he find you sleeping"—find you in circumstances in which he will take you by surprise. Recollect, that health, and vigour, and talents, and esteem, and usefulness, and important undertakings and engagements, afford no security against the arrest of the king of terrors. Therefore regard the command of the Master—"What I say unto you, I say unto all—watch."

But has this page met the eye of any who have reached the age of thirty, forty, or fifty years; who, amidst all their cares, have never as yet taken "an effectual care of the soul?" A new year may well be an alarming occurrence to all of this description. It should admonish them to recollect themselves seriously. Think whether you have not heretofore flattered yourselves—perhaps seriously resolved—that before the age which you have actually reached, your spiritual state should be better than you now find it: that your peace should be made with God, and you be living in a state of preparation for a better world. And what reason have you to believe, that the causes which have produced procrastination till the present time, will not produce it to the end of life?—that, just as heretofore, year after year will not steal away, till eternity, with all its infinitely interesting realities, shall press upon you, without the possibility of your making any suitable preparation for it? Such has been the unhappy experience of thousands, and tens of thousands; and what reason can you assign that it shall not be yours? Believe it, men do not ordinarily grow more thoughtful about their eternal state, as they advance in age. They usually become more stupid, hard, and careless: conscience becomes less sensible, the habits of sin become more inveterate, the spirit of grace is grieved, and the danger of losing the soul is awfully enhanced. Your best, and your only rational

hope, of escaping this fearful issue, is to begin the great work of preparation for eternity, without a moment's delay. "Behold, now is the accepted time; behold, now is the day of salvation. To-day, if ye will hear his voice, harden not your hearts." Let this new year be to you the beginning of a new life, lest you find yourselves at last among the wretched multitude, who will exclaim—"The harvest is past, the summer is ended, and we are not saved!"

Once more—How old art thou? Are you yet in the morning of life? Still, the question is as proper for you as for those of any other age. The young, indeed, are usually the most easily impressed, and the most likely to receive lasting benefit from serious thought and good resolutions. Youth, too, is the seed-time of human life. As they sow then, they will be likely to reap through the remainder of their days, and perhaps in all the endless duration which will follow, when time shall be lost in eternity. Let the youthful reader, then, at the beginning of this new year, look back through that which has just closed, and through all the years which he has numbered—How has your time been past? Has the whole been profitably employed? Has not a considerable portion of it been wasted, or worse than wasted? What errors, or vices, or follies, or imprudencies, do you observe? Have you made as much mental improvement, and in all respects as much preparation for future usefulness, as you might and ought to have made? Examine whether you have not begun to form—perhaps have already formed—some injurious habits, which it will be of the last importance immediately to correct. Let not, however, any observation of wasted time, of lost opportunities, of contracted vice, or of comparative inferiority to others, sink you into despondence. At no age ought this effect to be produced

by a review of life, the consciousness of guilt, or the pressure of misfortune. But to yield to dejection or discouragement in youth, is doubly unwise and criminal. The perception of error, and a sense of criminality, ought ever to be followed by immediate repentance and reformation, and by vigorous exertions to retrieve every loss, by increased diligence and exemplary virtue. But to waste a part of life in vice and indolence, and to resign the rest to despair and inaction, is equally unworthy of the spirit of a man and the temper of a Christian. While the period for improvement lasts—and it ought to last till the faculties sensibly fail—it is scarcely credible what may be achieved, by unabating activity and steady industry.

But youth, perhaps, are oftener in danger of overweening vanity, than of heartless despondence. Does any young reader think that his attainments are great for his age? Suppose them to be so in comparison with many: yet his reading cannot be extensive, if he needs to be informed of some who, at his age, were probably qualified to be his teachers, for ten years to come. The most, at any rate, by consulting their own observation, scanty as it must be, will be able to refer to persons of their own years, whom they must reckon as decidedly their superiors. While this should serve to suppress vanity, it should also stimulate to exertion. From vigorous, and constant, and well directed exertion, a youth can hardly expect too much.

The effect, equally of retrospection and of anticipation, ought to be, the deep impression on the minds of the young of the value of time; of the importance of forming good habits, and of avoiding those which are bad; of the pernicious influence of indolence, and of companions who are vicious, dissolute, or idle; of the unspeakable benefit to be derived from associating

with the wise and virtuous; of the necessity of regarding every thing that will affect their character, or that will hinder or help them in running the career of life with reputation, influence, and benefit to mankind. He who oftenest calls himself to account on all these points, he who does it not only every year, but every day, will be the fairest candidate for honourable distinction and successful enterprise.

But the great and indispensable possession for the young, as well as for the old and middle aged, is “pure and undefiled religion.” How old art thou? Is the answer—“only ten years?” Be it so—at this age we have seen some unquestionable and most amiable examples of Christian piety. Are you such an example? If you are, you will hesitate to commend yourself, by an affirmative answer. Let us then put the question thus—Do you indulge an humble hope, that by a divine and renewing influence, you have passed from a state of nature to a state of grace? If, on good grounds, you indulge such a hope, you can never exceed in your gratitude to God, for his goodness to you. Yet, “be not high minded, but fear.” True humility will be one of the best tests, as well as the greatest ornament, of your Christian character. Endeavour in all things to adorn the gospel, that you may recommend a life of genuine religion to your relatives and your young companions.

But alas! how many children and youth, from ten to twenty-five years of age, and of those too who have enjoyed the inestimable blessings of pious parental instruction and example, and the faithful preaching of the gospel—how many of these are there, who have never yet laid seriously to heart the things that belong to their everlasting peace. Devoted to vanity and pleasure, or immersed in business, or engrossed with study, or fired with

worldly ambition, they are utterly careless of their souls; or, at best, they content themselves with a formal and educational respect to Christian ordinances and institutions. It is not in the power of language to describe the folly and the danger of yielding to the temptations by which this heedless throng are hurried, as by a mighty stream, toward the abyss of final ruin. Many of them will listen to no serious admonition—Those who do, generally soothe their consciences by persuading themselves that they are only deferring a serious attention to eternal concerns to a more convenient season. Dear deluded youth, that season will, in all probability, never come. All experience is hostile to your calculations. Those who have made the most accurate observations on this subject have said, that a majority—probably a large majority—of all that are ever pious, have become so between the ages of fifteen and thirty. While, therefore, the offers and the hopes of mercy are not withheld from those of any age, you perceive that, in fact, they are by far the most frequently embraced and realized by the young. To youth a special and encouraging promise is made—"They that seek me early shall find me." Will you not avail yourselves of this promise? Will you put yourselves beyond the possibility of pleading it? You will do so, whether you live or die, if the delay for which you plead be continued a little longer. But why would you wish for any delay in this great concern? You utterly misconceive of religion, if you suppose that it will diminish your happiness. True religion will, indeed, change your pleasures, but it will also increase and exalt them. Risk not, then—as by delay you will most fearfully risk—the danger of dying in your sins—of grieving the Spirit of grace, of becoming hardened in impiety, of being even abandoned to vice, and of thus fill-

ing up the measure of your iniquity till wrath come upon you to the uttermost. Rather make this a happy new year—*happy* beyond what language can express—by commencing it with the consecration of all your youthful powers to the God who gave them, and to whom it is equally your duty, your honour, and your happiness, to devote them without reserve. . . . MONITOR.

FOR THE CHRISTIAN ADVOCATE.

THOUGHTS ON LAY-PREACHING.

The season in which frequent and extensive revivals of religion occur, is always, to the friend of the Redeemer's kingdom, on many accounts, a peculiarly interesting season. His own soul is commonly refreshed as with marrow and fatness. He rejoices to see his fellow believers equally favoured. He is glad to hail the conquest of new subjects brought under his Master's reign; and he is filled with delight to see new additions made to his Master's glory. Such a season is, to a church, or to a number of churches, analogous to that in which a gracious God lifts up the light of his countenance on an individual believer. It is a period of joy, of sanguine expectation, and sometimes of transport, so great, that, often, the unhallowed mixtures which attend it, are, for the time, in a great measure unobserved; and the unhappy consequences which follow its circumstances and appendages, are little anticipated, and therefore seldom wholly avoided.

Yet it is a fact, that while Christians are bound to rejoice in revivals, to bless God for them, and to use all proper means for promoting them, there are dangers to which the church is, at such a time, peculiarly exposed, and against which her members ought to be most vigilantly on their guard. Among these, there are few either more obvious or more serious, than the tendency of the state of things at such sea-

sons, to beget a disposition to undervalue the stated and ordinary ministrations of the gospel. The minds of Christians are warmed and elated. Young converts are in all the ardour of their first love; and the awakened and convinced are anxious to employ all the means which may promise to be connected with a blessing. Hence there is a tendency, in many cases, to multiply to an unusual, and sometimes to an excessive degree, public meetings; to have some public exercise every evening in the week, besides three or four times on the Sabbath; and to resort to various extraordinary methods of rendering these meetings and exercises externally impressive. There is also a fondness, very natural, and, in itself, not improper, for having instruction and exhortation, as well as prayer and praise, at all these meetings. And as no one pastor has time or strength enough to preach as often as the feelings of many around him will be ready to demand, the transition will be easy and direct to a desire that some of his parishioners should appear from time to time as his substitutes, and take his place in *public speaking* as well as in *prayer*.

All this is very natural; and what is more, within certain limits, very proper. That is to say, when persons of known piety, prudence, good sense, and zeal, in the absence of the pastor, step forward, and conduct the prayers and praises of the assembly; especially when the *elders* and *deacons* take the lead in these laudable services; every friend of piety will give such conduct his cordial approbation. Nay, I consider it as one of the most decisive evidences of a flourishing state of vital godliness in a church, when a considerable number of its members are ready, when called upon, to take the lead in the devotional exercises of a social meeting. Most heartily do I rejoice, that such services to the church, by its lay-mem-

bers, are rendered far more frequently and freely than when I entered the ministry thirty years ago; and the beneficial effects of this improvement are, I think, by no means either few or dubious.

But it is human to err, and to pervert, or carry to extremes, some of the best things. And when the minds of any considerable number of pious people are excited and warmed, as in a season of revival, I suppose it often happens that there is a tendency to permit and encourage some who are not qualified for promoting the edification of their fellow professors, not only to take the lead in prayer, but also to undertake the office of instruction and exhortation. All experience proves, that the public speaking of unauthorized men is liable to become excessive and irregular, and that it is hard to control. When once the door is opened, who will shut it, or at what point will it be shut? More especially when, as is well known, the most vain, arrogant, enthusiastic, and superficial, are of all men most apt to imagine that they are qualified to be public instructors, and most ready to obtrude themselves into the office. In most of the great revivals of religion that I have ever read or heard of, more or less of this irregularity appeared. In the celebrated and truly glorious revivals which occurred, and which prevailed very extensively in this country, under the ministry of *Whitefield*, *Edwards*, the *Tennents*, and other distinguished ministers of Christ, from fifty to seventy years ago, irregularities as to this point were frequently complained of, and evidently, in some cases, injured the cause of religion. They are mentioned with pointed disapprobation and regret by the venerable president *Edwards*, in his "*Thoughts*" on the Revival of Religion which existed in his day in *New England*; and I suppose they seldom fail in some degree to arise, whenever a large number of persons in the

same neighbourhood are awakened and brought to the knowledge of the truth. I suppose, too, that the season of their exhibition seldom closes without leaving all judicious and prudent people perfectly convinced that they are mischievous, and to be deplored. But in this, as well as in other important cases, those lessons which are learned by one generation, are generally forgotten before another arises. It seems to be necessary, then, for the churches, every few years, to learn by woful experience, the mischiefs of *lay-preaching*, and *lay-exhorting*, and to be delivered from them only after witnessing for themselves their unhappy effects. In the moral and religious, as well as in the physical world, there are diseases which cannot be arrested by any human remedies, but which must run a certain course, and then gradually disappear.

I propose in this paper, very briefly, to inquire what that LAY-PREACHING IS, which ought to be discountenanced and prohibited by all regular churches; and then point out some of the MISCHIEFS of this irregularity.

I. What is *Lay-preaching*? What is that instruction and exhortation on the part of *laymen* which is inconsistent with gospel order, and which every church which respects the will and ordinances of her Divine Head, and wishes to maintain a respectable character, ought to forbid?

It is evident from scripture, that private Christians are bound to *exhort one another daily, lest they be hardened through the deceitfulness of sin*. In whomsoever they observe any thing contrary to sound doctrine or practice, they are bound, if they have a suitable opportunity, to bear testimony against it. And whenever they find those who need instruction and exhortation, they undoubtedly ought to take occasion, if Providence open a door for the purpose, to address them in a rea-

sonable manner. This, however, it is apprehended, ought to be confined to the *private circle*, and by no means to encroach on that public, authoritative instruction, which ministers of the gospel are commanded to communicate, in the name of their Master.

Again: *Parents and heads of families* are certainly bound frequently to address their children and servants, and all who belong to their households, on the great interests of their souls and eternity. Every family, properly constituted and regulated, is a little church, and the heads of it, are its divinely authorized teachers and governors. Of course, it is incumbent upon them daily to discharge the duties pertaining to these relations. In this respect, as well as in relation to temporal comfort, *he that provideth not for his own, especially for those of his own household, hath denied the faith, and is worse than an infidel*. The head of a family who neglects to instruct and exhort all committed to his care, more particularly on the most important of all subjects, is certainly guilty of criminal negligence. And even if some of his neighbours occasionally drop in, and unite with him and his family, in their daily worship, he ought not to prevent, but rather to encourage it. Whether three or thirty people attend on the proper exercises of domestic worship, their nature, and the duty of engaging in them, remain the same.

Further: *Schoolmasters*, and other teachers of youth, are under the most solemn obligations, frequently to address those committed to their care, on the great concerns of eternity, and to endeavour at once to inform their understandings and to impress their hearts on those momentous concerns. A diligent, enlightened, affectionate, parental discharge of this duty, can certainly never implicate its author either in the sin or censure of *lay-preaching*.

In short, laymen may, with pro-

priety, engage in all those acts of instruction and exhortation which are, properly speaking, *private* in their nature. They may teach, entreat, or exhort any individual, or company of individuals, into whose presence they may happen to come, provided they do it *as private persons*; without any thing *authoritative* either in their language or manner. But when those who have received no ordination or license, from any proper ecclesiastical authority, undertake *publicly* to address their fellow men, as those who are authorized to do so; *expecting* and *claiming* to be heard, as public teachers; and requesting an assembly to listen to them as speaking in the name of Christ;—whether they go into a *pulpit*, or not;—whether they wear a particular *dress*, or not;—whether they speak from a *formal text* or not—they certainly invade the province of ministers, and are chargeable with the disorder and sin of *lay-preaching*.

It will readily be perceived, from the foregoing remarks, that it is not an easy thing to draw the line between *public* and *private* teaching. The essential difference between them does not consist in any particular *posture* or *external form of address*; but in a variety of particulars, which are more readily perceived and estimated by a judicious observer, than described in words. But whenever we have ascertained and laid down the difference between these two modes of teaching, we are prepared to say what is irregular *lay-preaching*, and what is not.

Before I take leave of this branch of the subject, I think proper to observe, that candidates for the holy ministry, and by these I mean, such young men as have completed their academical course, and are actually engaged in the study of theology, are certainly to be considered as standing in a very different light from other laymen. For, although not yet licensed to preach, they are

in training for that purpose; and, of course, those exercises which have a tendency to cultivate and strengthen their faculties, and to prepare them to address their fellow men with ease, force and impressiveness, form a very important part of their training; and therefore ought not to be wholly prohibited. It is true, even theological students, previously to their licensure, ought to exercise their gifts only in the presence of small assemblies of people, and, for the most part, in retired situations, and even then with marked humility and modesty, and never to take on themselves, either in language or manner, that *authority* which belongs only to those whom the constituted governors of the church have regularly clothed with power. But still, I have always considered them as standing in a peculiar situation, and as entitled to take somewhat more liberty in addressing congregated bodies of people, than is proper for those who have not the ministry in view.

One grand reason, in addition to that which has been already suggested, why students of theology ought to be considered as enjoying greater privileges than other laymen, in addressing a number of persons convened for social worship, is that they are supposed to be always *under the immediate inspection of the church*. Every one of them is either under the care of some Presbytery, and, of course, constantly amenable to that body; or else studying at some Theological Seminary, or under the direction of some judicious, respectable clergyman, who may be considered as competent to advise and control him throughout his whole course of professional training. If, therefore, at any time, he be found uttering himself in a rash, unguarded or erroneous manner, the remedy is obvious and easy. Not so with many other lay-members of the church. Besides, theological students, who aspire to the office of teachers and

guides to others, are supposed, in general, to have better talents, to be better educated, and to possess more fervent enlightened piety, than the common mass of lay-members of the church; and, therefore, may be more safely trusted to participate in those public exercises, which demand a large share of wisdom, prudence, and spirituality.

Perhaps, also, in defining the limits of duty on this subject, it may not be improper further to state, that, under the old synagogue system, it was considered as orderly for the ruler of the synagogue to call out whomsoever he thought proper, to instruct and exhort the people; and that it was by no means uncommon for that officer when he saw any person in the assembly, whether minister or layman, whom he considered as capable of addressing the congregation to advantage, to request him to do so; he himself, however, sitting by all the time, ready to correct any thing that might be said or done amiss. Facts which wear this aspect may be found in *Luke* iv. 16, and *Acts* xiii. 15. I am also inclined to think that this practice was sometimes adopted in the Christian church, in the first two or three centuries: that is, that when the bishop or pastor of a church was either fatigued, or indisposed, or had any valid reason for keeping silence himself, he felt at perfect liberty to call upon a *ruling elder* or *deacon* to address the people in his stead, and in his presence: and if any thing were uttered which he did not approve, he had an opportunity of stopping or correcting the speaker, and of forbidding him again to officiate in the same manner.—And if, at the present day, a pastor were sick; or if, in a season of revival, the meetings for social worship within the bounds of his congregation were so numerous that he could not possibly attend them all, he should request an elder or a deacon, of known piety and prudence, to go and speak to the little

assemblies convened in his neighbourhood; the pastor being careful to keep every thing of this kind under his own inspection and management; I know not that he would be to blame for so doing. But, in such case, the individual so employed, ought to go forth from time to time, as one under the direction of a superior, and not take a single step without the direction, or contrary to the wishes of his pastor.

But when, disregarding all these limits, persons who have no claim whatever to the character of authorized teachers, either in possession or expectancy, undertake to usurp the office of those who are thus authorized, and to go forth, in effect preaching the gospel, without license;—when they appoint meetings, and collect the people together for the purpose of hearing *them*;—and when they rise and speak to them in the way of instruction and exhortation;—whether they speak from particular texts or not;—whether they express themselves in the usual ministerial style or not;—they are chargeable with the sin, and expose themselves to the censure of *lay-preaching*.—Let us now

II. Attend to the *evil* of this irregularity. It is probable that many serious persons, who have not attended to the subject imagine there can be very little evil in the irregularity in question. When their hearts are warmed, and their affections excited;—when they see people willing to convene for social worship, and at a loss for some one to address them;—it is probable, I say, that many serious persons, placed in these circumstances, hastily conclude, in the ardour of their feelings, that it is clearly their *duty* to step forward, and become public speakers. Nay, I have known some pronounce, in such cases, that to hesitate, is to sacrifice the spiritual interests of men to the dictates of *carnal prudence*; to prefer the trammels of cold, official formality to the salvation of immortal souls.—

It is thus that the vain, the inconsiderate, the superficial, the rash, the arrogant, (for with all these infirmities men may be truly, and even fervently pious) often rush forward, guided rather by heated feeling, or delusive imagination, than by enlightened and sanctified judgment, or the word of God. But the evils of the practice under consideration are very many, and very great; and will undoubtedly appear so when brought to the test either of scripture or of sober experience.

1. It is plainly CONTRARY TO THE WILL OF GOD. If the Christian ministry be a divine ordinance; if we find in scripture an express warrant for the setting apart of a particular set of men for the work of the sanctuary; if preaching the gospel be one of the appropriate, and also one of the most delicate, difficult, and important parts of a minister's work; if no man may take the functions of this office to himself, except he that is called to it of God; if every one who does thus take to himself these functions without authority, invades a divine ordinance, and incurs the divine displeasure; (and all these positions may be established from scripture with the utmost clearness;) then surely there is no difficulty in making out the sinfulness of lay-preaching. Some may doubt what it is that deserves to be so called; but when the character of the act is completely ascertained and admitted, methinks there can be no room for hesitation in pronouncing it a *sinful* act. Further; all those passages of scripture which strongly inculcate the necessity of peculiar qualifications in ministers of the gospel; which declare that they must be *no novices—apt to teach—prudent—wise—sober, &c. &c.* which direct that before men be permitted to rule and teach in the church, they be *tried*, and found *qualified*;—all these scriptures, and many more of analogous character, plainly imply,

that men ought not to be permitted, at *their own pleasure*, or at the pleasure of those who are perhaps as little qualified or authorized as themselves, to perform the work which is appropriated to the ministerial character. It was the divine direction that none but the *Levites* should bear or touch the *ark of God*: and we know the fearful consequence which followed the act of one well-meaning man, who merely ventured to touch it once with his hand, and as he thought to prevent it from falling!

2. The practice of lay-preaching tends to DEGRADE THE MINISTRY OF THE GOSPEL, which we all grant to be a divine ordinance. When persons who are not clothed with the ministerial character, are enabled to express themselves, in the warmth of their feelings, in a fluent, bold, and impressive manner; when they are observed to speak for a number of times, and perhaps for three or six months together, in a manner pertinent, and highly acceptable to a large class of hearers,—the inference is apt to be, and is often, in fact, found to be,—that there is no need of taking so much pains—incurring so much expense—and engaging in such long-continued and laborious study, in order to become qualified for the work of the ministry. “Here,” say the rash, the ignorant, and the superficial—“Here are men who never went to college—never learned Latin or Greek—never went through a regular course of Theological study in their lives; and yet we do not see but that they preach quite as well, *to say the least*, as those who have enjoyed all these advantages.” It is true, indeed, all enlightened and judicious hearers, perceive with pain, all along, the want of suitable qualifications in these self-made preachers; they perceive their want of digested knowledge, and lament the crude, uninteresting, and sometimes erroneous matter which they throw out; and even

their greatest admirers, after a few months, begin to see that their stock is exhausted, and that they are not the great preachers which they once imagined them to be. But the discovery is made, in some respects, too late. Unspeakable mischief has been done. Impressions unfavourable to the ministry, and of course to religion, impressions perhaps of the most indelible kind, have been made on the minds of many. This is not mere imagination. It has been often exemplified by mournful facts.

Nor is it any objection to this reasoning, that we may, in some cases, find individuals, in every community, who are quite as well qualified to instruct their fellow-men in divine things, and perhaps, even better qualified, in many respects, than most ministers. What then? Suppose we were to apply the same reasoning to civil officers? Suppose we were to say, "Many of the legislators of our state are by no means so well qualified to make laws, as many of their fellow-citizens who have not been chosen to that office. Therefore some of the most wise and capable of those who have not been elected ought to intrude into their seats, and perform their duties in their stead, or in company with them." What would be thought of such reasoning; or what would be the consequence of undertaking to decide and act accordingly? Every one sees, at a glance, how absurd and monstrous it would be. But it is not at all more absurd or more monstrous than the principle and practice which it is intended to expose.

3. The practice of *lay-preaching* tends to INTRODUCE INCALCULABLE DISORDER AND CONFUSION INTO THE CHURCH.—If we were sure that none but those who have good sense, fervent piety, competent knowledge, aptness to teach, and exemplary prudence, would ever step forward, or be encouraged to come forward as public speakers in the church, there would be much less reason

than there is to apprehend danger. But the fact is, as the history of the church, in all ages, has shown, that the modest, the humble, the well informed, and the judicious, are most apt to decline this task, and those of a contrary character to rush forward uncalled, and unsent, to the performance of it. I will venture to say, that where lay-preaching is practised, for one old, experienced, truly enlightened, and prudent Christian who engages in it, there may be produced ten mere novices, scarcely fledged sciolists, who have not for twelve months, perhaps not for six, cherished the hope that they have been brought out of darkness into the marvellous light of the gospel! And yet they are already thrusting themselves into the chair of instruction, when they have scarcely any acquaintance with their own hearts;—when they can do little more than *see men as trees walking*;—and when they are hardly qualified to state the most simple and elementary doctrines, in their connexions, and with those distinctions and guards, which are indispensable in order to the *rightly dividing* of almost any portion of divine truth.—Now if the door be open to let all such persons come forward at their own pleasure, or at the suggestion of some partial and sanguine friend, to be teachers of others—what confusion and disorder must ensue, may readily be imagined. Personal vanity and arrogance will be cherished; crude or erroneous notions of gospel truth will be propagated; congregations will be divided and distracted; the enlightened and sober minded will be grieved or disgusted, and religion brought into contempt with the people of the world. Often, very often, have the ultimate effects of the disorder of which I am speaking been more mischievous in those neighbourhoods in which they have been exhibited, than their authors could afterwards repair by long lives of sorrow and shame, and of

active endeavours to remedy the evil.

These remarks, Mr. Editor, may not, and, I am persuaded, do not, apply to every part of our country. But I could easily tell you of places in which it were well for the cause of Christ, and for the edification of his people, if correct principles and practices on this subject were more prevalent than they are. If any of your readers should be ready to feel, when they peruse these pages, as if they would rather be willing to *excite* some of their lay-brethren to greater activity, than to *keep them back* from any efforts which they are disposed to use; let them rest assured, that there are districts in which there is as much call for the *rein*, as there may be in theirs for the *spur*: that mischief has been done, and that more, to all appearance, may be anticipated in this matter. And as revivals of religion are becoming, blessed be God! more common in our country; perhaps the inhabitants of no neighbourhood can be certain that, in process of time, the foregoing observations may not be found applicable to themselves. In the mean while, if Presbyteries be vigilant and faithful in regard to this subject; and if those who conduct our Theological Seminary, and other similar institutions, be careful to inculcate correct sentiments, and to countenance a proper practice, with respect to this important concern, we may hope that mischief will be averted, and that revivals, if graciously vouchsafed, will not be, as they have sometimes apparently been, blasted by the unhallowed tempers, and irregular conduct of those who professed to be their ardent friends.

A PRESBYTERIAN.

EXTRACT FROM "LUTHER'S COMMENTARY ON THE EPISTLE TO THE GALATIANS." *The Translation from which this Extract*

is taken was made A. D. 1575, and recommended by the then Bishop of London.

GAL. i. 3.

"Grace be with you, and peace from God the Father, and from our Lord Jesus Christ."

"*Christ is God by Name.*"

"The other thing that Paul teacheth here, is a confirmation of our faith, *that Christ is very God*. And such like sentences as this is, concerning the Godhead of Christ, are to be gathered together, and marked diligently, not only against the Arians and other hereticks, which either have been, or shall be hereafter, but also *for the confirmation of our own faith*. For Satan will not fail to impugn in us all the articles of our faith, ere we die. He is a most deadly enemy to faith, because he knoweth that it is the victory which overcometh the world (1 John v. 4). Wherefore it standeth us in hand to labour that our faith may be certain, and may increase and be strengthened, by diligent and continual exercise of the word and fervent prayer, that we may be able to withstand Satan.

"Now that *Christ is very God*, it is manifestly declared, in that Paul attributeth the same things equally unto him, which he doth unto the Father, namely, *Divine power*, as the *giving of grace*, the *forgiveness of sins*, *peace of conscience*, *life*, *victory over sin*, *death*, the *devil and hell*. This were by no means lawful for him to do, nay, it were sacrilege this to do, except *he were very God*, according to that saying: *I will not give my glory unto another* (Isa. xlii. 8). Again: No man giveth that to others, which he himself hath not. But seeing Christ giveth grace, peace, and the Holy Ghost; delivereth from the power of the devil, from sin and death, it is certain, *that he hath an infinite and divine power, equal in all points to the power of the Father.*

“Neither doth Christ give grace and peace, as the apostles gave, and brought the same unto men by preaching of the gospel: but he giveth it as the Author and Creator. The Father createth and giveth life, grace, peace, and all other good things. The self-same things also the Son createth and giveth. Now, to give grace, peace, everlasting life, to forgive sins, to make righteous, to quicken, to deliver from death and the devil, are not the *works of any creature*, but of the *Divine Majesty alone*. The angels can neither create, nor give these things. Therefore these works pertain only to the glory of the sovereign Majesty, the Maker of all things. And seeing Paul doth attribute the self-same power of creating, and giving all these things unto Christ, equally with the Father, it must needs follow, *that Christ is verily and naturally God*.

“Many such arguments are in *John*, where it is proved, and concluded, by the works which are attributed to the Son, as well as to the Father, *that the Divinity of the Father, and of the Son, is all one*. Therefore the gifts which we receive of the Father, and which we receive of the Son, are all one. For else Paul would have spoken otherwise, after this manner: *Grace from God the Father, and peace from our Lord Jesus Christ*. But in knitting them both together, *he attributeth them equally, as well to the Son, as to the Father*. I do therefore so diligently admonish you of this thing, because it is dangerous lest among so many errors, and in so great variety and confusion of sects, there might step up some Arians, Eunomians, Macedonians, and such other hereticks, that might do harm to the churches with their subtilty.

“Indeed, the Ariens were sharp and subtile fellows. They granted, *that Christ hath two natures, and that he is called very God of very God, howbeit in name only*. Christ

(said they) *is a most noble and perfect creature, above the angels, whereby God afterward created heaven and earth, and all other things*. So Mahomet also speaketh honourably of Christ. But all this is nothing else but goodly imaginations, and words pleasant and plausible to man's reason, whereby the fantastical spirits do deceive men, except they take good heed. But Paul speaketh otherwise of Christ. *Ye (saith he) are rooted, and established in this belief, namely that Christ is not only a perfect creature, but very God, who doth the self-same things that God the Father doth. He hath the Divine works, not of a creature, but of the Creator, because he giveth grace and peace: and to give them, is to condemn sin, to vanquish death, and to tread the devil under foot*. These things no angel can give: but seeing they are attributed unto Christ, it must needs follow, *that he is very God by nature*.”

EXTRACT FROM CALVIN'S "INSTITUTES OF THE CHRISTIAN RELIGION." Vol. I. Chap. XIV. *Allen's Translation.*

“The Union of the Two Natures constituting the Person of the Mediator:

“When it is said that “the Word was made flesh,” (a) this is not to be understood as if the word were transmuted into flesh, or blended with flesh. Choosing from the womb of the Virgin a temple for his residence, he who was the Son of God, became also the Son of man, not by a confusion of substance, but by a unity of person. For we assert such a connexion and union of the divinity with the humanity, that each nature retains its properties entire, and yet both together constitute one Christ. If any thing among men can be found to resemble so great a mystery, man himself appears to furnish the most apposite simili-

(a) John i. 14.

tude; being evidently composed of two substances, of which however neither is so confounded with the other, as not to retain its distinct nature. For the soul is not the body, nor is the body the soul. Wherefore that is predicated separately of the soul, which cannot be at all applied to the body. On the contrary, that is predicated of the body, which is totally incompatible with the soul. And that is predicated of the whole man, which cannot with propriety be understood either of the soul or of the body alone. Lastly, the properties of the soul are transferred to the body, and the properties of the body to the soul; yet he that is composed of these two parts, is no more than one man. Such forms of expression signify that there is in man one person composed of two distinct parts; and that there are two different natures united in him to constitute that one person. The scriptures speak in a similar manner respecting Christ. They attribute to him, sometimes those things which are applicable merely to his humanity; sometimes those things which belong peculiarly to his divinity; and not unfrequently those things which comprehend both his natures, but are incompatible with either of them alone. And this union of the two natures in Christ they so carefully maintain, that they sometimes attribute to one what belongs to the other; a mode of expression which the ancient writers called a communication of properties.

"II. These things might be liable to objection, if the scripture did not abound with passages, which prove that none of them is of human invention. What Christ asserted concerning himself, "Before Abraham was, I am," (a) was very inapplicable to his humanity. I am aware of the cavil with which erroneous spirits would corrupt this passage, —that he was before all ages, be-

cause he was even then foreknown as the Redeemer, as well in the decree of the Father, as in the minds of the faithful. But as he clearly distinguishes the day of his manifestation from his eternal essence, and professedly urges his antiquity, in proof of his possessing an authority in which he excels Abraham, there is no doubt that he challenges to himself what is peculiar to the Deity. Paul asserts him to be "the first-born of every creature, that he is before all things, and that by him all things consist;" (b) he declares himself, that he "had a glory with the Father before the world was," (c) and that he co-operates with the Father. (d) These things are equally incompatible with humanity. It is certain that these, and such as these, are peculiar attributes of divinity. But when he is called the "servant" of the Father, (e) when it is stated that he "increased in wisdom and stature, and in favour with God and man;" (f) that he seeks not his own glory; that he knows not the last day; that he speaks not of himself; that he does not his own will; that he was seen and handled; (g) all this belongs solely to his humanity. For as he is God, he is incapable of any augmentation whatever, he does all things for his own glory, and there is nothing concealed from him; he does all things according to the decision of his own will, and is invisible and intangible. And yet these things are ascribed, not to his human nature separately, but to himself, as though they belonged to the person of the Mediator. But the communication of the properties is exemplified in the assertion of Paul that "God purchased the church with his own blood," (h) and that "the Lord of glory" was "crucified." (i) Also in what John says,

(b) Col. i. 15.

(c) John xvii. 5.

(d) John v. 17.

(e) Isaiah xlii. 1.

(f) Luke ii. 52.

(g) John viii. 50. Mark xiii. 32. John xiv. 10. vi. 38. Luke xxiv. 39.

(h) Acts xx. 28. (i) 1 Cor. ii. 8.

(a) John viii. 58.

that they had "handled the Word of life." (*k*) God has no blood, he is not capable of suffering, or of being touched with hands; but since he, who was at once the true God and the man Christ Jesus, was crucified and shed his blood for us, those things which were performed in his human nature are improperly, yet not without reason, transferred to the divinity. There is a similar example of this, where John teaches us, that "God laid down his life for us." (*l*) There also the property of the humanity is transferred to the other nature. Again, when Christ, while he still lived on the earth, said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven:" (*m*) as man, and in the body which he had assumed, he certainly was not at that time in heaven, but because he was both God and man, on account of the union of both natures, he attributed to one what belonged to the other.

"III. But the clearest of all the passages declarative of the true substance of Christ are those which comprehend both the natures together; such as abound in the Gospel of John. For it is not with exclusive reference to the Deity or the humanity, but respecting the complex person composed of both, that we find it there stated; that he hath received of the Father power to forgive sins, to raise up whom he will, to bestow righteousness, holiness, and salvation; that he is appointed to be the Judge of the living and the dead, that he may receive the same honour as the Father; (*n*) finally, that he is "the light of the world," "the good shepherd," "the only door," "the true vine." (*o*) For with such prerogatives was the Son of God invested at his manifestation in the flesh; which al-

though he enjoyed with the Father before the creation of the world, yet not in the same manner or on the same account; and which could not be conferred on a mere man. In the same sense also it is reasonable to understand the declaration of Paul, that after the last judgment Christ "shall deliver up the kingdom to God, even the Father." (*p*) Now the kingdom of the Son of God, which had no beginning, will never have any end. But as he concealed himself under the meanness of the flesh, and humbled himself by assuming the form of a servant, and laid aside his external majesty in obedience to the Father, (*q*) and after having undergone this humiliation was at length crowned with glory and honour, and exalted to supreme dominion, (*r*) that before him "every knee should bow;" (*s*) so he shall then surrender to the Father that name and crown of glory, and all that he has received from the Father, "that God may be all in all." (*t*) For why has power and dominion been given to him, but that the Father may rule us by his hand? In this sense he is also said to sit at the right hand of the Father. But this is only temporary, till we can enjoy the immediate contemplation of the Deity. And here it is impossible to excuse the error of the ancients, who, for want of sufficient attention to the person of the Mediator, obscure the genuine sense of almost all the doctrine which we have in the Gospel of John, and involve themselves in many difficulties. Let this maxim, then, serve us as a key to the true sense; that those things which relate to the office of the Mediator, are not spoken simply of his divine or of his human nature. Christ therefore, will reign, till he comes to judge the world, forasmuch as he connects us with the Father as far as is compatible with our infirmity.

(*k*) 1 John i. 1. (*l*) 1 John iii. 16.

(*m*) 1 John iii. 13.

(*n*) John i. 29. v. 21—23.

(*o*) John ix. 5. x. 9, 11. xv. 1.

(*p*) 1 Cor. xv. 24.

(*r*) Heb. ii. 7.

(*t*) 1 Cor. xv. 28.

(*q*) Phil. ii. 8.

(*s*) Phil. ii. 10.

But when we shall participate the glory of heaven, and see God as he is, then having fulfilled the office of Mediator, he will cease to be the ambassador of the Father, and will be content with that glory which he enjoyed before the creation of the world. Nor is the title of Lord peculiarly applied to the person of Christ in any other respect, than as it marks an intermediate station between God and us. This is the meaning of that expression of Paul, "One God, of whom are all things; and one Lord, by whom are all things:" (*u*) namely, to whom the Father hath committed a temporary dominion, till we shall be admitted to the immediate presence of his Divine majesty; which will be so far from sustaining any diminution by his surrender of the kingdom to the Father, that it will exhibit itself in far superior splendour. For then also God will cease to be the head of Christ, because the Deity of Christ himself, which is still covered with a veil, will shine forth in all its native effulgence.

"IV. And this observation, if the reader make a judicious application of it, will be of great use towards the solution of many difficulties. For it is surprising how much ignorant persons, and even some who are not altogether destitute of learning, are perplexed by such forms of expression, as they find attributed to Christ, which are not exactly appropriate either to his divinity or to his humanity. This is for want of considering that they are applicable to his complex person, consisting of God and man, and to his office of Mediator. And indeed we may see the most beautiful coherence between all these things, if we have only a sober expositor, that examines such great mysteries with becoming reverence. But these furious and frantic spirits throw every thing into confusion. They lay hold of the proper-

ties of his humanity to destroy his divinity; on the other hand, they catch at the attributes of his divinity, to destroy his humanity; and by what is spoken of both natures united, but is applicable separately to neither, they attempt to destroy both. Now what is this but to contend that Christ is not man, because he is God; that he is not God, because he is man; and that he is neither man nor God because he is at once both man and God? We conclude therefore, that Christ, as he is God and man, composed of these two natures united, yet not confounded, is our Lord and the true Son of God, even in his humanity; though not on account of his humanity. For we ought carefully to avoid the error of Nestorius, who, attempting rather to divide than to distinguish the two natures, thereby imagined a double Christ. This we find clearly contradicted by the scripture, where the appellation of "the Son of God" is given to him who was born of the Virgin, and the Virgin herself is called "the mother of our Lord." (*v*) We must also beware of the error of Eutyches, lest, while we aim to establish the unity of Christ's person, we destroy the distinction of his two natures. For we have already cited so many testimonies, where his divinity is distinguished from his humanity, and the scripture abounds with so many others, that they may silence even the most contentious. I shall shortly subjoin some, in order to a more complete refutation of that notion. At present one passage shall suffice us: for Christ would not have styled his body "a temple," (*w*) if it had not been the residence of the Divinity, and at the same time distinct from it. Wherefore as Nestorius was justly condemned in the council of Ephesus, so also was Eutyches afterwards in the councils of Constantinople and Chalce-

(*u*) 1 Cor. viii. 6.

(*v*) Luke i. 35, 43. (*w*) 1 John ii. 19.

don; for to confound the two natures in Christ, and to separate them, are equally wrong."

Miscellaneous.

To the Editor of the Christian Advocate.

Sir,—I have read the introduction to the Christian Advocate, which accompanied the last number of the Presbyterian Magazine. Your "plan and principles" for conducting the contemplated miscellany I very much approve, and therefore would not willingly say any thing to diminish your hopes of success. But really, sir, there is one discouraging circumstance, of which you do not appear to be aware, and of which, it strikes me, you ought to be apprized. You intimate that you intend to do your best to put into the Advocate *the right kind of reading*; but you do not seem to have thought of the difficulty of getting enough of *the right kind of readers*. In my humble apprehension, you will find this to be the principal obstacle to the success of your work. Give, as you propose, a liberal reward to able writers (for we have some such,) and I do believe they will furnish you with good, and tasteful, and learned compositions. But you cannot *pay* people for reading them; and without this I fear they will not be generally read—not so generally, and with so much pleasure, as to ensure the support and continuance of your work. Let me tell you a true story—It is not more than a fortnight, since I was talking on this very subject with a gentleman of some taste and learning. He told me that he had for a good while taken the "*Christian Observer*:" but that he had at length given it up, although the reading of it afforded him a good deal of entertainment and some edification; because his wife, who is a lover of reading as well as himself, thought it was *very dry and*

uninteresting. Now, sir, here is the rub—The Christian Observer is, I believe, considered as the work of the first excellence, now in publication, in the department of religious miscellanies; and if that was found so dry and uninteresting as to be given up, what (*tua pace*) have you to expect? I know, indeed, that notwithstanding all such *givings up* as that I have mentioned, the Christian Observer is very extensively patronized and read, even in this country. But why? Only because it had *previously* gained a reputation, which induced that part of the American community which possesses some good measure of learning, judgment, and piety, to seek for it, and to become the patrons of its republication. Sir, I am an American, and would be the last man in the world to disparage and vilify my country—I rejoice to say, that of the class of readers which take the Christian Observer there are enough, and many more than enough, in our country, to support any miscellany of merit. But still they form but a small part of the whole community; and they will not generally take a work till it has obtained reputation; and before this is achieved the work may expire, in its struggle for a character. Of this I think we have actually seen several instances already. The greater part of our readers, especially of miscellanies, both men and women, are exactly like my friend's wife. Every thing that is solid and a little erudite—nay every thing that is closely, and judiciously, and argumentatively discussed, they think *dry and uninteresting*. They want to read nothing, or at most, very little, except what is addressed to the imagination, feelings, and passions. They must have their feelings pretty strongly stirred, they must be a good deal excited, and have their curiosity largely gratified by what they read, or they will soon not read at all. Now, we know and admit, that there ought to be a

portion of this entertaining and interesting matter in every miscellany. But the principal portion of a *religious* miscellany certainly ought not to be of this kind. If it is, the best sort of readers will soon look elsewhere for something more substantial. They will hold such a publication very cheap. A religious miscellany ought, as I think, to aim principally at conveying useful instruction—always directed, indeed, to a practical and pious end; but still of such a character as will require discussions of some length, which must be read with a serious, and fixed, and calm attention, and sometimes with an attention which is in a degree laborious. Any religious periodical publication that grossly lacks compositions of this character, can never hold a high standing. Besides, is it not very desirable, and very important, to correct, if possible, that prurient inclination after a blood-stirring excitement, in all that is read? It seems to me that this is a very bad thing in itself. The imagination and feelings give us no instruction, and seldom guide us right—"Reason the card, but passion is the gale" says Pope, and says truly. This excessive love of *interesting reading*, as it is called, is doing us, I verily believe—yes, doing *pious people* as well as others—a very serious injury; and if it be not regulated and limited, I know not where it will carry us, both in learning and religion. Sure I am it will do us no good in either. But in the mean time, how you will get along with the Christian Advocate, on the plan you propose, with this strong stream right against you, is, I think, to say the least, a good deal problematical. On the whole, if I might presume to give advice—a thing to which I am very prone—I would say, *hold on and take all the consequences*. If your work must die, let it die manfully, and with a good character as far as it has one. But I have my hopes that it will

not die; that it will gradually work its way into general estimation, and general circulation. The clergy can help it a great deal, if they will. But you must, I think, consult *moderately* the popular impetus. Get somebody, if you can, to write a good article, now and then, which shall be addressed to the imagination and feelings; or rather to the understanding, heart, and conscience, through the medium of the imagination—Something like "*The Elder's Death-bed*" in Blackwood's Magazine; but with a fuller understanding of practical piety than the author of that enchanting tale possessed. In this manner try, discreetly and gradually, to correct the popular evil. But I fear I have already written a longer piece than will be generally read, and therefore I shall, at once, bid you farewell.

SPECULATOR.

[The thoughts suggested by our correspondent Speculator are by no means new to us. We hope, however, that the evil to which he refers, is not altogether as great as he represents it. How far we shall follow his advice, will be seen in the progress of our work. We are, notwithstanding, prepared to say at once, that we shall be greatly obliged to any one who will furnish us with matter resembling "*The Elder's Death-bed*."]

EXTRACT FROM "A REPORT TO THE SECRETARY OF WAR OF THE UNITED STATES ON INDIAN AFFAIRS, BY THE REV. JEDEDIAH MORSE, D. D."

Story of Totapia, and Hocktanlubbee, Choctaws, known to their White neighbours by the names of Jenny and her son Tom.

The following affecting and authentic story, related to me by a lady of respectability and piety, who was an eye-witness to a part of what she relates, strikingly il-

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illustrates the Indian character and customs, and shows the high importance of giving, to these natives of our wide wilderness, the benefits of our laws and religion.

"Jenny was the wife of a Choc-taw, who murdered an Indian of his own tribe, about twenty years ago; fled over the Mississippi into Louisiana, where he was overtaken and put to death by his pursuers. Jenny, with four or five small children, of whom Tom was the eldest, afterwards settled in the neighbourhood of St. Francisville, Louisiana, where lived a lady, a widow, of much benevolence and wealth, who had compassion on Jenny, and acted toward her the part of a friend.

"About six years ago, Tom, then of the age of about twenty-five, murdered an *old* Indian; for which act, according to an unalterable law of the nation, his life was demanded, and he was sentenced to die. The day of his execution was fixed, and had arrived, and the relatives and friends, both of the murdered, and the murderer, with others, a mingled throng, were assembled, after their usual manner, and all things were ready for inflicting on the criminal the sentence of the law. At this moment of strong and mingled feeling, Jenny, the mother, pressed through the crowd, to the spot where her son stood, by the instruments prepared to take from him his life. She then addressed the Chiefs and the company, demanding the life of her child, offering in its stead her own. Her plea was this. 'Tom is young. He has a wife, children, brothers, sisters, all looking to him for counsel and support. I am old. I have only a few days at most, and can do but little more for my family. Nor is it strictly just; rather is it a shame, to take a *new* shirt for an *old* one.'*

* Alluding to the circumstance, that the Indian murdered by her son was *old*, and he *young*.

"The magnanimous offer of Jenny was accepted, and a few hours allowed her to prepare for her death. In this interval, she repaired to the house of her kind and liberal friend, and protector, Mrs. T. whose place of residence was in the near vicinity of this awful scene, for the purpose of giving her her last look, and farewell. Mrs. T. was all this time in ignorance of what had passed in the camp near her, and of Jenny's offer, and determination: nor did Jenny divulge them to Mrs. T. She had come, she said, to beg a coffin, and winding sheet, for her son; adding, 'When the sun has reached its height, (pointing upwards,) Tom dies.' Not suspecting the arrangement Jenny had made to preserve her son, Mrs. T. with comforting words, gave her all she requested. When asked what should be the length of the coffin, and the grave clothes, Jenny replied--'Make them to suit my size, and they will answer for my son.'

"Soon after Jenny had left Mrs. T.'s for the camp, where all things were ready for her execution, a messenger, in haste, arrived, and informed Mrs. T. what was passing in the camp, and that Jenny was immediately to die. Mrs. T. hastened to the scene, with the intention of rescuing her friend; but Jenny, the moment she saw her carriage coming, at a distance, imagining, doubtless, what was her object, standing by her grave, caught the muzzle of the gun, the prepared instrument of her death, and pointing it to her heart, entreated the executioner immediately to do his duty. He obeyed, and she fell dead.

"During five years after this, Tom was treated with sneers and contempt by the friends of the old man, whom he had murdered. They said to him: 'You coward; let your mother die for you. You afraid to die, coward.' Tom could not endure all this. A year ago,

Tom met a son of the old man whom he had murdered, on the bank of the Mississippi, ten miles from his home, and for some cause unknown, (probably he had been his principal tormentor,) plunged his knife into him, giving him a mortal wound. He returned home with indications of triumph, brandishing his bloody knife, and without waiting for inquiry, confessed what he had done. He told his Indian friends, that he would not live to be called a *coward*. 'I have been told,' he said, 'that I fear to die. Now you shall see, that I can die like a man.' A wealthy planter, whose house he passed, he invited to witness how he could die. This was on the Sabbath. Monday, twelve o'clock, was the hour, which he appointed for this self-immolation.

"Here," says the lady who gives me this information, who was present, and relates what she saw—"here a scene was presented, which baffles description. As I approached, Tom was walking forward and back again, still keeping in his hand the bloody knife, which he seemed to consider, as the duellist does his sword or pistol, his badge of honour. With all his efforts to conceal it, he discovered marks of an agitated mind. The sad group present, consisted of about ten men, and as many females; the latter, with sorrowful countenances, were employed in making an over shirt for Tom's burial. The men, all except two brothers of Tom, were present, smoking their pipes, with apparent unconcern. Several times Tom examined his gun, and remained silent. His grave had been dug the day before, and he had laid himself down in it, to see if it suited as to length and breadth. When the shirt was completed, and handed to him, he immediately drew it over another garment, the only one he had on; drew a pair of calico sleeves on his arms; tied two black silk handkerchiefs round each shoulder, crossed on the breast, and

a third wrapped about his head. His long hair was tied with a blue ribbon, and a yard or two on each arm, above the elbow. The pipe of peace went round three times. The old Chief's wife then arose, retired into the bushes, and sung the *Death-song*, in words, rendered in English, '*Time is done; Death approaches.*' This done, Tom went round and shook hands with every person present. While he held the hand of one of his neighbours, a white man, he said to him, 'farewell; you see me no more in this world. When you die, you see me.' His neighbour said, 'Tom, where are you going?' 'I am going to mother,' said Tom. 'Where is your mother?' 'In a good place.' 'But Tom, will you not wait? Perhaps the friends of the young man you killed, will accept of a ransom. We will do what we can to save you.' Tom replied: 'No, I will die.'

"No one had demanded his death; for all who were interested, and would have considered their honour and duty concerned in it, resided at the distance of forty or fifty miles. The death song was repeated, as was the shaking of hands. Both were again repeated, the third and last time. Immediately after, Tom stepped up to his wife, a young woman of eighteen, with an infant in her arms, and another little child two or three years old, standing by her side, and presented to her the bloody knife, which, till now, he had kept in his hand. She averted her face to conceal a falling tear; but recovering herself, turned, and with a faint, forced smile, took it. His sister was sitting by the side of his wife, wholly absorbed in grief, apparently insensible to what was passing; her eyes vacant, fixed on some distant object. Such a perfect picture of woe, I never beheld. His pipe he gave to a young brother, who struggled hard to conceal his emotions. He then drank a little whiskey and water; dashed the bottle on the ground, sung a

few words in the Choctaw language, and with a jumping, dancing step, hurried to his grave. His gun was so fixed, by the aid of a young sapling, as to enable him to take his own life. No one, he had declared, should take it from him. These preparations and ceremonies being now completed, he gave the necessary touch to the apparatus, the gun was discharged, and its contents passed through his heart. He instantly fell dead to the earth. The females sprang to the lifeless body. Some held his head, others his hands, and feet, and others knelt at his side. He had charged them to show no signs of grief while he lived, lest it should shake his resolution. As far as possible, they had obeyed. Their grief was restrained, till he was dead. It then burst forth in a torrent, and their shrieks and lamentations were loud and undissembled. From this last scene, I retired, leaving the poor distressed sufferers to bury their dead.

“What heart is there, enlightened by *one ray* of the gospel, that would not, in view of such a scene, feel deep anguish of spirit and compassion for these children of the forest, who are perishing by thousands, for lack of knowledge! And who would not, in such circumstances, desire, and endeavour, not faintly, not coldly, nor inactively, but with all their soul, and all their might, to send the blessed gospel among them?”

M. C.

New Haven, July, 1822.

Reviews.

SONGS OF ZION: BEING IMITATIONS OF PSALMS. *By James Montgomery.* 16mo. 62½ cents. pp. 126. *Wells & Lilly. Boston.*

The little volume before us will, we think, afford those who are likely to read such productions, not a little pleasure, and we hope some in-

struction. In this age, abundant in verses of almost every description, it might reasonably be expected, that some individual, of talents and piety, would attempt to give a new version of the sublime poetry of the Bible; and there is none of the living poets from whom we should have expected so much success as from the amiable author of the *Wanderer in Switzerland*. The Hebrew Melodies of Byron, and the Sacred Melodies of Moore, are striking examples of the fact, that talents and taste, without piety, can produce, on such subjects, little else than empty, though harmonious sounds;—the spirit and life of religious sentiment is evaporated and lost, before the fire of unsanctified genius.

The laudable attempt of the author before us, we think falls, as a whole, far below many of his other performances. What Johnson says of Dr. Watts is peculiarly appropriate to Montgomery—“His devotional poetry is, like that of others, unsatisfactory. The paucity of its topics enforces perpetual repetition, and the sanctity of the matter rejects the ornaments of figurative diction.” And we add the opinion which the critic subjoins to the passage quoted—taking leave to dissent from so much of it as may seem derogatory to Dr. Watts—“It is sufficient for Watts to have done better than others, what no man has done well.” There are some passages in the *Songs of Zion* more harmonious, and we think every way more poetic, than the correspondent passages in the *Psalms of Watts*; and these passages are neither very short, nor very unfrequent. The variety of measure which Montgomery has chosen, and so arranged as in some degree to adapt it to the spirit of the piece, give him, we think, a decisive advantage over Watts; especially when a number of *Psalms* are to be read together. But why make such comparisons? No one, we are per-

suaded, feels a higher respect for Watts, than Montgomery himself; no one who has felt more the warmth of piety which is diffused through his version of the Psalms of David. Of this we think the production now before us affords sufficient evidence. The following short preface of the author, will give the reader the best view of his plan.

"In the following Imitations of portions of the true *"Songs of Zion,"* the author pretends not to have succeeded better than any that have gone before him; but, having followed in the track of none, he would venture to hope, that, by avoiding the rugged literality of some, and the diffusive paraphrases of others, he may, in a few instances, have approached nearer than either of them have generally done, to the ideal model of what devotional poems, in a modern tongue, grounded upon the subjects of ancient psalms, yet suited for Christian edification, ought to be. Beyond this he dare not say more than that whatever symptoms of feebleness or bad taste may be betrayed in the execution of these pieces, he offers not to the publick the premature fruits of idleness or haste. So far as he recollects, he has endeavoured to do his best, and, in doing so, he has never hesitated to sacrifice ambitious ornament to simplicity, clearness and force of thought and expression. If, in the event, it shall be found that he has added a little to the small national stock of "psalms and hymns, and spiritual songs," in which piety speaks the language of poetry, and poetry the language of inspiration, he trusts that he will be humbly contented and unfeignedly thankful."

The second verse of the first Psalm contains a beautiful allusion, very happily expressed, though perhaps rather more of a paraphrase of the original, than might have been expected from a passage in the preface.

"Thrice happy he, who shuns the way
That leads ungodly men astray;
Who fears to stand where sinners meet,
Nor with the scorner takes his seat."

"The law of God is his delight;
That cloud by day, that fire by night,
Shall be his comfort in distress,
And guide him through the wilderness."

The following verses may be considered as a pretty fair specimen of the closeness with which the author

has commonly followed the version given of the Psalms in the English Bible. For the sake of convenient comparison we copy the first four verses of the 90th Psalm: those who please can examine the remainder.

"1st, Lord, thou hast been our dwelling place in all generations.

2d, Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

3d, Thou turnest man to destruction; and sayest, return, ye children of men.

4th, For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

PSALM XC.

"Lord, thou hast been thy people's rest
Through all their generations,
Their refuge when by danger prest,
Their hope in tribulations;
Thou, ere the mountains sprang to birth,
Or ever thou hadst form'd the earth,
Art God from everlasting.

"The sons of men return to clay,
When Thou the word hast spoken,
As with a torrent borne away,
Gone like a dream when broken:
A thousand years are, in thy sight,
But as a watch amid the night,
Or yesterday departed.

"At morn, we flourish like the grass
With dew and sunbeams lighted,
But ere the cool of evening pass,
The rich array is blighted:
Thus do thy chastisements consume
Youth's tender leaf and beauty's bloom;
We fade at thy displeasure.

"Our life is like the transient breath
That tells a mournful story,
Early or late, stopt short by death;
And where is all our glory?
Our days are threescore years and ten,
And if the span be lengthen'd then,
Their strength is toil and sorrow.

"Lo, Thou hast set before thine eyes
All our misdeeds and errors;
Our secret sins from darkness rise,
At thine awakening terrors:
Who shall abide the trying hour?
Who knows the thunder of thy power?
We flee unto thy mercy.

"Lord, teach us so to mark our days,
That we may prize them duly;
So guide our feet in Wisdom's ways,
That we may love thee truly:
Return, O Lord, our griefs behold,
And with thy goodness, as of old,
O satisfy us early."

"Restore our comforts as our fears,
Our joy as our affliction;
Give to thy Church, through changing
years,
Increasing benediction;
Thy glorious beauty there reveal,
And with thy perfect image seal
Thy servants and their labours."

In this collection there are some very imperfect pieces; and were it not for the author's assurance in his preface, that he "offers not to the public the premature fruits of idleness and haste," we should have ascribed them to carelessness, rather than to feebleness, or want of poetic taste. There will also be found in some of the Psalms, which are otherwise specimens of the author's best manner, expressions which strike us as unworthy of the dignity of sacred poetry. The 124th Psalm may be examined as an instance of the author's apparently careless manner; and the following quotation furnishes a specimen, of the expressions alluded to above. The verse printed in *Italic* it will be readily perceived contains the blemish, which, with the author's talents, might no doubt have been easily corrected.

PSALM CVII.—No. 4.

"They that toil upon the deep,
And in vessels light and frail,
O'er the mighty waters sweep
With the billow and the gale,—
"Mark what wonders God performs,
When he speaks, and, unconfin'd,
Rush to battle all his storms
In the chariots of the wind.
"Up to heaven their bark is whirl'd
On the mountain of the wave;
Down as suddenly 'tis hurl'd
To the abysses of the grave.
"*To and fro they reel, they roll,
As intoxicate with wine;
Terrors paralyze their soul,
Helm they quit, and hope resign.*
"Then unto the Lord they cry,
He inclines a gracious ear,
Sends deliverance from on high,
Rescues them from all their fear.
"Calm and smooth the surges flow,
And, where deadly lightning ran,
God's own reconciling bow
Metes the ocean with a span.

"O that men would praise the Lord,
For his goodness to their race;
For the wonders of his word,
And the riches of his grace!"

Dr. Watts's version of this psalm, however, we think by no means equal to Montgomery's.

On the whole, we have derived much pleasure from the perusal of this little publication; and we cordially recommend it to others. There is a simplicity, and an occasional animation in many of the lines, which convince us that the author is deeply in earnest, and has felt warmly what he has written: and we heartily wish that there may be found as many readers in this country to patronise such publications, as there have been to encourage the republication of poetical works, far more deficient in merit of every kind, than those of Montgomery. The number of psalms versified in this collection is 52.

A SERMON, DELIVERED IN THE MIDDLE CHURCH, NEW HAVEN, CON. SEPT. 12, 1822, AT THE ORDINATION OF THE REV. MESSRS. WILLIAM GOODELL, WILLIAM RICHARDS, AND ARTEMAS BISHOP, AS EVANGELISTS AND MISSIONARIES TO THE HEATHEN. *By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government, in the Theological Seminary of the Presbyterian Church, in the United States, at Princeton, N. J.*

Among the numerous excellent and able discussions, of various kinds, by which the public mind, for some years past, has been enlightened on the interesting subject of missions; and by which Christian benevolence and zeal have been warmed and rendered active, this sermon, in our judgment, is well entitled to hold a place. The occasion on which it

was delivered was, in a high degree, interesting, and the audience unusually numerous and respectable. The preacher was, we think, properly selected for the occasion, and has acquitted himself in a manner entirely worthy of it. We have space only for two extracts; but we warmly recommend the perusal of the whole discourse to our readers. The text of the sermon is taken from Isaiah lxi. 4. "*And they shall build the old wastes; they shall raise up the former desolations; and they shall repair the waste cities, the desolations of many generations.*"

"This representation applies, not only to the ancient covenant people of God, but also to all the heathen nations, and, in general, to all who are strangers to the light and the practical influence of our Holy religion.

"When we speak of the '*old wastes,*' and of the '*desolations of many generations,*' we, of course, mean to convey the idea, that the places, or the people of which we speak, were *once* in more favourable circumstances; that they *once* enjoyed advantages which they no longer possess; and, in consequence, have sunk into darkness and ruin. Now this representation precisely corresponds with plain, undoubted fact. When we take the slightest survey of the history of our fallen race, we shall see that very precious privileges and blessings have been, at different times, either actually enjoyed by all the families of the earth, or placed fairly within their reach: and that these blessings have been either ungratefully rejected, or stupidly squandered away and lost. In reply, therefore, to the old and impious cavil,—'Why has not God given the gospel to all mankind?' we may confidently assert, and appeal to history for an ample confirmation of the fact, that he HAS, from time to time, imparted the knowledge of the true religion to the WHOLE HUMAN FAMILY; so that they are altogether without excuse."

The preacher then goes on to establish what some will think the bold position taken in this extract; and agreeably to the explanations which he has given, we think he has established it.

Under the second head of his discourse, after detailing a number of plain prophecies, relative to the future prosperity of the church, the preacher adds—

"These precious and animating scriptures have never yet been fulfilled. They plainly imply, that the period is approaching, when there shall be a general prevalence of the profession and the power of religion over the whole earth. Not that every Christian will then be perfect, or even every professor of piety, truly pious; but that the visible church shall fill the world; that all infidelity, heresy, superstition, profaneness, and open vice, shall be banished from the earth; and that religion shall be every where honoured, and every where prosperous. Before the accomplishment of these predictions, we are assured that the *Man of sin, the Son of perdition*, shall be brought down; that the kingdom of *Antichrist* shall be utterly overthrown; and that the kings of the earth, who had given their power and strength to the mother of harlots and abominations, shall then hate her, and make her desolate, and burn her with fire.* Another preliminary to the introduction of this glorious day—to be accomplished about the same time with the destruction of the Papal power—is bringing to an end the Mohammedan imposture; when all the *unclean spirits which have been cast out of the mouth of the false Prophet*, as well as out of the mouth of the *Beast*, and which have gone forth deceiving the nations, shall be finally destroyed. These events will prepare the way for the general conversion of the ancient Covenant People of God; for grafting them in again into their own Olive tree, from which they have been broken off by unbelief; AND RESTORING THEM, AS A BODY, TO THE POSSESSION OF THEIR OWN LAND. For, thus saith the Lord, the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. But afterward they shall return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.† And again; Behold, I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side, and will bring them into their own land. Moreover, I will make a covenant of peace with them, even an everlasting covenant; and the heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them forevermore.‡ Again; thus saith the Lord to Israel—Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. The sons also of them that afflicted thee, shall come bending unto thee, and all they that despised thee, shall

* Revelation xvii. 16. † Hosea, iii. 4, 5.

‡ Ezekiel xxxvii. 22—28.

*bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord, the Zion of the Holy One of Israel.**

"And allow me to observe here, my Friends, if these things be so, what a deep and affectionate interest ought Christians of the present day to take in the children of Abraham, still beloved for the Father's sake; and in that Land in which they are again to be gathered! Surely on THEM, and on THAT COUNTRY, which we may still call THEIR LAND, the eyes of every disciple of Christ ought now to be intently fixed; for them his prayers ought daily to ascend; and for their conversion every friend to the church of God, and to the ultimate happiness of man, ought to be willing to contribute and to labour to the utmost. FOR UNTIL THE JEWS ARE BROUGHT IN, TO SAY THE LEAST, THE FULL SPLENDOR OF MILLENNIAL GLORY CANNOT ARISE UPON OUR WORLD.

"The conversion of the Jews, and their restoration to their own land, we learn from the *sure word of prophecy*, shall be the signal for the *universal preaching of the Gospel*, and the *bringing in of all the Gentile nations*. For, says the apostle, *if the fall of Israel be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness!* If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?† For the kingdom, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, and all dominions shall serve and obey him.‡

"Blessed renovation! happy world! when these prospects, in which the Lord causes his people to hope, shall be gloriously realized! I will not attempt to describe the scenes which the generations of the millennium are destined to witness. I dare not venture on the task. Take away from the world all the malignant and violent passions, which now disquiet and degrade the children of men;—take away the intemperance, the impurity, and the injustice, which are daily destroying individuals and families; take away the bigotry, party-spirit, discord, and strife, which unceasingly agitate society, ecclesiastical as well as civil;—take away the war, famine, pestilence, oppression, and slavery, which have been, for so many generations, the scourges of our race;—take away earthquakes, tempests, drought, blasting and mildew, which so often destroy the hopes of man:—take away all these things—and suppose the general reign of truth, righteousness, order and peace:—suppose the people of God every where to see eye

to eye, and the visible church to be harmoniously united all over the world:—suppose the earth every where cultivated and fruitful—the air salubrious—the seasons always favourable—tranquillity, plenty, temperance, health and longevity, universally to prevail!—and all accompanied with constant and abundant influences of the Holy Spirit, CONSTITUTING ONE CONTINUAL AND UNIVERSAL REVIVAL.—Imagine a scene like this; and then say, whether our world, during such a period, would not deserve to be called, as it is called in the Sacred Volume, *the new heavens, and the new earth, wherein dwelleth righteousness?* Whether it would not deserve to be considered what it is, doubtless, intended to be, the vestibule of that *mansion of rest, which is not made with hands, eternal in the heavens?*

"But by WHAT MEANS shall these promises be fulfilled—these blessed prospects realized?

"Not by the mere prevalence and power of HUMAN REASON. Many, who profess to have no belief in the Christian's millennium, yet dream of something equivalent to a Pagan Elysium on earth. They talk of the perfectability of man; of reaching a period in which all diseases, and all misery shall be unknown; and when death shall be no more triumphant over our race. And they suppose that all this will be accomplished by the progress and influence of Reason, gradually regenerating and restoring the world. But all experience, to say nothing of the Bible, pronounces this a vain hope. The experiment has been making on the power of Reason to restrain, purify, and elevate man, for nearly six thousand years; and the result is as mortifying as it is decisive. All that it could ever accomplish, by its best influence, was to soften and polish, but not to remove, the moral desolation: to paint and whiten the sepulchre, while its interior remained filled with dead men's bones, and all uncleanness. It has ever been a fact, and will ever remain a fact, to the end of time, that the world by wisdom knows not God. Never did this boasted Reason teach a single nation, or a single individual, of all the children of men, to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world.

"Nor yet again, will the blessings which we anticipate be attained by the PROGRESS OF LITERATURE AND SCIENCE. Although when sanctified, that is, consecrated by real religion, literature and science are a blessing—an inestimable blessing—yet alone they never led an individual to true holiness, or a nation to virtue and happiness:—A fact which is as notorious, as, upon the principle of the sufficiency of natural religion, it is incapable of a satis-

* Isaiah lx. 14, 15, &c.

† Romans xi. 12. 15. ‡ Daniel vii. 27.

factory solution. If it had been otherwise, we might have expected always to find the purest religion among those Pagan nations, who carried the refinements of literature and science to the highest pitch of perfection. But was this, in fact, the case? Directly the reverse! The worship of the Great Spirit, by the *American* or *African* savage, is unspeakably less removed from the simplicity of the true Religion, than the thirty thousand deities of the Greek or Roman philosopher.

"Quite as little reason, as from either of the foregoing, have we to expect the attainment of our hopes by the restraining and regulating efficacy of HUMAN LAWS. Human legislation may prohibit, may threaten, may, to a certain extent, coerce; but its utter—utter insufficiency to reach the seat and throne of human depravity—to purify the heart—to curb the restless appetites—to restrain the rage of clamorous passions—and to arrest the artful plans, and busy prowlings of secret villany—has been painfully felt and confessed in every age. So that he who can hope for any effectual relief from this quarter, must have a hardihood, not to say, an absurdity of credulity, nearly allied to the hallucination of the bedlamite, who, on his pallet of straw, insists that he is hastening to the occupancy of a throne.

"None of these things, then, can bring on the *latter-day glory*, or, by themselves, essentially meliorate the condition of man in this world. As *auxiliaries* they are valuable—highly valuable—and, as such, will certainly be prized by every enlightened friend of human happiness. But they cannot be the chief confidence of any rational man. Nothing can be considered in this light but the Religion of Jesus Christ;—*the glorious Gospel of the blessed God*, which is *the power of God unto salvation to every one that believeth*; which alone can reach the heart—act upon its inmost recesses—purify its blackest pollutions—and control its fiercest passions. Men may dream of other remedies; but there is no other really effectual remedy for the disease of man; no other helper, amidst its dismal ravages, than this. His disease has ever absolutely *laughed to scorn* all other remedies; and it ever will *laugh them to scorn*. But here is effectual help. Here, and here alone, we find light for human darkness, pardon for human guilt, cleansing for human depravity, consolation for human sorrow, strength for human weakness, and a complete Repairer of human ruin. Only suppose the principles and the power of the Religion of Christ to be universal, and this world would exhibit, every where, a foretaste of heaven. They *SHALL* be universal. *The mouth of the Lord*, I again assert, *hath spoken it*. Nor shall this blessing be at-

tained without *means*—without *human* means. It is by the preaching of the Gospel, by men, like ourselves, that the prophetic Scriptures every where represent it as to be expected. It is when *the rod of Jehovah's strength shall be sent out of Zion*, that the nations are to be *made willing in the day of his power*."

With the sermon is connected "the charge by the Rev. Abel Flint, D. D. of Hartford;" and "the right hand of fellowship, by the Rev. Joel Hawes, of Hartford." Both are appropriate and impressive.

"THE LIFE OF THE REV. THOMAS SCOTT, D.D. RECTOR OF ASTON, SANDFORD, BUCKS: INCLUDING A NARRATIVE DRAWN UP BY HIMSELF; AND COPIOUS EXTRACTS OF HIS LETTERS. BY JOHN SCOTT, A.M. VICAR OF NORTH FERRIBY, AND MINISTER OF ST. MARY'S, HULL." *Boston, Armstrong & Crocker & Brewster; New York, John P. Havon. pp. 454.*

We have not often read a book with as much avidity as that which is here announced. A part of this eager feeling, we are aware, was produced by some previous knowledge of the history and character of the man whose life is here given at large; and by a very high estimation of his various publications, especially of his commentary on the holy scriptures. Yet we think the book itself, independently of adventitious circumstances, is calculated, in a high degree, both to interest and edify every serious reader. The works of Dr. Scott are very extensively known, and greatly esteemed in this country, as well as in Europe. By the friends of evangelical truth and piety, who are Calvinistick in sentiment, they are regarded with particular favour, and as possessing the authority of standard writings. With many, we doubt if an author could be named of equal popularity. It was, therefore, our intention to begin, in the present number of our

work, an extended review of this well written life of Dr. Scott; and to make pretty large extracts from many of his letters, which it contains. Our plan was, to give, as far as practicable, his biography by itself, and afterwards extracts from his letters, and from the remarks of his biographer, which close the volume before us. But while we were making arrangements for the execution of this plan, the *Christian Observer*, for October last, was put into our hands; in which we found our design in a considerable degree anticipated. A very able review of the English edition of this work is there commenced. We shall however, pursue our plan, and avail ourselves, and most willingly too, of the aid which the *Christian Observer* will afford; more desirous to furnish our readers with what may be for their edification, than to write an article altogether original. As far as we can now see, the larger part of our review will consist of extracts from that before us; adapted however, by abbreviation and perhaps transposition, to the plan we have mentioned, and which we are persuaded will be most useful and most gratifying to our readers. Indeed we did wish, when we read the book ourselves, that we could have had the whole biography by itself; without the interruption that it receives from the letters and remarks, which compose, by far, the larger part of the volume: yet we admit that this would not, on the whole, have been the best arrangement for the work at large; but for a compendious review we think it is. We shall always give the marks of quotation, when we take from the *Christian Observer*. For the rest we must be answerable. Let this be remembered, to prevent the necessity of telling frequently what we borrow, and what is our own.

We must, for a moment longer, detain our readers from more important matter, with a circum-

stance certainly of small moment; and yet it constitutes an incident, worth mentioning, in the life of Dr. Scott. He received a diploma, as Doctor of Divinity, from the college of Carlisle, in this State, we think about fifteen years ago. In our judgment, such a degree was never more properly conferred; and we have accordingly honoured it; and intend to do so, whenever the name of this excellent and distinguished man shall fall in our way. He, however, never prefixed his title to any of his works; and it is not recognised in the title page of the English edition of the book under review, but only in the American republication. We remember to have seen the letter which Dr. Scott wrote to the gentleman who sent him his diploma. We thought it curious, and hope that it has been preserved, and that we shall obtain a copy for publication in our next number. In the present, we shall give his biography from his birth to the time of his ordination, with his own reflections on his principles and the state of his mind, at that period, as we find them stated in the *Christian Observer*.

"This is one of the most interesting specimens that has fallen into our hands of modern religious biography. The subject of the work was a clergyman of acknowledged piety, and, both as a preacher and a writer, of eminent usefulness in the church of Christ: and he lived in the exercise of his ministry, and in the varied application of his valuable talents, to a period much beyond that which is usually allotted to the active duties of human life. His biographer is his eldest son, himself also a well known and highly respected clergyman of that church in which his venerable parent so long and so successfully ministered; a son, whose privilege it was to be trained up under his immediate care, to have the benefit of his wholesome

instructions, and his truly Christian example,—and who has now the happiness to record, concerning his venerable father, not merely what others have told him, but what has fallen under his own observation, and what, from an intimate knowledge of his father's principles and character, he can testify with all the feeling, and all the authority, which become the biographer of so distinguished a Christian minister. Under such circumstances we should look for a narrative both interesting and instructive: and no reader can justly complain, in the present instance, that his reasonable expectations have in any degree been disappointed.

“The Reverend Thomas Scott was born on the 4th of February (old style), 1746–7, at Braytoft, in Lincolnshire: he was one of thirteen children, ten of whom lived to maturity. His father is represented as a man of uncommon energy of mind and vigour of intellect, who, under circumstances very unfavourable, surmounted in a considerable degree his almost total want of education.

“Having gone through the common rudiments of learning, such as a village school supplies, and obtained a slight acquaintance with Latin, the subject of the present narrative was sent at ten years of age to Scorton in the parish of Bolton; his father having determined, in consequence of the death of his eldest son, who was a surgeon on board a ship of war, to bring him up to the medical profession. At Scorton he made considerable proficiency in his learning, attended however by the remarkable circumstance that he never could write themes, and that he looked with astonishment upon great books, being utterly at a loss to conceive how they could ever have been produced; a singular trait in the history of one, who was afterwards to prove so voluminous an author!

“In September, 1762, he was

bound apprentice to a surgeon and apothecary at Alford, a village in the neighbourhood of Braytoft. It was his unhappiness to be placed with a master whom he describes as in all respects unprincipled; and probably an infidel. Under such authority and with such an example his own moral character, which he previously represents in no very favourable light, was not likely to be much improved: and at the end of two months he was dismissed by this very master in disgrace. Yet here it was, and by a remark of this unprincipled man, that he was first led to feel any serious conviction of sin against God. ‘Remonstrating with me,’ he says, ‘on one instance of my misconduct, he observed, that I ought to recollect it was not only displeasing to him, but wicked in the sight of God. This remark produced a new sensation in my soul, which no subsequent efforts could destroy; and proved, I am fully satisfied, as far as any thing proceeding from man was instrumental to it, the primary cause of my subsequent conversion.’ How unlikely the means to produce such a change! how little could have been anticipated all the subsequent effect of it!

“His master having refused to give up his indentures, he could not be placed out with any other member of the profession; and on his return home he was employed to perform, as well as he could, the most laborious and unpleasant parts of the work belonging to his father's occupation, that of a grazier. He continued in this employment for nine years, encountering all kinds of weather, and compelled to associate with persons of the lowest station of life, and wholly destitute of religious principle. Yet was he not at times without deep convictions of his sinful and guilty state, and without earnest desires, often vehemently expressed, for the mercy of God: and cut off as he now seemed to be from all prospect of

accomplishing his object, he still indulged the thought which he had formerly entertained of going to the university, and of taking upon himself the clerical profession. The checks and impediments which he experienced in his studies, under his father's roof, at length dissipated his ideas of promotion in literary pursuits; and after some years of discontent and irritation he became more reconciled to his lot, and concluded that he should at last be provided for as a grazier. His elder brother was already fixed upon a farm; and he therefore seemed with reason to expect that he should himself succeed to the farm of his father.

“Having discovered, however, that the lease of this farm was left by will to his brother, and that he was merely to be under-tenant to him, for some marsh grazing lands of no very inviting aspect and without a house, he determined to extricate himself from his situation; recommenced his studies with vigour; and in a moment of provocation threw off his shepherd's dress, declaring his fixed purpose never to resume it. Recollecting, however, in the morning that a large flock of ewes, in yeaning time, had no skilful person to look after them, he so far abated of his resolution as to return and fulfil his shepherd's duties: but his main purpose he determinately pursued; and he went over immediately to Boston, to lay his case before a clergyman with whom he had cultivated a slight casual acquaintance.

“It will readily be believed that the clergyman listened to his tale with not a little surprise; but having examined him in the Greek Testament, he readily promised to introduce him the next week to the archdeacon, who was then to hold his visitation. At the time appointed, Mr. Scott, having evinced his sense of filial duty by employing the intermediate days in again assisting his father, repaired once

more to Boston, and met with so favourable a reception from the archdeacon, that he was induced to purchase the necessary books, and to apply himself diligently to study and composition. Having soon after procured a title to a small curacy (Martin near Horncastle), after walking for the purpose above fifty miles, and having procured testimonials and the other requisite papers, he repaired to London for ordination within seven weeks from the time of leaving his father. On his arrival he was informed, that as his papers had not come in time, and as other circumstances were unfavourable, he could not be admitted a candidate. In fact, he was suspected of Methodism; though, so far as appears, he might with just as much truth have been suspected of Mohammedanism. The bishop, however, condescendingly granted him an audience; and, on condition of his procuring his father's consent and a letter from some beneficed clergyman in the neighbourhood, intimated that he should probably admit him as a candidate at the next ordination. The conditions were such as almost to reduce him to despair, but there was no remedy: he therefore returned home, a great part of the way on foot; and at length reaching Braytoft, after walking twenty miles in the forenoon, he put off his clerical clothes, resumed his shepherd's dress, and sheared eleven large sheep in the afternoon!

“Some members of his family beginning now to feel an interest in his success, the difficulties, which before appeared almost insuperable were presently removed; and he was ordained at Buckden at the ensuing Michaelmas, and entered upon the curacy of Stoke and Weston-Underwood, Bucks, with a salary of about 50*l.* a year.

“And what was the state of mind, and what were the views and principles, with which Mr. Scott en-

gaged in the office of the ministry? He has expressed himself on this subject in terms of great humility; and has given a description of his character and state of mind, which we are anxious to exhibit by way of warning to candidates for orders.

“The Force of Truth sufficiently explains the state of my heart and my conduct, as it must have appeared in the sight of God, in this most solemn concern of my ordination; and it suffices here to say, that, considered in all respects, I deliberately judge this whole transaction to have been the most atrocious wickedness of my life. But I did not, at the time, in any degree regard it in this light; nor did I, till long after, feel any remorse of conscience for my *prevaricating*, if not directly *lying*, subscriptions and declarations, and all the evil of my motives and actions, in the whole concern.” p. 38.

“At this period,” he says, referring to the time when he lived with his father, subsequently to his apprenticeship, “though I was the slave of sin, yet, my conscience not being pacified, and my principles not greatly corrupted, there seemed some hope concerning me: but at length Satan took a very effectual method of silencing my convictions, that I might sleep securely in my sins: and justly was I given over to a strong delusion to believe a lie, when I held the truth that I did know in unrighteousness. I met with a *Socinian* comment on the scriptures, and greedily drank the poison, because it quieted my fears, and flattered my abominable pride. The whole system coincided exactly with my inclinations, and the state of my mind. In reading this exposition, sin seemed to lose its native ugliness, and to appear a very small and tolerable evil; man’s imperfect obedience seemed to shine with an excellency almost divine; and God appeared so entirely and necessarily merciful, that he could not make any of his creatures miserable, without contradicting his natural propensity. These things influenced my mind so powerfully, that I was enabled to consider myself, notwithstanding a few little blemishes, as upon the whole a very worthy being,” pp. 39, 40.

“After proceeding to state the fact of his explaining away, according to these Socinian models, the mysteries of the gospel, and soothing his conscience with the wretch-

ed opiates which that system affords, he adds,—

“In this awful state of mind I attempted to obtain admission into holy orders!—As far as I understood such controversies, I was nearly a Socinian and Pelagian, and wholly an Arminian. While I was preparing for the solemn office, I lived, as before, in known sin, and in utter neglect of prayer; my whole preparation consisting of nothing else than an attention to those studies, which were more immediately requisite for reputably passing through the previous examination.

“Thus with a heart full of pride and wickedness; my life polluted with many unrepented, unforsaken sins; without one cry for mercy, one prayer for direction or assistance, or for a blessing upon what I was about to do; after having concealed my real sentiments under the mask of general expressions; after having subscribed articles directly contrary to what I believed; and after having blasphemously declared, in the presence of God and of the congregation, in the most solemn manner, sealing it with the Lord’s supper, that I judged myself to be ‘inwardly moved by the Holy Ghost to take that office upon me,’—not knowing or believing that there was any Holy Ghost,—on September the 20th, 1772, I was ordained a deacon.

“For ever blessed be the God of all long suffering and mercy, who had patience with such a rebel and blasphemer; such an irreverent trifler with his majesty; and such a presumptuous intruder into his sacred ministry.” pp. 40, 41.

(To be Continued.)

Religious Intelligence.

FOREIGN.

Bible Society of Paris.—We have in our hands a copy of the account of the general meeting of the Protestant Bible Society of Paris, on their third anniversary, the 16th of last April. It is a most interesting publication. It contains the constitution of the Society: The names and rank of the officers: The proceedings which took place: The address of the president: The report of the transactions of the committee charged with the management of the concerns of the Society: The addresses which were delivered, and the report of the treasurer.—It is followed by a long appendix, containing the correspondence of the committee of the Society, with other societies, both at home and abroad. The whole pamphlet, or rather volume, contains 330 octavo pages.

The meeting was opened and concluded with prayer. We intended to give a translation of these prayers, but our limits forbid us. We cannot, however, easily repress our inclination to insert their short but honourable tribute of respect to the memory of the late venerable president of our national Bible Society.—“The American Society (they say) has had to regret the loss of its president, Doctor Boudinot, who contributed to the success of the Bible cause not less by his zeal and piety than by an unlimited generosity.” M. Boudinot was the descendant of a pious family, which left France after the revocation of the edict of Nantes, and went to seek for liberty of conscience beyond the Atlantick: this is for us an additional motive to share, with all our heart, in the regrets of our brethren of the United States.”

We can only add the following summary statement, taken from a daily newspaper of this city, of some of the leading facts which are made known in this interesting document.

“The French Protestant Bible Society, has twenty-three auxiliaries in as many different departments, to which are attached twenty-two branch societies. The first general meeting of the Society was held at Paris, Nov. 4th, 1818; the second, Dec. 10th, 1820; and the third, April 16th, 1822. The Marquis de Jaucourt, Peer of France, and Minister of State, is President; the Count Boissy d’Anglais, Peer of France, &c. and the Baron Cuvier (the naturalist) Counsellor of State, &c. are Vice Presidents; the Baron de Stael Holstein (son of Madame de Stael) is one of the Secretaries. In Paris, there are about 500 annual subscribers, among whom are the Duc de Broglie, Duchesse de Broglie, (daughter of the late Madame de Stael,) Baron de Lessert, Duchesse de Dino, Comtesse de Rochefoucaulde, Comtesse Rapp, Messrs. Albert Gallatin, J. Armstrong, W. Bayard, David Sears, and S. V. Vilder.

“The expenses of the Society from Dec. 10th, 1820, to April 16th, 1822, amounted to 92,260 francs; and the receipts in the same time from subscriptions and the sale of Bibles, were 102,819 francs. During the same interval the Society issued gratuitously and otherwise, 6,918 Bibles, and 4,433 New Testaments.”

British and Foreign Seaman’s Friend Society and Bethel Union.—The Third Anniversary of the above Society was held on Wednesday, Oct. 2d, at the City of London Tavern, the Right Hon. Admiral

“* M. Boudinot gave at one time to the Bible Society of the United States 10,000 dollars, 50,000 francs.”

Lord Gambier in the chair. After his lordship had briefly addressed the Meeting, a retrospect was read of the proceedings of the committee for the past year, in London, and the formation of similar Societies in about forty sea-ports in England and Wales, Scotland and Ireland. Also the formation of a Mariner’s Church at New York, and Bethel Societies in the United States, New Brunswick, Bermuda, Berbice, Cronstadt; and even at Rio Janeiro, it is added, the Bethel flag has been raised by a pious merchant on board of some ship every Sabbath day, when he reads sermons, gives exhortations, and holds prayer-meetings. On the Mediterranean, and in various other places abroad, the like exertions are making for the spiritual benefit of sailors; and the committee joyfully anticipate the day when “the dominion of our glorious and exalted Immanuel shall be from sea to sea, and from the river unto the ends of the earth.” After this report, the Meeting was addressed by several clergymen and Dissenting ministers, naval officers and others. A series of resolutions were passed, gratefully acknowledging the divine blessing on their exertions; also appointing officers and a new committee.”

Society for Rivermen.—Sept. 18, a Preliminary Meeting was held at the British School-room in Horsleydown, to form a Society for Rivermen in general.—Various exertions had been previously made to excite the attention of persons who reside on the banks of the Thames to this object, and the efforts of the British and Foreign Seaman’s Friend Society and Bethel Union, had for several months been of the most unwearied description at Horsleydown; but the increasing and extensive business of that noble Institution requiring such undivided attention, and the demands on its funds becoming very considerable, it was deemed advisable that a distinct Institution should be formed for Rivermen only; and persons invited to assist it whose profession and habits rendered them best adapted for promoting religion and morality among this interesting class of men.

The Rev. G. C. Smith having been called to the chair, addressed the Meeting at considerable length, stating the objects of the new Society, and combating the various objections he had heard against it. He dwelt with great force on the folly of the idea that the heart of any man was impenetrable to the power and grace of God; or that there was any class of men breathing, among whom a minister of the gospel might not confidently expect the divine blessing on the use of suitable means.

The chairman had scarcely resumed his seat, when a person in his plain working dress stood up, and most unexpectedly addressed him, saying, 'Sir, after what you have said, I think if I were to sit still the very boards beneath my feet would cry out. If any man is a monument of mercy, I am. If God has displayed what he can do with the worst of sinners it is with me. I lived for ten years the most abandoned and desperate infidel in London: I admired revolutions, advocated deism, and rejected every thing that was good. One Sunday afternoon, about three years since, you preached on Kennington Common to an immense multitude, my wife persuaded me to go; I was struck with astonishment at your arguments against infidelity, but I was not convinced. I was anxious to bring you over to our sentiments, and pressed forward to place in your hand the Spencean Books of division of land and property. I afterwards heard you occasionally at other places, in the open air. When you preached on Bankside to Watermen, I was there, and was so powerfully impressed, that you may remember a man crying out when you had done—'Sir, I am a deist, but almost thou persuadest me to be a Christian!' From that time I began to seek salvation. A person, who is a Methodist, afterwards called upon me for my children to attend a Sunday School. He reasoned with me, and I brought him my infidel and deistical books; such as Paine's *Age of Reason*, and Carline's works; I said to him, cast them all into the fire; he said 'No; they are your books, I must leave you to do as you please with them.' I then seized them all, threw them into the fire, and he continued with the bellows in his hands blowing the fire for an hour, until the whole were entirely consumed. I now rejoice, Sir, and thus publicly declare what God has done for my soul. No man need despair; I was the chief of sinners, but Christ has saved me, and surely he can save Watermen and Lightermen. My wife now serves the Lord, my children attend a Sunday School, and I am resolved, by Divine grace, that I and my house will serve God the remainder of our days. I will do all I can for the cause of Jesus Christ, and if it is in my power by any means to help this blessed design, I will do it with all my heart and soul, for the sake of Him who died for me on Mount Calvary.' He sat down much affected. The Chairman arose, and said he well recollected the circumstance to which allusion had been made, though he never knew the person before this evening. The effect produced on the audience may easily be imagined.

INDIA.

GOVERNMENT ORDER RESPECTING SUTTEES.

Presidency of Fort Williams, Feb. 1822.

The commander of the forces desires that a copy of these instructions be circulated from the brigade office, to the posts and stations dependent upon your command.

(Signed) G. H. FAGAN, Adj. Gen.

"Whereas it has appeared, that during the ceremony denominated Sutte, (at which Hindoo women burn themselves,) certain acts have been occasionally committed, in direct opposition to the rules laid down in the religious institutes of the Hindoos, by which that practice is authorized and forbidden in particular cases: as, for instance, at several places pregnant women, and girls not yet arrived at their full age, have been burnt alive; and people after having intoxicated women, by administering intoxicating substances, have burnt them without their assent whilst insensible; and inasmuch as this conduct is contrary to the Shasters, and perfectly inconsistent with every principle of humanity, (it appearing from the expositions of the Hindoo law delivered by pundits, that the burning a woman pregnant, or one having a child of tender years, or a girl not yet arrived at full age, is expressly forbidden in the Shasters, and also that the intoxicating a woman for the purpose of burning her, and the burning one without her assent, or against her will, is highly illegal, and contrary to established usage,) the Police Darogahs are hereby accordingly, under the sanction of government, strictly enjoined to use the utmost care, and make every effort to prevent the forbidden practices abovementioned, from taking place within the limits of their thannahs; and they are further required, on all occasions, immediately on receiving intelligence that this ceremony is likely to occur, either themselves to proceed to the spot, or send their Mohirris or Jemedars, accompanied by a Burkundaz of the Hindoo religion, to learn of the woman who is to be burnt whether she has given her assent, and ascertain the other particulars abovementioned relative to her age, &c. &c. In the event of the female who is going to be burnt being less than sixteen years of age, or there being signs of her pregnancy, or on her declaring herself in that situation, or should the people be preparing to burn her after having intoxicated her, without her consent or against her will, (the burning a woman under any of these circumstances being in direct opposition to what is enjoined in the Shasters, and manifestly an act of illegal violence,) it will be then their duty

to prevent the ceremony, thus forbidden and contrary to established usage, from taking place, and require those prepared to perform it to refrain from so doing; also to explain to them that, in the event of their persisting to commit an act forbidden, they would involve themselves in a crime, and become subject to retribution and punishment; but in the case of the woman being of full age, and no other impediment existing, they will nevertheless remain on the spot, and not allow the most minute particular to escape observation; and in the case of people preparing to burn a woman by compulsion, or after having made her insensible by administering spirituous liquors, or narcotic drugs, it will be then their duty to exert themselves in restraining them; and at the same time to let them know, that it is not the intention of the government to check or forbid any act authorized by the tenets of the religion of the inhabitants of their dominions, or even to require any express leave or permission being required previously to the performance of the act of Suttee; and the police officers are not to interfere and prevent any such act from taking place. And, lastly, it will be their duty to transmit immediately, for the information of the magistrates, a full detail of any measures which they may have adopted on this subject, and also on every occasion, when within the limits of their thannahs, this ceremony of "Suttee" may take place, the same being lawfully conducted, they will insert it in the monthly reports.

(Signed) ● G. H. FAGAN, Adj. Gen."

SIAM, COCHIN-CHINA, AND JAPAN.

The directors having taken into consideration the deplorable state of the vast population of Siam, Cochin-China, and Japan, now sunk into the most debasing idolatry, and without the knowledge of the Saviour, resolved, at a late meeting, that, by the help of a gracious Providence, they will attempt, as soon as they shall find it practicable, to procure complete versions of the Holy Scriptures into each of the languages of those countries.

By a letter just received from Mr. Beighton, at Penang, dated April 17, we learn that Dr. Milne, who had previously visited Singapore, arrived at Penang on the 11th, having taken a voyage to those places for the recovery of his health, he having been seriously indisposed.

We are also informed that Dr. Morrison, having obtained leave of absence from the Factory at Canton, may be expected in England next spring.

A rich Hindoo lately died at Benares, who had been a great patron of the Brahmins and Ascetics, and had devoted large sums of money to building temples, colleges for the poor, &c. &c. Twenty days before his death, which took place on the 7th of November, 1821, he presented the following address to the inhabitants of Benares:—

"I have lived in this world a long time, (about 80 years,) without being able to acquire any knowledge of the Supreme Being; and I have all the while met abundant reasons to convince me, to the very bottom of my heart, that an uninterrupted happiness can never be formed in this world. But as my soul seems shortly about to quit the body, I beg your forgiveness of my faults, and bid you my last farewell."

Who would not wish that to such a man the gospel of God our Saviour had been made known! Probably there are many such men in India.

It has been asserted, in several of the public prints, that such has been the influence of a free press in India, (we should rather think of the missionaries and evangelical clergymen in that country, &c.) that at the last festival of the great idol Juggernaut, there were so few pilgrims present, that they were unable to drag the ponderous car; and that the Brahmins talk of removing the raree-show to a more retired part of the country, less enlightened.

We sincerely wish that this may be true; but we cannot hear of any accounts of the fact transmitted by the missionaries.

Catholic Missions.

The queen of Thibet, (says the *Diario Romano*), has requested to have eighty missionaries from the college of the Propaganda Fide at Rome, for the purpose of converting her subjects; five Capuchins (Friars) have already departed for Thibet. An Italian from Brescia, whom the queen made her first minister, converted her majesty to Christianity.—*Newspaper*.

Death of Mrs. Collie.

Mr. Loveless, in a letter, dated Madras, 31st May, 1822, communicates the mournful intelligence of the death of Mrs. Collie, wife of the Rev. Mr. Collie, the missionary, on his way to Malacca, who died at Madras, May the 24th, after an illness of only 14 days. (Particulars hereafter.)

Death of Mrs. Hands.

In a postscript to the above letter, Mr. Loveless says, "I will add, in case you should not hear from Bombay by this conveyance, that a similar mournful event has occurred there. Brother Hands, of whose

marriage at Bombay you have doubtless heard, has been again deprived of his dear partner. On their return home, when within three days of Bellary, Mrs. Hands was taken ill of a fever, and on the day and hour when we were attending the funeral of Mrs. Collie, she died!! Alas! what an uncertain world is this! O for grace to work whilst it is called to-day, and to be found ready whenever our Lord may call.

SOUTH SEA ISLANDS.

Extract of a Letter from the Rev. D. Tyerman, to a Lady in England, dated Tahitee, Nov. 24, 1821.

All our brethren, the Missionaries, received us with the most cordial affection, while the natives were not backward in giving us every proof of their joy on our arrival. The power and wisdom of God, as displayed in the structure of this wonderful island, can only be exceeded by that stupendous and marvellous change which has taken place among its inhabitants: a change which fills me with incessant astonishment and joy. Had I opportunity and leisure to describe the former moral condition of this people, it would be unnecessary that I should do it to you: suffice it to observe that it was peculiarly the place where Satan's seat was, and if ever that awful being were allowed an incarnation, it was here. The details of this wickedness, given us by the Missionaries since we have been here, are enough to fill us with horror. How many human victims almost daily bled upon their cruel altars! Two-thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day, who had destroyed eight of her own offspring; I have heard of another who killed nine, another 17, another 20! The god of thieves, for there was such a god here, was faithfully served, while crimes of other kinds too horrible to be named, every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible extent. But, where sin abounded, grace much more abounds!

God has done great things for this people. The faithful and holy exertions of his servants are most amply rewarded. The prayers of the British churches are indeed heard; and all the expenses which have been incurred, are now fully repaid. O that you and all whose hearts are engaged in doing good to the heathen, could but witness what I have already seen; it would fill your soul with amazement and gratitude.

Where I have been, the Sabbath is

universally regarded; not an individual is known, whether among the chiefs or the common people, who does not attend divine worship on the Lord's Day. The engagements of that holy day commence with a prayer-meeting, conducted entirely by the natives themselves at sunrise. Knowing the backwardness of Christians in England to attend early prayer-meetings, what do you think my surprise has been on going to these services, to find their large places of worship literally filled. This is the fact at all the situations which I have visited; the whole congregations indeed attend. At nine o'clock in the morning, and at three in the afternoon, there is publick worship and preaching, when their places are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing, and it is conducted with great propriety. In the intervals of worship, there is catechising of both young and old. The natives dress all their food on Saturdays, not a fire is lighted, not a canoe is seen on the water, not a journey performed, not the least kind of worldly business done on the Sabbath. So far as outward appearances go, this day is here kept indeed holy: by multitudes, I doubt not, it is kept really so.

The missionaries have already translated and printed the gospels of Matthew, Luke, and John, which are in the hands of the people, and nothing can induce them to part with them. The word of God is indeed precious here. The scriptures are the companions of the people wherever they go. Not a family (I am told) is known that has not family worship, morning and evening, every day. At every missionary station there is a church formed; and though it is only between two and three years ago that they were organized, many real Christians have united to enjoy the benefits of the Lord's Supper, and many more at every station are waiting with eager desire to obtain admission. At one of these are 20 members, at another 62, at another 74, at a fourth 102.

No publick immorality or indecency is seen. All drunkenness and profane swearing are unknown here. All their former sports and amusements are completely put down. Their morais are almost all demolished, and many of them completely obliterated; and it is a singular fact, that chapels now occupy the very ground on which many of them stood. Never before did the gospel obtain so complete and so universal a triumph in any country over heathenism, cruelty, superstition and ignorance. Think not that I wish to represent these people as per-

fect: No, alas, human nature is the same here as elsewhere, but I state facts, which speak for themselves.

From other letters we also make a few extracts.

Mr. Bennet, in a Letter to a Friend, says,

"The ministers have not to wait for any part of their congregation; nor is the congregation in danger of being disturbed by persons coming in after the commencement of public worship.

"O that a few thousands of the half-hearted in our dear country could but behold the genuine influence of the gospel here, and form some tolerable idea of those horrid superstitions and cruel vices from which the people have thereby been delivered!—then would Missionaries and Missions in every quarter of the world be loved and cherished by them."

Mr. Tyerman thus expresses himself in another Letter to a Friend.

"The people are most hospitable and affable. Their persons in general are equal to those of the best grown English, and the most agreeable of any foreigners, not of English extraction, that I have seen, wherever we go; we are received with all possible friendship. The King and all his Chiefs have showed us every kindness. But the change which has taken place among these people is what most of all delights me and fills me with astonishment. What you have read is all true. All the stations that we have seen are in the most flourishing circumstances. All the congregations are large. The profession of Christianity is universal; scarcely is the individual known who does not attend three times every Lord's day at public worship. You would be charmed with a Taheitan Sabbath. O England, blush at thine own inferiority, when compared, in this respect, with this so lately barbarous land! No doubt much of this is nothing but profession; but that there is a great deal of vital piety, I doubt not.

"Yesterday (Dec. 5, 1821) I partook of the Lord's Supper with a church consisting of 106 consistent members. The behaviour of the Taheitan congregations is not excelled by any in England. All is solemn; all, apparently, is devotional.

"Civilization is making rapid progress. Crimes of all kinds are almost unknown. Encourage missionary exertions and missionary prayers. If any are relaxing in these respects, or are unbelievers in the importance of missionary exertions, send them hither. I should not have thought the sufferings and inconvenience of going ten times round the world too much to be endured for the sake of seeing what

God has wrought in these idolatrous countries. We hope to see all the islands which have embraced Christianity before we return. Thirteen are known where the people have abandoned their idols and received the truth. Other islands are petitioning for missionaries. Indeed, if missionaries could be found, there is every reason to hope that all the islands in this vast ocean would immediately embrace the truth."

DEMERARA.

Extract of a Letter from the Rev. Mr. Wray, of Barbice, who had paid a visit to Demerara; dated August 2, 1822.

On the 9th of July I went down to Demerara, to preach and administer the Lord's Supper to Mr. Davies's people; I found the roads bad in many places, and riding on horseback very fatiguing; the sun was sometimes amazingly hot. On the 11th, I arrived at Le Resouvenir, spent two days with Mr. Smith, and preached to the people on Friday evening. I had great pleasure in seeing many of those who were the first-fruits of the gospel there, walking in the truth, and rejoicing in the Lord Jesus; others have been taken to their heavenly rest. They manifest great zeal in the ways of religion, and adorn the doctrine of God their Saviour.

On my return from George Town on Monday, Mr. Smith pressed me much to remain all night, and speak in the evening to his people. We visited many of the negro houses; just when they were leaving work, and conversed with a considerable number. I was much pleased with two young men, who were little boys when I lived there. They have been baptized and married, and are highly commended for their good conduct by Mr. Smith. They seconded the exhortations I gave to the people with great earnestness, especially one of them, who told the people that they must attend to what I said, turn to God, go to hear his word, and love and serve him, that Mr. Smith might be able to send me a good character of them.

In the evening a great many came together, with whom we conversed a long time. I rejoice that they have got a minister so much interested in their spiritual welfare as Mr. Smith. I was also much pleased with some of his plans, particularly his dividing them into classes, according to the estates to which they belong, and examining their progress in the Catechism in rotation. He thinks the number under regular instruction is about two thousand.

On the Lord's day, July 14, I preached in George Town for Mr. Davies, and administered the Lord's Supper to his people. It was a time of spiritual refreshment from above. At seven o'clock in the morning I was much pleased with the prayers of some of the negroes. I rejoiced greatly to see the work of the Lord prospering among these poor people. In the afternoon I attended the Episcopal Church under the pastoral care of the Rev. Mr. Austin, jun. It was well filled, chiefly by free coloured people. Mr. A. is much esteemed by them. Mr. Markes, the Methodist Missionary, and his wife, received me in a very friendly manner. They conceive that the Demerara Mission is the most flourishing they have visited in the West Indies, and that there is a far greater desire among the negroes there to obtain religious instruction, and to learn to read, than in any other place.

I greatly lament that the missionaries in that colony are not permitted to teach the slaves to read. Mr. Smith would willingly devote part of the day to this work; and yet, after all, many do acquire the art of reading. I met with a negro half-way between New Amsterdam and George Town, who has no opportunity to attend Chapel, learning to read, and studying Dr. Watts's Catechism. Indeed, all along the coast, which is about seventy miles, a desire of instruction prevails.

After I had passed Mahaica, I overtook a negro, who attended when Mr. Davies and I preached there 10 years ago. He expressed his thankfulness for the chapel now built there, and said, "Now the negroes are coming good—and leave off stealing, quarrelling and fighting."

I am glad to hear that Mr. Davies's health is improved.

PITCAIRN'S ISLAND.

It appears from the public papers that on the 8th of March, 1819, Captain Arthur, of the American whale ship (Russel), touched at the above island, where he found about 50 inhabitants, descended from the mutineers who seized Captain Bligh's ship, the *Bounty*, when at the distance of three or four miles from the shore; they were boarded by the crew of a boat from the island, who were remarkably interesting young men. Bread and butter were set before them, but they refused to eat, alleging that it was their fast-day, but being much importuned to eat, they partook, though slightly, but not till after they had implored a blessing. And after their repast

was finished, a hymn and prayer was preferred with great devotional propriety. Their boat needing repair, was taken on deck, and completed before the next morning, to their great satisfaction.

After landing on the island, Captain Arthur and others ascended a high hill, assisted by a young man named Robert Young. They then met with the venerable governor, John Adams, who was attended by most of the women and children of the island, and were welcomed to their shores in the most artless yet dignified manner.—They were then invited to the village, and a dinner was prepared for them, consisting of pigs, fowls, yams, and plantains. A blessing was asked, and thanks returned in an impressive manner.

At night they were provided with beds, and in the morning at seven, a plentiful breakfast was prepared for them. At dinner also, they were equally well provided for. In the afternoon, about three, they took an affectionate leave of their friends and returned to the ship, well pleased with their entertainment.

Before we leave Pitcairn's Island, it will not be improper to make a few observations. The time and manner of its colonization are to most general readers well known. John Adams and six Otaheitan women are all that is left of the *Bounty*. Forty-nine have been born on the island, two of whom are dead, which leaves 53 persons on the island, now all in good health without a single exception. There are about 11 active young men, who are ready and willing at all times, to assist a ship's crew in procuring wood and water, or any thing else the island affords. John Adams assures us, and from what we ourselves saw we have no reason to disbelieve him, that the island was inhabited before themselves, but at what period it is difficult to conjecture. They found after their arrival, many places where houses had stood, burying places, and images representing a human figure, with other indubitable marks that they were not the first possessors of Pitcairn's Island. It is, however, certain that the aborigines left it at no recent period, as the trees growing on the house spots, could not have arrived to their present size in less than 100 years, perhaps 500. The land is high, and may be seen 12 or 15 leagues—its coast free of dangers—winds variable, which makes it easy to lie off and on; the town is situated on the north side of the island, rather nearest the west end—the houses may be seen three or four leagues off by a ship coming from the north.

The different names of the islanders are—Adams, Christian, sen., Christian, jun., Young, Quintrail, and McKay.

Pitcairn's, lat. 25. S. S. by acct. 26. 41; long. 130 22 W. by acct. 128. 52.

Henderson's Island lies E. N. E. from Pitcairn's, 100 miles. Lat. 34. 26; long. 138. 30. W.

A few years ago, the directors of the London Missionary Society sent out some Bibles, prayer books and school books for the use of these people, which were duly delivered, and thankfully received. A receipt for the books, signed by John Adams, has come to hand.

It is stated in an American publication, that one of the sailors on board an American whaler, which touched at Pitcairn's Island, being asked by one of the natives, a question on Christian experience, which he found himself unable to answer, was seized with remorse on perceiving his own ignorance and want of experimental religion; and that since his return to America he has become truly serious, professes his love to Christ, and thankfully acknowledges the instruments of his conversion.

CAPE OF GOOD HOPE.

It is stated, in a Cape-town paper, that the late dreadful storms in the colony have produced most distressing effects. Stellenbosch, the Paarl, Hottentot's Holland, Groenekloof, Zwartland, Tulbagh, and Caledon, are said to have sustained very heavy losses. At several of the above places, the houses have fallen in, or been washed away, and many thousands of vines have been destroyed.

We fear that several of our missionary stations must have suffered greatly, and are sorry to learn that the beautiful church of the Moravian brethren at Groenekloof has fallen, and that the gardens of the Hottentots are destroyed.

The paper states, that the governor has expressed his intention to adopt the most prompt means for the relief of the sufferers, and to pursue a plan somewhat similar to that which was adopted after the great fire at Stellenbosch.

DOMESTICK MISSIONS.

Brief view of the Missions under the direction of the American Board of Commissioners for Foreign Missions, compiled October, 1822.

The Board was instituted in June, 1810; and incorporated June 20, 1812.

JEREMIAH EVARTS, Esq. at the Missionary Rooms, No. 69, Market street, Boston, is Corresponding Secretary of the Board, and Clerk of the Prudential Committee.

To him should be addressed all communications, which relate to the appointment of missionaries and assistants, and to the general concerns of the Board.

HENRY HILL, Esq. at the Missionary Rooms, is Treasurer; to whom all letters, which relate to donations, or to any pecuniary concerns of the Board, should be addressed.

I. MISSION AT BOMBAY.

This mission became fixed in 1814. The missionaries are engaged in three principal objects:—the translation of the Scriptures; the superintendence of schools; and the preaching of the Gospel.—The mission has three stations;—Bombay, Mahim, and Tannah.

BOMBAY.—A large city on an island of the same name. It is the capital of all the British possessions on the western side of the peninsula, and is the primary seat of the mission.—Rev. Gordon Hall, *Missionary*; Mr. James Garrett, *Printer*. The widow of the late Mr. Newell resides here.

MAHIM.—Six miles from Bombay, on the north part of the island.—Rev. Allen Graves, *Missionary*.

TANNAH.—The principal town of the island of Salsette, 25 miles from Bombay.—Rev. John Nichols, *Missionary*.

The missionaries had established 25 schools;—17 on the islands of Bombay and Salsette; and 8, at as many different places along one hundred miles of the adjacent coast. But of these 25 schools, they were obliged to suspend 10, about the middle of last year, for want of funds. The schools contain, on an average, about 50 scholars.—The missionaries are now ready to print the whole Bible, translated by them into the Mahratta language, as fast as the means can be procured.

II. MISSION IN CEYLON.

This mission was established in the district of Jaffna, October, 1816. It has five stations;—Tillipally, Batticotta, Oodoo-ville, Panditeripo, and Manepy.

TILLIPALLY.—Nine miles north of Jaffnapatam.—Rev. James Richards and Rev. Daniel Poor, *Missionaries*. Nicholas Permander, *Native Preacher*.

BATTICOTTA.—Six miles north-west of Jaffnapatam.—Rev. Benjamin C. Meigs, and Rev. Henry Woodward, *Missionaries*. Gabriel Tissera, *Native Teacher*.

OODOOVILLE.—Five miles north of Jaffnapatam.—Rev. Miron Winslow, *Missionary*. Francis Malleappa, *Native Preacher*.

PANDITERIPO.—Nine miles north-west of Jaffnapatam.—Rev. John Scudder, M. D. *Missionary*.

MANEPI.—Four miles and a half north-west of Jaffnapatam.—Rev. Levi Spauld-

ing, *Missionary*. Philip Matthew, *Native Preacher*.

The blessing of God has attended the labours of the missionaries among the youths in the schools; especially at Tillipally, where those who had been longest in the schools principally resided. A silent, but perceptible, influence is also exerted on many natives in the district of Jaffna.

III. MISSION AMONG THE CHEROKEES.

This mission was established in 1817. It has three stations;—Brainerd, Creek-Path, and Taloney; and new stations are contemplated at High-Tower, Chatooga, Wills-Town, and other places.

BRAINERD—Is the oldest station of the Board among the Indians; and is situated within the chartered limits of Tennessee, on the Chickamaugh creek, 250 miles N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville.—Rev. Ard Hoyt, Rev. Daniel S. Butrick, and Rev. William Chamberlain, *Missionaries*; Dr. Elizur Butler, *Physician*; Messrs. Abijah Congar, John Vail, John C. Ellsworth, Erastus Dean, Sylvester Ellis, and Ainsworth E. Blunt, *Assistant Missionaries*; and John Arch, a converted Cherokee, *Interpreter*.

CREEK-PATH.—100 miles W. S. W. of Brainerd. A school was established here in April, 1820.—Rev. William Potter, *Missionary*.

TALONEY.—Sixty miles S. E. of Brainerd. A school was established here in May, 1820.—Messrs. Moody Hall and Henry Parker, *Assistant Missionaries*.

IV. MISSION AMONG THE CHOCTAWS.

Commenced at Elliot, in August, 1818. It has three stations;—Elliot, Mayhew, and the French Camps.

ELLIOT.—Within the chartered limits of the state of Mississippi; on the Yalo Busha creek; about 30 miles above its junction with the Yazoo; 400 W. S. W. of Brainerd; and 145 from the Walnut Hills.—Mr. Cyrus Byington, *Licensed Preacher and Missionary*; Dr. William W. Pride, *Physician*; and Messrs. Moses Jewell, Joel Wood, Anson Dyer, Zechariah Howes, John Smith, and Elijah Bardwell, *Assistant Missionaries*.

MAYHEW.—On the Ook-tib-be-ha creek, 12 miles above its junction with the Tombigbee, and 100 east of Elliot. Commenced in the spring of 1820.—Rev. Cyrus Kingsbury and Rev. Alfred Wright, *Missionaries*; and Messrs. Calvin Cushman, William Hooper, Samuel Wisner, Philo P. Stewart, and David Remington, *Assistant Missionaries*.

FRENCH CAMPS.—A settlement on the Natches road, south-west of Mayhew.—Mr. Loring S. Williams, *Assistant Missionary*.

V. MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

Commenced in 1820. There is only the station of

DWIGHT.—On the west side of Illinois creek; 4 miles north of the Arkansaw river; 20 miles from the Arkansaw Post; and 500 up the Arkansaw, following the course of the river.—Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries*; and Messrs. Jacob Hitchcock and James Orr, *Assistant Missionaries*.

VI. MISSION AT THE SANDWICH ISLANDS.

Established in April, 1820. It has two stations;—Hanaroorah, and Wymai.

HANAROORAH.—On the island of Woa-hoo.—Rev. Hiram Bingham and Rev. Asa Thurston, *Missionaries*; Messrs. Daniel Chamberlain and Elisha Loomis, *Assistant Missionaries*; and Thomas Hopoo and John Honooree, *Native Assistants*.

WYMAI.—On the island of Atooi.—Messrs. Samuel Whitney and Samuel Rugles, *Assistant Missionaries*; and George Sandwich, *Native Assistant*.

VII. MISSION TO PALESTINE.

The first missionaries arrived at Smyrna in January, 1820.—Rev. Pliny Fisk and Rev. Daniel Temple, *Missionaries*.

Most of the foregoing missionaries, and assistant missionaries, have wives: At several stations among the Indians, there are unmarried females, labouring as teachers and domestick helpers.

We have a mass of domestick religious intelligence, which, for want of room, we are obliged to postpone till our next number. We must, however, mention the

Auxiliary Societies for meliorating the condition of the Jews.

By a legislative act of the state of New York, passed the 14th of April, 1820, a society was incorporated by the name of "*The American Society for meliorating the condition of the Jews.*" The Rev. Joseph S. C. F. Frey, a converted Jew, and a minister of the gospel in good standing with the presbytery of New York, is now employed, by the society above mentioned, to travel through the western and southern parts of our country; with a view both to solicit donations and to form auxiliary societies, in aid of the parent institution in New York. He collected in this city about 590 dollars. A general meeting of the citizens was called, and it proved to be a very large one, in Washington Hall, on the evening of Christmas last; at which it was resolved to form an auxiliary society, which was accordingly formed at that time. The board of managers of this auxiliary society are now exerting them-

selves in this city, and we understand with good prospects of success, to obtain funds for the parent institution. The funds are destined to purchase a tract of land, for a settlement exclusively of Jews, who may come to this country to pursue an agricultural life, to learn mechanical arts, and to receive instruction in the evidences and doctrines of the Christian religion. We regard this undertaking as one of great importance, and heartily recommend it to the prayers and patronage of our readers.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of December last, viz.

Of Rev. Samuel B. How, a collection in New Brunswick Church, for the Contingent Fund - - - - -	\$22 00
Of Rev. E. W. Gilbert, donation from a lady in Wilmington, Delaware, for ditto - - - - -	3 00
Amount received for the Contingent Fund - - - - -	25 00
Of Daniel Jaudon in full of his subscription for the Permanent Fund - - - - -	50 00
Of Rev. Samuel B. How, collected by him for the Professorship to be endowed by the Synod of New York and New Jersey, viz. from Princeton, \$66; Lawrenceville, \$28; Kingston, \$5; Allentown, \$3 50; and Trenton, \$1 25; amount - - - - -	103 75
Of Rev. Jacob Kirkpatrick, collected by him in Newton Presbytery, for the same Professorship - - - - -	60 00
Of Rev. Dr. William M'Pheeters, for the Southern Professorship - - - - -	86 50
Of Rev. Henry G. Ludlow, in part of his subscription for Professorship of Oriental and Biblical Literature - - - - -	5 00
Of Zechariah Lewis, Esq. for Le Roy and Banyer Scholarships - - - - -	175 00
Of Thomas H. Mills, Esq. for the Woodhull Scholarship - - - - -	50 00
Of Rev. Theophilus Parvin, in full of his subscription for the Scholarship to be endowed by the Eumenian Society - - - - -	112 00
Total	\$667 25

Literary and Philosophical Intelligence.

FROM LATE BRITISH JOURNALS.

Ancient Manuscript.—The Parma Gazette informs us, that the magistrates of the town of Piacenza have solemnly deposited in the public library, the precious manuscript known by the name of *Psalterium Regine Angilbergæ*. The following are some particulars relative to this book, which was for a time in the possession of France:

This volume, of purple vellum, written in letters of gold, is of the date of the year 827, and belonged to Angilberga, consort of the emperor Louis II. After the death of that princess, it remained at Piacenza, to the beginning of the 19th century, when it was brought to France.

Towards the end of the year 1819, it was sold in a public sale at Paris, and was purchased by the Chevalier de Poggi, Chargé d'Affaires of the duchy of Parma. The new proprietor intending to restore it to the city of Piacenza, has had it bound in the antique fashion, in a very splendid and tasteful manner.

ST. PETERSBURGH, OCT. 16.

Propagation of the Scriptures. The Moscow Committee of the Bible Association, has sold, in the last quarter, 4866 copies of the New Testament; and to the amount of 18,315 roubles of copies of psalms in various languages. A letter from Constantinople, written by an agent of the British Bible Society, states, that a distinguished and learned Turk, who was formerly ambassador at one of the principal European courts, is employed in translating the New Testament, from the Arabic into the Turkish language. In order to devote himself entirely to this difficult task he has withdrawn from public life.

Plumbago, or Black Lead discovered.—Mr. Charles J. Dunbar, of Concord, Massachusetts, has discovered a mine or quarry of black lead, in the town of Bristol, New Hampshire. He has exhibited specimens of this substance to Professor Dana, of Dartmouth College; Professor Gorham, of Harvard University, and other gentlemen who are versed in the science of mineralogy. They all speak favourably of the specimens. Professor Dana states that those which were exhibited to him "are of the very first quality, and will make excellent pencils, and other articles for which this substance is employed. The specimens are far superior to the black lead found in Sutton, or any part of the United States, so far as I know—and equal, in every respect, to the celebrated ore of this substance found in Burrowdale, in England."

N. E. Farmer.

It is stated, says the Providence Patriot, that the President of Brown University has, from experiments in hydraulics, discovered an improvement in flumes, which at most mills, perhaps all, will increase the force of the water, and at some will double or treble it. Where mills are now in operation, this improvement may produce a small expense.—Where they are yet to be erected, it may save a large expense. For this discovery, he has, it is said, obtained letters patent from the President of the United States.

Account of an Expedition from Pittsburgh to the Rocky Mountains, performed in the years 1819–20, by order of the Hon. J. C. CALHOUN, Secretary of War, under the command of Major S. H. Long, of the United States Topographical Engineers. Compiled from the Notes of Major Long, Mr. T. Say, and other gentlemen of the party, by *Edwin James*, Botanist and Geologist to the Expedition. In 2 vols. octavo, with a quarto volume containing the following Maps and Plates.

1. Map of the Country drained by the Mississippi, eastern section.—2. Map of Country drained by the Mississippi, western section.—3. Oto Council.—4. War Dance, in the interior of a Konzo Lodge.—5. View of the Rocky Mountains, fifty miles from their base.—6. View of the Table Lands and the Exploring Party.—7. View of the Castle Rock, an extraordinary natural curiosity.—8. Moveable Lodges of the Kaskaias.—9. Oto Encampment of Skin Lodges.—10. Geological Sections.

The design of this work is, to give a compendious view of the history of the expedition, and of such discoveries of the party as appeared, in some degree fit to gratify publick curiosity. The residence of several of the party during the winter of 1819, at Engineers' Cantonment, about 700 miles from the mouth of the Missouri, and in the heart of an Indian country, afforded an opportunity of collecting much new and important information concerning the Aborigines. The details of this occupy a large part of the first volume. After leaving the Missouri early in the summer of 1820, the party traversed a great extent of unexplored country, crossed the wide, sandy and grassy deserts of the Platte, and arrived in July at the Rocky Mountains, in longitude about 106 deg. W. from Greenwich. Near the Rocky Mountains they met several bands of Kaskaias, Arrapahoës, Kiawas, and other erratic tribes, who frequent the country at the sources of the Platte, the Arkansaw, the Rio del Norte, and the Red River of Nachitoches. In their progress towards the south, they passed within 50 miles of Santa Fe in New Mexico,

and falling upon a branch of the Rio Mora of Humboldt, which they found to be the Canadian fork of the Arkansaw, they returned to the east along its banks, and arrived at the Mississippi in October. In preparing the work the compiler has had free access to the numerous journals and documents of the party, and has received important assistance from Major Long and Mr. Say.

The Bombay Gazette mentions that an alphabet has lately been discovered, which will probably serve as a key to the ancient inscriptions in the Indian caves, such as Elephanta, Keneri, and others.—Their dates, uses, and origin, will thus be ascertained, and stand instead of the existing wild oriental fictions concerning them.

The literary world will be favoured in the ensuing winter, with a volume of letters from the pen of Mr. Beckford, author of "Vathek."

A Life of Sir Hudson Lowe, by an Officer of the 53d Regiment, will soon appear.

View of Publick Affairs.

During the last month there have been no great changes in any part of the world.

The Greeks are still contending against their oppressors; and that they have thus long, unsupported by any Christian power, been able to withstand the Turkish arms, affords a strong presumption of their ultimate success. To gain time is always important to the advocates of a good cause. Interest or passion may blind men for a while, but Truth, sooner or later, asserts her dominion.

There is no longer room to doubt of the independence of Spanish America. We should indulge, without reserve, our pleasure at this result of the war, could we believe that our brethren of the South will retire from the field in the same spirit that our fathers felt, at the close of the war which established our independence. But there is too much reason to fear that the contending interests in Southern America cannot readily be reconciled; that discordant passions cannot soon be soothed; and even that freedom is, for them, too early a gift to be properly prized. Our fears of this last evil are, however, somewhat lessened by the pleasing disappointment we experienced in regard to Spain herself. The influence of a greater degree of political wisdom than we thought could have entered Spain, has been apparent in all the events that have followed her revolution; and in none so much as in that firm moderation, which proves the

confidence of those who are at the head of affairs in the goodness of their cause, and in its final and complete prevalence. We are, however, among those who still consider it as problematical what will be the result of the disturbed state of society both in Spain and Portugal—what will be the permanent form of government and state of society into which the existing agitations will at last settle. With our hopes and wishes that it may be favourable both to religious and political freedom, we mingle many fears that this event may not be as near at hand as many anticipate.

The Congress of Verona which lately assembled, is said to have received and discussed propositions hostile to Spain—and to have laid them aside upon the resolute interference of the British representative.—Great Britain has been often accused of endeavouring to regulate war and peace according to her commercial interests. If those interests were properly pursued by her statesmen—we should wish that the charge might be well founded; for it is not more clearly the duty than it is the interest of every nation, to preserve the friendship and promote the intercourse of *every* people with *every other people*.

At the President's levee on the first day of the year, there were present some Cherokee Indians, and an ambassador from Mexico. Many interesting reflections are suggested by these circumstances, but we must leave them to our readers.

The President's Message to Congress contains the information that our Treasury is well filled—and congratulates us upon the prosperous situation of all our affairs.—We could wish that he had expressed the inference, which must be made by all who are right-minded, that we owe our comparatively happy and prosperous state to the smiles and benediction of the God of nations; whose sovereign providence has so long and so mercifully distinguished us from the greater part of the world. Akenside,—speaking of those whom a philosophy not falsely called *divine* has taught to look through Nature up to Nature's God—beautifully says,

To these the Sire Omnipotent unfolds
The world's harmonious volume, there to read

The transcript of himself. On every part
They trace the bright impressions of his hand:

In earth or air, the meadow's purple stores,
The morn's mild radiance, or the virgin's form.

It is to us delightful to extend our views of the Superintending Power, to social and national relations—and thus to confirm our anticipations of the gradual advance of mankind toward that state of improvement and happiness to which the prophecies of holy scripture direct our views. As Christian advocates we should be disposed, if we could gain an audience, to plead earnestly with our rulers to recognise, whenever a suitable occasion offers, our dependance on the God of providence, and never to shrink from the distinct assumption for this nation of a Christian character.

We had written thus far, when papers arrived bringing us intelligence that the Congress of Verona was broken up, leaving it to every power to decide upon its own conduct in relation to other nations.—The consequences of this decision are expected to be war between France and Spain, and between Russia and Turkey.—France it is said has been urging upon the Congress the necessity of an interference with Spain—on account of the danger to herself from the progress in that country of principles which are opposed to monarchical government. Can it be possible that the ultra royalists in France are blind to the immediate danger of a revolution at home, as soon as they assure the liberal party of foreign support? Are the German powers not aware, that the maintenance of peace abroad is the only method of repressing discontent at home? Are all parties blinded by the temporary success of the expedition against Naples?

Perhaps much may be traced to the influence of Russia. In no immediate danger from revolutionary movements, the emperor may not be unwilling that employment should be found for all the middle and western powers—so as to secure to him an unmolested march upon Constantinople.—He may calculate thus to avoid collision with the liberal party, whose final and general prevalence he may consider as an event becoming constantly more probable. These last accounts from Europe, however, do not appear sufficiently authentick to warrant their assumption as the ground of calculation. If they did we should not hesitate to say that another general war in Europe was imminently threatened.

THE
CHRISTIAN ADVOCATE.

FEBRUARY, 1823.

Religious Communications.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—In the Presbyterian Magazine for November last, there are several theological questions proposed, to which the writer has given such answers, as appeared to him nearest the truth: but his principal object seems to have been, to invite discussion. Now, as I happen to differ with the Querist, on several of these points, I hope you will permit me, through your Miscellany, to offer a few thoughts; which have occurred to me since reading the above-mentioned questions and answers.

The first question proposed is, "Could we have had any knowledge of God, had it not been for revelation?" To which the following answer is given:

"All our knowledge seems to be derived from the two grand sources *Sensation* and *Reflection*. We can have no idea of any thing which is not an object of sense, or which is not perceived through the medium of the five outward senses. But God is not an object of sense; therefore we could never have had any knowledge of God, had not he himself revealed it unto us. Besides, language itself is of divine origin; consequently we never could have had any knowledge even of the *name* of the Supreme Being, by the exercise of our own faculties. Is it not probable that what little knowledge the most ignorant nations have of God, has been handed down by tradition, from the earliest ages of the world?"

If this can be clearly established, I think it will strike at the very root of infidelity; as it will show the absurdity of believing in the existence of a God and at the same time denying the authority of revelation. This idea also doubles the value of the holy scriptures."

On the first argument here adduced, I would remark, that it assumes as true, a proposition which is disputable, and which has been denied by men of the highest order of intellect. It is indeed the doctrine of Locke and his followers; but Reid and Stewart, have dissented from it, and have supported their opinion by arguments which appear to me unanswerable. But, at present, I willingly dismiss all further consideration of this philosophical question; because, in my apprehension, it can have no influence on the subject under discussion. I proceed therefore to remark, that the writer, after laying down as the basis of his argument, the principle, that all our knowledge is derived from *sensation* and *reflection*, in the next sentence asserts, that "we can have no idea of any thing which is not an object of sense, or which is not perceived through the medium of the five outward senses;" and from this he argues, that because "God is not an object of sense, therefore we never could have had any knowledge of God, had not he himself revealed it unto us." After admitting, in the first sentence, that there were two

grand sources of knowledge, in the next he asserts, that we can have no ideas but of objects of sense, or from *sensation*. Now it is manifest, that the proposition first laid down, furnishes no ground for the argument here used; it leads to a conclusion the very opposite of that drawn by the Querist. If we have two grand sources of knowledge, *sensation* and *reflection*, then we shall have ideas from each; as by the first we have ideas of objects of sense, so by the second we have ideas of mind, and its various attributes; and as God is a spirit, therefore we may from this source, learn to form an idea of God. I do not say that this is conclusive reasoning, but it is of the same kind with that employed in the argument, and is fairly derived from the writer's premises. It has occurred to me indeed, that the Querist might be more conversant with the Greek authors than with metaphysicks, and that the word *idea* is used here for the representation of an external object in the mind; but this supposition takes away even the shadow of an argument; for although, in this sense of the word, we never could form an *idea* of God, by the exercise of reason, neither could we by any revelation.—Upon this supposition, the *idea* of God is simply impossible, because he is not an object of sense; and as reflection is still admitted to be a source of *knowledge*, we might have knowledge of God, although we could not form an *idea* of him—and the question relates to the possibility of obtaining knowledge of God. I will only further remark on this argument, that if it were logical, it would equally prove that we never could have an idea of any spirit; no, not even of our own minds, for these are not “objects of sense:” we do not learn what the operations of mind are “through the medium of the five outward senses.” As I have no reason to doubt, but that the Querist is a sincere seeker of truth, in conformity with the signature which he has affixed to his piece, I am satisfied that he will not need another word, to

convince him that his first argument is inconclusive. I will therefore proceed to notice the second consideration, by which it is supposed that the negative of this question can be sustained. It is thus expressed, “Besides language itself is of divine origin; consequently we never could have had any knowledge even of the name of the Supreme Being, by the exercise of our own faculties.” On the subject of the origin of articulate human language, there has long existed a dispute among philosophers, which is as far from a termination at present, as at any former time; but I think, among sincere believers in divine revelation, there ought to be no dispute on this subject. Instead, therefore, of calling in question the principle here assumed, I accede to it most cordially. But I cannot concur with the writer, in the inference drawn from it; or rather, I cannot see that the inference, if admitted, can have any influence on the decision of this question. Suppose a man to have inferred from the visible creation, that there must be a First Cause; a great, wise, powerful, and benevolent Being, who was himself uncaused, and eternal—would it render this knowledge useless that he did not know the proper name of this being? What difference would it make by what name he should call him? Do not the people of every language employ their own names for the Deity? And while they use different words to designate the Supreme Being, their knowledge of him may be the same. The Hebrew names of God, which alone have much claim to the distinction of having been revealed, are unknown to most common readers of the Bible; but have they therefore no just idea of God? The truth is that all names are arbitrary; so that what is signified by any particular words, might have been as well expressed by others; and in thousands of cases, we have knowledge of things, for which we have no names.

But there is an argument of a much more plausible kind, derived

from the divine origin of language. It is said, that man without language could never have reasoned at all; and consequently, if language be from revelation, so must those conclusions be, which depend upon the aid of language. Place any number of human beings, from their infancy, in a state of perfect seclusion from other men; let them be fed and clothed, without ever hearing an articulate sound, until they reach the age of maturity—it is asked, what would they know of God? Would they be capable of reasoning, any more than the dumb animals around them? Would they ever, by their own exertions, be able to rise from their state of ignorance and imbecility, however great their latent powers might be? Now all this is very forcible; and I am not able to gainsay any part of this statement, to whatever consequences it may lead. I know, indeed, that some of the ancients believed that there was a natural language, which every man would speak without instruction, if he were not taught another; and we have all heard of the experiment made to decide which was the original language, by Psammetichus, one of the kings of Egypt, who shut up two children in a cave, and suffered no one to utter a word in their hearing. The result however did not convince those concerned, that there was no natural articulate language; for it seems the children had learned to pronounce one short word, and this being found in one of the languages then spoken, the experiment was considered as decisive in favour of that tongue. But they ought not merely to have uttered a single word, but should have spoken the whole language fluently; for what Nature teaches, she teaches effectually. The fact it seems was, that the sound caught by these uneducated children, was derived from some goats, which were accustomed to graze near the mouth of the cave, where the children were confined.

The first remark which I would make, on this argument derived from

the divine origin of human language, is, that the propriety of attributing the language used by our first parents to revelation, may, perhaps, be doubted. It would be more proper to say, that as they were created with holy dispositions, and with a stock of ideas suited to their wants, so, in the first moment of their existence, they were *furnished* with the knowledge of language. According to this view of the subject, it would be more correct to say, that they were *created* with language, than that it was revealed to them. But I admit that this would be merely disputing about the proper meaning of a word, and therefore I will not insist upon it. I think it of much importance however to observe, that because language was a matter of divine revelation, it does not appear to be fairly inferred, that every truth discovered by the aid of language, is therefore to be attributed to divine revelation also: For admitting this, the consequence would be, that not merely the knowledge of God, but all our knowledge on other subjects, must be referred to revelation. A man without the aid of language, can no more reason on natural, than divine subjects. Is it intended then to attribute all the discoveries, which ingenious men have made in natural philosophy, mathematicks, chemistry, and political economy, to revelation? I believe this has never been asserted. Yet where is the propriety of making a distinction between the exercise of reason, on natural theology, and natural philosophy? For my part, I can see no ground of distinction; unless it be supposed, that the arguments for the existence of God, are much more recondite and obscure, than those by which we ascertain the distances and periods of the planets, the celerity of the rays of light, and such like matters. But surely no one will venture on such an assertion. Many of the reasonings of mathematicians are so intricate, and are carried on so far, that none but minds of the highest order, and long accustomed to abstract at-

tention, can follow them to their conclusions; but the arguments for the existence of God are so clear, and so obvious, that it has been supposed by many, that this truth was impressed on every mind, or rather, was intuitive; and no opinion was more commonly received among theologians of former days, than that a speculative atheist was an impossibility. Now, though this appears to me to be carrying the matter too far, yet it shows what opinion has commonly been entertained of the clearness, with which this grand truth is exhibited to us. Why then might not that reason which has made such profound researches and discoveries in natural science, discover a truth written on all creation as with a sunbeam? What should make all men so stupid and blind that none of them could ever infer from the innumerable evidences of *design* in the structure of the universe, that there must be a great intelligent cause? To say the least, this seems very strange. But it has of late been a growing opinion, that in proportion as we degrade reason, we exalt revelation; and that whatever we attribute to reason, we detract from revelation. But surely this is a mistaken notion. Our reason is as much the gift of God as revelation; and truths clearly discovered by reason, are as much from *the Father of lights*, as if communicated immediately by inspiration, *for from him cometh down every good and every perfect gift*. Reason and revelation are not opposed, but are sweetly harmonious. The Bible no where undertakes to teach, but every where takes for granted, those truths which are evident to our reason. It no where undertakes to teach that there is a God, but speaks of him as already known, or as one whom all have an opportunity of knowing. The scriptures attribute the atheism and idolatry of men, not to the want of ability to discover the existence of God, but to wilful perverseness, which has induced them to shut their eyes against the light. But I

need say nothing on this subject. The apostle Paul has set it in its true light, in the first chapter of his Epistle to the Romans—"Because," says he, "*that which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse, because that when they knew God, they glorified him not as God.*" If it had been the only design of the apostle to settle this question forever, he could not have spoken more directly to the point. I know indeed, that attempts have been made to give such a sense to his words, as would render them consistent with the theory which denies the existence of any such thing as natural religion, but this cannot be done without torturing them, in a manner which, if generally pursued, would destroy the perspicuity of the sacred scriptures.

We hear it said sometimes, that there are truths which, when once made known, appear to all very reasonable, which, however, reason would never have discovered without a revelation; and the existence of a Supreme Being is supposed to be one of this class. But this is much more easily said than proved. If there be good and obvious reason in support of any truth, then it is manifestly placed within the reach of our faculties, and some one might have made the discovery. And if there be recondite truths, how is it known that the existence of God is one of them? This takes it for granted that the proofs of this truth are very much out of sight. But that millions of men, in the full exercise of their rational faculties should contemplate the universe, and that not one of them should ever discover that there was a God, is certainly not so clear, that it should be received without proof.

But let us now return to the consideration of the remainder of the

answer, given by the Querist, to the proposed question, "Is it not probable," &c. The answer which I would give to this question is in the affirmative. It is probable in the highest degree. But because a certain truth has been handed down by tradition from the earliest ages, it does not follow, that reason could never have discovered it. When Adam was furnished with all that knowledge, which was necessary for his preservation and comfort, no doubt, many things which he thus knew by revelation, or inspiration, he could not but have learned by experience, or by reasoning; but this process would have been too slow for his necessities. He might have been subjected to serious injury before he could have learned, in the usual way, the common properties of fire and water. Here I would remark, once for all, that I do not deny, that the knowledge of God was first communicated without the aid of any process of reasoning—by immediate revelation, if you please; and I freely admit, that this truth has been handed down, and preserved in the world, principally by tradition, or the sacred scriptures. But I do deny, that this decides the question under consideration. For aught we know, the knowledge of the properties of the triangle, and other mathematical figures, might have formed a part of Adam's original stock of ideas, and he might have communicated this knowledge to his children, and they to theirs; but this does not prove that human reason is incapable of making any discoveries in mathematicks. But whether mathematical and philosophical knowledge were among the endowments of the first man, is of no importance in this discussion. He must have known hundreds of practical truths intuitively, which we now acquire by reason and experience, and these he, no doubt, communicated to his posterity; but these same truths are discoverable without revelation.

I come now to consider the most important part of this answer,

which contains the true reason, why some pious orthodox men have, on this point, deviated so far from the faith of their ancestors. It is supposed, that this theory, if it can be established, "will strike at the root of infidelity; will show the absurdity of believing in the existence of God, and at the same time denying the authority of revelation; and that it doubles the value of the holy scriptures." Now, if indeed these advantages would result from the adoption of this opinion, it would be preposterous in any friend of revelation to attempt to oppose it; but it would have been accomplishing a good thing, if the Querist had been more particular in pointing out the connexion between the denial of all knowledge of God from reason, and the overthrow of infidelity. To me, the very reverse appears to be the probable consequence of this doctrine; and it is on this account, solely, that I feel interested in preventing, as far as I am able, its prevalence. To show the ground on which this opinion is maintained, I beg the reader's attention to the following observations.

Tradition alone, if it come down through many ages, furnishes no satisfactory evidence of any truth. If those nations who are destitute of the scriptures have no other evidence of the existence of a Supreme Being, than tradition, this truth, as to them, stands upon no better foundation than polytheism, and the whole system of abominable superstitions, which belong to the pagan religions; for all these have come down to them through the same channel.

Again, it is not true that tradition has brought down to all the nations destitute of a written revelation, the knowledge of the true God. The gods of the heathen are no gods; they are in the Bible, every where, spoken of in contrast with the living and true God. The gentiles sacrifice to devils and not to God. Their deities are the work of men's hands; animals, or the departed spirits of their heroes. That tradition which

brings down the knowledge of gods like these, can never be of any use in convincing men of the truth of revelation. We must appeal from their corrupt traditions to the light of reason, and prove to them, that the Maker of the world is quite a different Being from those ignoble deities, which they ignorantly worship. Thus did the prophets. Thus also did the Christian fathers, in their controversies with the pagans.

And suppose that some nations have wholly lost, or should lose, the knowledge handed down by tradition, how are they ever to be convinced that there is a God? How can they be said to be without excuse? Will you go to them with the Bible in your hand? But how will you prove to them that this book contains a divine revelation? Will you appeal to its internal evidence? But this, at every step, supposes, that we have already some knowledge, not only of the existence, but of the perfections of God. In exhibiting this evidence, we refer to the truth, to the holiness, justice, wisdom, and goodness of God. Or if you bring forth the evidence arising from miracles and prophecy, you will be in the same predicament; both these take it for granted that there is a God, and that he is a God of truth as well as of power, and will not deceive his creatures by exerting his power to confirm a falsehood. The truth is, we can never begin to argue with those who are ignorant of God, or who deny his existence, concerning the truth of revelation, until we have convinced them that there is a God, from whom a revelation can proceed.

And of what avail will this theory be, in convincing the Deist. To ask him to concede, that all knowledge of God is from revelation, he will tell you, is merely to beg the question in dispute. He denies all revelation, and yet acknowledges the principles of natural religion. By meeting him on this ground, we can refute his opinions. We can prove to him that natural religion is not

sufficient for man in his present condition. But if we relinquish this firm ground, and place every thing on the shifting, uncertain stream of tradition, so far from striking at the root of infidelity, we are striking at the root of revelation itself.

But let us more particularly inquire, whether by means of this theory, we can overturn the infidelity of the professed atheist. You tell him, that all the knowledge of God which is in the world, is derived from an original revelation made to man, and handed down, through all ages, by tradition. He will reply, that he agrees with you, that this opinion has no foundation except tradition; but instead of referring it to an original revelation, he will ascribe it to the cunning of ancient legislators and priests, who invented it to keep the world in awe, in order that by this means they might establish their authority over the minds of men. And by what evidence, I ask, will you be able to demonstrate to him, that his opinion is false, and yours correct? You concede to him, that no knowledge of God could ever have been attained without a revelation, and that reason unassisted is incapable of ever forming an idea of God. This he says, is all he asks. It is the very thing which by all his arguments he endeavours to prove; and he may triumphantly challenge you, to demonstrate to him, upon these principles, that such a revelation was ever made. Thus it appears, that this opinion so far from striking at the root of infidelity, gives up the cause of truth; and instead of doubling the value of the scriptures, puts it completely out of our power, to establish their truth, by any rational evidence.

It will, perhaps, be said, that it is not denied, but that there are sufficient arguments by which we can prove the existence of God against atheists, now when we have, by revelation, the idea of such a Being; although, without this aid, reason never could have discovered this truth. These proofs then are inde-

pendent of revelation; they are derived from the wisdom, power, and goodness, displayed in the universe; and why then might not reason discover them? If they are so clear and convincing when we have the idea of God, surely some cultivated and contemplative mind might have had the idea of God suggested by them. These arguments, so far from being abstruse, are the plainest ever presented to the human mind, on any subject; and it is incumbent on those, who maintain that no man could ever discover them, to show on what ground this opinion is entertained. If they are so obvious, and presented in so many thousands of objects, why was it impossible to see them. The same persons who defend this theory, strenuously insist, that men may be convinced of the truth of the sacred scriptures by the evidence which accompanies them; and it would be absurd to assert this truth was received by divine revelation, when the existence of a revelation is the thing to be proved: now I ask, are the evidences of the truth of the scriptures more cogent, or more perspicuous, than the proofs of the existence of God? If not, where is the consistency of holding, that reason is sufficient to appreciate the former, so as to produce complete conviction, and incapable of discovering the latter?

There is only one other view of this subject, on which I think proper to offer a few remarks. It is this, that, divine truth, contained in the holy scriptures, possesses in itself, light and evidence, which are the only effectual means of producing a deep conviction of its divine origin—that there is no need of arguments from reason to demonstrate the truths of revelation, or even the being of God—and that all that is necessary is, to exhibit the word of God in its simplicity and purity, in order to induce men to believe every truth which it is important they should receive. To which I answer, if all men had the Bible, and if all men were illuminated to discern the

glory of God as manifested in the scriptures, there would be some plausibility, at least, in this statement. But it is manifest that according to this view of the subject, those who are destitute of the Bible have no means in their power of knowing that there is a God, and therefore they are not, as the apostle teaches, *without excuse*. Another consequence of confining all evidence of this truth to the scriptures, would be, to give up the controversy with infidels of every kind.

Again: Mohamedans might, as they do, make the same plea for the Koran. Such a doctrine can have no effect on those who have read the Bible and remain infidels; and it gives them too favourable an opportunity of saying, that the scriptures are not supported by reason, but by enthusiasm. It is evident that it puts an end to all argument, and he who does not confess that the bare contemplation of the truth convinces him, must be given up as incorrigible, and there will be no way of stopping the mouths, or refuting the cavils of gainsayers.

It is acknowledged, however, that this evidence is the true ground of saving faith; and that to those who possess it, it is the best of all testimony. But it detracts nothing from this evidence, to employ arguments from reason, with those who are incapable of perceiving the internal excellency of the scriptures.

Upon the whole, I think it is plain, that we need the light both of reason and revelation, in theology; and that they are not hostile to each other; but that revelation cannot be supported without the light of reason, and that reason is altogether insufficient, without revelation.

I will conclude these remarks, by laying down a few propositions, which appear to me to embrace the truth on this subject.

1. When man was created, and placed on this earth, he was not left to obtain his knowledge, by the slow process of reason and experience, but was furnished with a stock of

ideas, suited to his condition, among which, without doubt, was a distinct knowledge of God.

2. As this was the most important of all his ideas, it is reasonable to think, that he communicated it to his children, and they to theirs; and that this tradition has continued this knowledge, more or less altered and deformed, among many nations.

3. The greater part of those nations, however, which have been left without a written revelation, have perversely forsaken all knowledge of the true God, and have substituted in his place, creatures—gods the workmanship of their own hands, or the productions of their own imagination.

4. Whether, in fact, human reason has ever discovered the existence of God, without having received the idea of such a being from revelation or tradition, cannot be ascertained; because those nations whose minds were cultivated and capable of reasoning, have all had some traditional knowledge of God among them. It is probable therefore, that there never has been a fair opportunity of trying the experiment, to ascertain what reason, unassisted, could perform; seeing the minds of men were preoccupied with this idea, before reason was mature.

5. But there is good reason for believing, that some of the heathen sages did, by the exercise of reason, correct many of the false and superstitious opinions of their countrymen, respecting the nature of God; and may be said to have formed some just notions of the true God, in opposition to the crude opinions of the vulgar, which had been received by tradition.

6. But the question is not, what human reason *has* done, but what is within her reach; and the fair method of determining this point is not to consider man in infancy, or in a state of savage brutality, but to inquire, whether reason, improved and cultivated, can be supposed able to discover and appreciate the arguments, by which any particular truth

is supported. And human reason having been successful, in a thousand instances, in discovering truths, the evidence of which was far more abstruse than that of the existence of God, it is unreasonable to suppose that she would never have been able to discover this truth.

7. Indeed, the proofs of the existence of a great intelligent cause are so numerous, so convincing, and so obvious, that it is hard to conceive, how men possessed of reason, and accustomed to exercise it, could fail to discover it. *The heavens declare the glory of God and the firmament sheweth his handy work, and the whole earth is full of his glory.*

8. But, although there is really such a thing as the light of nature, which is sufficient "so far to manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet it is not sufficient to give that knowledge of God which is necessary unto salvation."*

SCRUTATOR.

FOR THE CHRISTIAN ADVOCATE.

ON REVIVALS OF RELIGION.

What are we to think of those wonderful spectacles which some portions of the church now exhibit, and which are popularly called *revivals*?—is a question which engages many minds. Both the friends and the enemies of religion look on with an inquiring eye. The very aspect of these religious appearances seems so literally to answer the inquiry, "Who are these that fly as a cloud and as the doves to their windows," that the heart of a Christian is ready at once to say—it is the work of the Lord. But every truth has its counterfeit; every nourishing root and herb has its poisonous likeness; and the very scriptures which make such exceeding great and precious promises, tell us that the enemy will sow tares with the good seed, and therefore command us to

* Confession of Faith, c. 1. § 1.

"try the spirits whether they be of God;" warning us also, that "Satan himself is transformed into an angel of light."

We rejoice, however, that we have one sure test whereby to try all these things. Our Lord says, "*Ye shall know them by their fruits.*" By these then let them be judged—

The careless world applies this test as well as ourselves, and says—The storm is hushed, and now mark its effects! The noisy subjects of this revival, as it is called, have some returned to their feasting and some to their drunkenness, some to their unjust dealing and some to their evil speaking—and is strengthened in its previous conclusion; that all is delusion. But the condemnation of the men of the world will be, that they have been satisfied with glancing at the surface of things which regard their eternal concerns, instead of searching for the truth as for hidden treasure. They have probably selected, in making their judgment, some forward and noisy professors, who are always most likely to be unsound in religion, as well as in every thing else, and have seen their end, that the last state of these men is worse than the first. But they have taken no note of the multitude of noiseless, humble Christians, who by a great change have become most exemplary in their proper calling, and are now endeavouring to glorify God in it. They have not considered her who in the midst of her family is trying by every means to introduce there Him whom she has found "all her salvation and all her desire:" who by her "chaste conversation, coupled with fear," is endeavouring to win the soul of her husband to Christ: who is influencing her children and servants to make use of the appointed means, that they may obtain eternal life—watching at the same time, with many anxieties and prayers, lest she herself should "enter into temptation." Yet such there are—very many such—the fruits of revivals. But "the god of this world hath blinded the eyes of them who

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believe not." Were it not for this solemn truth, worldly men would see even amongst the clergy, against whom they are doubly hostile, self-denied laborious men, who are willing to be nothing so that Christ may be all in all—who in some of these revivals have been awakened and convinced under the influences of the Spirit of God.

Alas! the enemies of vital piety do not want to know and acknowledge the truth; their desire is to find an argument against the truth, which they hate; and unhappily some of the subjects of our revivals afford too much aliment to their hostile spirit. Even the real friends of the Redeemer are sometimes tempted to be faithless and despondent. They see in some of these revivals so much that is contrary to a right spirit—so much loud talking, so many words which lack wisdom, so much neglect of doing every thing decently and in order, so much zeal for God which is not according to knowledge, and so much of the spirit of Jehu, which, while it is condemning others as unfriendly to the operation of the Spirit, says, "come and see my zeal for the Lord;"—that with the despairing spirit of Elijah, they fear all to be unsound. But let them remember that the best things are marred in the hands of imperfect men: the treasure of the gospel is committed to earthen vessels—vessels frail and not perfectly purified—that the excellency of the power may be of God. They ought therefore to hail the work of the Lord wherever it appears, believing what was said by him of even an irregular administration of his name, that whatever is not against him is for him.

We are led by the scriptures to compare natural with spiritual things. Now we hear the husbandmen of our country yearly complaining of their crops; which at first promised to be large and abundant, but which as they made progress toward maturity, it was feared would produce nothing; and yet we find that they have in fact produced, not only what is suffi-

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cient for our own land, but something to supply the wants of other lands. And in like manner we find that by means of our spiritual harvests, not only the wants of our own country are supplied, but that the most enlarged promises of the gospel are fulfilling through our instrumentality: many are running to and fro, and the earth is filling with the knowledge of God. The church must have received a large increase at home, to enable her to do so much abroad.

But whilst we would rejoice over these precious evidences of the Lord's presence amongst us, we ought to watch and pray against every thing whose tendency is to mar this sacred work. So far from discountenancing all inquiry concerning these things, we should invite all who *love the truth as it is in Jesus*, to try the spirits whether they be of God; and thus to assist in shortening the days of evil which must try and purify the church; and in hastening the day when the church shall shine forth, fair as the moon, clear as the sun, and terrible as an army with banners. We all realize that it is our duty to rejoice with trembling when our *corn or our wine*, or any earthly good increases; but it is difficult to realize that this is our duty when spiritual blessings abound. Then the most watchful and prayerful Christians are apt to relax, and to feel as if the Lord would do all: but right reasoning would bring us to a different conclusion—it would bring us to conclude that the more rapid the advance of the Redeemer's kingdom, the more should every grace of the believer be in exercise—that he should watch and pray with redoubled diligence, lest he enter into temptation—that a stricter watch should be kept on the walls of Zion, lest the enemy should gain an advantage.

The evils most likely to take place during a powerful outpouring of the Spirit of God, are *irregularity* in the church in general, and a fatal mistake in many individuals—both, in a great measure, arising from the same cause—the unusual excitement

produced in the mind, and the multiplied external means by which it is continued. The number of preachers which are required for supporting these means, makes it necessary, not only that all who are in the ministry, but others also should be engaged in instructing the people; and by whatever name this labouring may be called, it is opening a door by which, unless the friends of order are watchful and prayerful, a degree of licentiousness will enter, which it will not be easy to correct. Many, who would go a great way in acquiescing in the most of the preceding remarks, still hush their fears by saying, it is an uncommon state of things which justifies and requires uncommon means; the people are hungry for the word and must be gratified. But let those who reason thus consider that if the friends of Zion were prudent and faithful, this uncommon state of things might continue, until all nations should have been gathered into the kingdom of our Redeemer; and that it is this which we wish to see and to promote. The corruption of the church will render previously necessary much that is undesirable in itself, in order that she may be purified. We know that a strong appetite, in the natural body, may be so excessively gratified as to undermine bodily health: and it is equally true that an excessive appetite for the outward means of grace—such an appetite as leaves little or no time for meditation, and prayer, and self-examination, tends to undermine spiritual health. Thus every thing which breaks down order in the church, is in fact most injurious to individuals also; it hinders instead of helps the growth of real Christians; and it hurries many into the participation of church privileges, many who afterwards dishonour their profession, and thus extensively injure the cause of Christ.

The time calls for peculiar vigilance and fidelity, with regard to revivals. Whilst some are employed to awaken and alarm, and others to direct and counsel inquiring souls,

some also, under His guidance who sits as a refiner and purifier, should make it their special concern to guard the churches against every hurtful practice, and to teach them how to distinguish between the hallowed and unhallowed fire. We have the experience of those who have been engaged, under similar circumstances, in our American church, and who, though dead, yet speak. Dickinson was called to defend revivals against the attacks of those who would have thrown contempt on the whole work, by identifying its irregularities with the work itself. His work might be profitably reprinted and distributed. Edwards speaks thus: *It is by the mixture of counterfeited religion with true, not discerned and distinguished, that the devil has had his greatest advantage against the cause and kingdom of Christ all along hitherto. It is plainly by this means, principally, that he has prevailed against all revivings of religion, that ever have been, since the first founding of the Christian church.**

Let no one say, when they have read these observations (what some are disposed to say when any thing cautionary is offered on this subject), *an enemy hath done this*—a friend to revivals has certainly been engaged in making the remarks here submitted—a friend who hopes that he has been brought out of darkness into marvellous light—yea out of the darkness and shadow of death, in which he continued many years, and which made the natural sun itself seem to shine with sickly rays, till the Sun of Righteousness, as he humbly trusts, arose on his soul with healing in his wings—a friend who would now, if possible, be an instrument in the hands of the Lord, for promoting the progress of the Redeemer's kingdom, till the promise shall be accomplished, that the earth shall be filled with his glory. Mixgos.

* The preface to his work on Religious Affections is almost wholly occupied in establishing this truth.

EXTRACT FROM "A LEARNED DISCOURSE OF JUSTIFICATION, WORKS, AND HOW THE FOUNDATION OF FAITH IS OVERTHROWN." BY MR. RICHARD HOOKER.

The text of the discourse is HABAK. i. 4.
"The wicked doth compass about the righteous; therefore perverse judgment doth proceed."

"The righteousness wherein we must be found, if we will be justified, is not our own; therefore we cannot be justified by any inherent quality. Christ hath merited righteousness for as many as are found in him. In him God findeth us, if we be faithful; for by faith we are incorporated into Christ. Then, although in our selves we be altogether sinful and unrighteous, yet even the man which is impious in himself, full of iniquity, full of sin; him being found in Christ through faith, and having his sinne remitted through repentance; him God upholdeth with a gracious eye, putteth away his sinne by not imputing it, taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ, as perfectly righteous, as if he had fulfilled all that was commanded him in the law: shall I say more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say: but the apostle saith, *God made him to be sin for us who knew no sin: that we might be made the righteousness of God in him.** Such we are in the sight of God the Father, as is the very Son of God himself. Let it be counted folly or frensie, or fury, whatsoever; it is our comfort, and our wisdom; we care for no knowledge in the world but this, That man hath sinned, and God hath suffered; That God hath made himself the Son of Man, and that men are made the righteousness of God. You see therefore that the Church of Rome, in teaching justification by inherent grace, doth pervert the truth of

* 2 Cor. v. 21.

Christ, and that by the hands of the apostles we have received otherwise than she teacheth. Now concerning the righteousness of sanctification, we deny it not to be inherent: we grant, that unless we work, we have it not: onely we distinguish it, as a thing different in nature, from the righteousness of justification: we are righteous the one way, by the faith of *Abraham*; the other way, except we do the works of *Abraham*, we are not righteous. Of the one *St. Paul*, *To him that worketh not, but believeth, faith is counted for righteousness.** Of the other, *St. John*, *Qui facit justitiam, justus est*; He is righteous which worketh righteousness. Of the one, *St. Paul* doth prove by *Abraham's* example, that we have it of faith without works. Of the other, *St. James* by *Abraham's* example, that by works we have it, and not onely by faith. *St. Paul* doth plainly sever these two parts of Christian righteousness, one from the other. For in the sixth to the *Romans* thus he writeth, *Being freed from sin, and made servants to God, ye have your fruit in holiness, and the end everlasting life. Ye are made free from sin, and made servants unto God,†* this is the righteousness of justification: *ye have your fruit in holiness*; this is the righteousness of sanctification. By the one, we are interested in the right of inheriting; by the other we are brought to the actual possession of eternal bliss; and so the end of both is everlasting life.

"The prophet *Habakkuk* doth here term the Jews *righteous men*, not only because being justified by faith they were free from sin: but also because they had their measure of fruits in holiness. According to whose example of charitable judgement, which leaveth it to God to discern what we are, and speaketh of them according to that which they do profess themselves to be; although they be not holy men, whom men do

think, but whom God doth know indeed to be such: yet let every Christian man know, that in Christian equity, he standeth bound for to think and speak of his brethren, as of men that have a measure in the fruit of holiness; and a right unto the titles, wherewith God, in token of special favour and mercy, vouchsafeth to honour his chosen servants. So we see the apostles of our Saviour Christ, do use every where the name, of *saints*; so the prophet the name of *righteous*. But let us all be such as we desire to be termed: *Reatus impi est pium nomen*, saith *Salvianus*; Godly names do not justifie godless men. We are but upbraided, when we are honoured with names and titles, whereunto our lives and manners are not suitable. If indeed we have our fruit in holiness, notwithstanding we must note, that the more we abound therein, the more need we have to crave that we may be strengthened and supported: our very vertues may be snares unto us. The enemy, that waiteth for all occasions to work our ruine, hath found it harder to overthrow an humble sinner, than a proud saint. There is no man's case so dangerous, as his whom Sathan hath perswaded, that his own righteousness shall present him pure and blamelesse in the sight of God. If we could say, we were not guilty of any thing at all in our consciences (we know our selves farr from this innocency; we cannot say, we know nothing by our selves; but if we could) should we therefore plead not guilty before the presence of our Judge, that sees further into our hearts than we our selves can do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murtherers before him: If we had never opened our mouth to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the sins, which daily and hourly either in deed, word, or thoughts we do commit; yet in the good things which

* Rom. iv. 6.

† Rom. vi.

we do, how many defects are there intermingled! God, in that which is done, respecteth the minde and intention of the doer. Cutt off then all those things wherein we have regarded our own glory, those things which men do to please men, and to satisfie our own liking, those things which we do for any by-respect, not sincerely and purely for the love of God; and a small score will serve for the number of our righteous deeds. Let the holiest and best things which we do be considered: we are never better affected unto God than when we pray; yet when we pray, how are our affections many times distracted! how little reverence do we shew unto the graud Majesty of God, unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of his tender mercies do we feel! Are we not as unwilling many times to begin, and as glad to make an end, as if in saying, *Call upon me*, he had set us a very burthensome task? It may seem somewhat extream, which I will speak; therefore let every one judge of it, even as his own heart shall tell him, and no otherwise; I will but onely make a demand: If God should yield unto us; not as unto *Abraham*, If fifty, forty, thirty, twenty, yea, or if ten good persons could be found in a city, for their sakes that city should not be destroyed; but, and if he should make us an offer thus large: Search all the generations of men, sithence the fall of our father *Adam*, finde one man, that hath done one action, which hath past from him pure, without any strain or blemish at all; and for that one man's onely action, neither man nor angel shall feel the torments, which are prepared for both. Do you think that this ransome, to deliver men and angels, could be found to be among the sons of men? The best things which we do, have somewhat in them to be pardoned. How then can we do any thing meritorious, or worthy to be rewarded? Indeed, God doth liberally promise whatsoever

appertaineth to a blessed life, to as many as sincerely keep his law, though they be not exactly able to keep it. Wherefore we acknowledge a dutiful necessity of doing well; but the meritorious dignity of doing well, we utterly renounce. We see how farr we are from the perfect righteousness of the law; the little fruit which we have in holiness, it is, God knoweth, corrupt and unsound: we put no confidence at all in it, we challenge nothing in the world for it, we dare not call God to reckoning, as if we had him in our debt-books: our continual suit to him, is, and must be, to bear with our infirmities, and pardon our offences."

EXTRACT FROM ΠΝΕΥΜΑΤΟΛΟΓΙΑ.
OR A DISCOURSE CONCERNING THE
HOLY SPIRIT. BY DOCTOR JOHN
OWEN.

Sanctification a Progressive Work.

"1. The work itself, [i. e. of sanctification,] as hath been before declared at large, is secret and mysterious; and therefore, as in some, I hope in many, there is the reality and essence of holiness, who yet can find nothing of it in themselves, nor perhaps any one else, but only Jesus Christ, who is of quick understanding in the fear of the Lord; so it may, in the same secret manner, thrive as to its degrees in them who yet perceive it not. There is not any thing in our whole course that we ought to be more awake unto, than a diligent observation of the progress and decays of grace; for, as the knowledge of them is of the same importance unto us with that of our other duties and comforts, so they are very hardly and difficultly to be discerned; nor will be so truly for our good and advantage, without our utmost diligence and spiritual wisdom in their observation. Hence, as we before observed, it is compared in the scripture frequently unto the growth of plants and trees, Hos. xiv. 5, 6. Isa. xlv. 3, 4. Now, we know

that in those of them which are the most thrifty and flourishing, though we may perceive they are grown, yet we cannot discern their growing. And the apostle tells us, that as the *outward man perisheth*, so the *inward man is renewed day by day*, 2 Cor. iv. 16. The perishing of the outward man is by those natural decays, whereby it continually tends unto death and dissolution. And we know, many of us, how hardly these insensible decays are discerned: Unless some great and violent disease befall us, we rather know that we are enfeebled and weakened by age and infirmities, than perceive when or how. So is the inward man renewed in grace. It is by such secret ways and means, as that its growth and decays are hardly to be apprehended. And yet he who is negligent in this inquiry walks at all peradventures with God, knows not whereabouts he is in his way, whether he be nearer or further off from his journey's end than he was before. Write that man a fruitless and a thriftless Christian, who calls not himself to an account about his increases and decays in grace. David knew this work to be of so great importance, as that he would not trust to himself and ordinary assistances for the discharge of it, but earnestly calls in God to undertake it for him, and to acquaint him with it, Psal. cxxxix. 23, 24.

"2. There may be some perplexing temptations befall the mind of a believer, or some corruption take advantage to break loose for a season, it may be for a long season, which may much gall the soul with its suggestions, and so trouble, disturb, and unsettle it, as that it shall not be able to make a right judgment of its grace and progress in holiness. A ship may be so tossed in a storm at sea, as that the most skilful mariners may not be able to discern whether they make any way in their intended course and voyage, whilst they are carried on with success and speed. In such cases, grace, in its exercise, is principally engaged in an opposi-

tion unto its enemy, which it hath to conflict withal; and so its thriving otherwise is not discernible. If it should be inquired, how we may discern when grace is exercised and thrives, in opposition unto corruptions and temptations; I say, that as great winds and storms do sometimes contribute to the fruit-bearing of trees and plants, so do corruptions and temptations unto the fruitfulness of grace and holiness. The wind comes with violence on the tree, ruffles its boughs, it may be, breaks some of them, beats off its buds, looseneth and shaketh its roots, and threatens to cast the whole to the ground: but, by this means, the earth is opened and loosed about it, and the tree gets deeper root into the earth, whereby it receives more and fresh nourishment, which renders it fruitful, though it bring not forth fruit visibly, it may be, not till a good while after. In the assaults of temptations and corruptions, the soul is woefully ruffled and disordered, its leaves of profession are much blasted, and its beginnings of fruit-bearing much broken and retarded; but, in the mean-time, it secretly and invisibly casts out its roots of humility, self-abasement, mourning, in hidden and continual labouring of faith and love after that grace whereby holiness doth really increase, and the way is made for future visible fruitfulness. For,

"3. God, who, in infinite wisdom, manageth the new creature, or whole life of grace by his Spirit, doth so turn the streams of it, and so renew and change the especial kinds of its operations, as that we cannot easily trace his paths therein, and may therefore be often at a loss about it, as not knowing well what he is doing with us. For instance, it may be, the work of grace and holiness hath greatly put forth and evidenced itself in the affections, which are renewed by it. Hence persons have great experience of readiness unto, delight and cheerfulness in holy duties, especially those of immediate intercourse with God. For affections

are quick and vigorous for the most part in the youth of profession : and the operations of them being sensible unto them in whom they are, and their fruits visible, they make persons seem always fresh and green in the ways of holiness. But, it may be, after a while, it may seem good to the sovereign Disposer of this affair, to turn, as it were, the streams of grace and holiness into another channel. He sees that the exercise of humility, godly sorrow, fear, diligent conflicting with temptations, that it may be, strike at the root of faith and love, are more needful for them. He will therefore so order his dispensations towards them, by afflictions,

temptations, occasions of life in the world, as that they shall have new work to do, and all the grace they have be turned into a new exercise. Hereon, it may be, they find not that sensible vigour in their spiritual affections, nor that delight in spiritual duties, which they have done formerly. This makes them sometimes ready to conclude, that grace is decayed in them, that the springs of holiness are drying up, and they know neither where nor what they are. But yet, it may be, the real work of sanctification is still thriving and effectually carried on in them."

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

THE IMPORTANCE OF PIETY IN AN INTERPRETER OF SCRIPTURE.

In order to the proper consideration of this subject, it is necessary distinctly to state, what is meant by the interpretation of scripture, and the view in which the necessity of piety is asserted.

When we attempt to interpret any work written in a language different from our own, there are two objects we should have in view ; the first is, to produce an accurate translation ; the second a correct exposition. *Interpretation* therefore is two-fold, the first consisting in the *version* of some discourse from one language into another ; the second in making an exhibition of its *meaning*. It is evident at first view, that these two objects are distinct ; and that they who may agree in a translation, may differ widely in their expositions of a passage. This is illustrated every day by the various explanations given to our English version of the Bible. When we come therefore to the sacred volume in the original, and ask what is necessary to its faithful interpretation, we answer, in reference to the first object, precisely what is

requisite to exhibit a faithful translation of any other ancient work. The Bible being written in human language, and intended for the use of man, was of course written agreeably to the common rules of language, and is to be translated accordingly. This remark is equally correct, whether we consider the sacred writers as selecting their own expressions, or the Holy Spirit as suggesting every word : for upon the latter supposition, the Spirit in addressing men, would still have accommodated himself to the language of mortals. We say therefore that all the means employed for the correct translation of ancient authors, are to be resorted to for a faithful version of the sacred volume. There is the same necessity for accurate knowledge of the principles of grammar ; the same means must be used to determine the sense of particular expressions ; and the same elucidation must be sought from the circumstances of the author. Hence some accurate knowledge of the original languages of scripture is justly considered as an important part of ministerial qualification : and hence the acknowledged value of works which explain the genius of the sacred languages, or from

any source illustrate their import.—The importance of this kind of knowledge has been so highly estimated, that it has sometimes been asserted, that truth and piety have risen or declined in proportion as it has been cultivated or neglected.

With respect to the second office of the interpreter—the exposition of the meaning of scripture—we remark, that if the fact that the Bible was written for men, renders it necessary that it should be written agreeably to the rules of human language; so the fact that it was intended to be understood by men, renders it equally necessary that it should be explained upon the common principles of exposition. We are not aware of any general principle which ought to be applied to the interpretation of scripture, which is not equally applicable to any, and every other work. In such principles there is neither mystery nor novelty; they are the simple obvious dictates of an enlightened judgment. We readily acquiesce, for example, in the doctrine, that in the interpretation of any work, the character of its author, the design of the whole, and the relation of its parts, are to be carefully observed; that the particular drift in any specified passage must be consulted; that we must come to the work free from prejudice, either against the author or his doctrines; that to understand fully his meaning, we must place ourselves in his situation, and to a certain extent, enter into his views and feelings. These, and such other obvious principles, are to regulate our exposition of the scriptures; and it is our precise object to prove that no one will fairly apply these principles to the exposition of the sacred volume, who is destitute of vital piety.

But before we proceed to this point, it is necessary, in order to prevent misapprehension, to state, in what view, and to what extent, the necessity of piety is asserted. In the first place—it is almost exclusively in reference to the second department of an interpreter's duty—

namely, the exposition of the *meaning* of scripture—that this necessity is maintained. It is admitted that erudite philologists, without piety, may produce, and perhaps have produced, translations of scripture, in which the whole church could acquiesce. This, however, is the case only when their translations are literal; for in proportion as they become paraphrastical, they unavoidably encroach upon the province of exposition, which always takes a colouring from the complexion of the author's mind.

Again: we are far from maintaining that those who are pious enjoy any revelation. We believe the age of inspiration is passed; that the sacred canon is closed—that the assistance afforded by the Holy Spirit does not consist in disclosing new truths, but in enabling the mind to understand those already revealed.—So far, therefore, from appealing to any inward light, or secret intimation, as the ground of a just exposition, it is maintained that the true exposition must always be the most natural and reasonable, the best suited to the character of the writer, to the context, and to the whole tenor of scripture.

We shall hardly be suspected of attempting to maintain any thing so evidently paradoxical, as that every pious man is, *ipso facto*, an infallible interpreter of scripture. All that we assert is, that among the numerous and unusually combined qualifications for this important office, piety is *one*, and one of the most important, without which no man will be likely either to perceive, or to exhibit, the genuine meaning of the sacred volume. In other words, the point we wish to establish, is, that in order to the faithful and successful application of the acknowledged rules of interpretation to the sacred volume, piety is one of the most essential requisites—that it is of radical importance to the whole system of Biblical interpretation.

There can be no controversy that the general principles of interpreta-

tion as already intimated, are to be suitably modified by the character and circumstances of every work to which they are applied—that in every hermeneutical treatise, we must regard not only the general principles applicable to all written language, but those which are peculiar to the particular work in view. We readily admit that an oriental and a western production, though of the same class, are not to be explained exactly in the same manner; that poetry and history, fictitious narrative and didactic discourse, are all to be explained upon principles derived from the nature and object of each. It is plain also that the works of a Pythagorean, Platonic, Aristotelian, eclectic, or scholastic philosopher, are all to be expounded upon principles, to a certain extent peculiar to each. And it is moreover clear, that the view taken of the design of a writer, will greatly influence the view given of his meaning.

These remarks being premised, our first argument for the necessity of piety is, that the opinions we entertain of the origin, nature, and design of the sacred scriptures, will have great influence on the manner in which they are explained; and that in order to a due estimate of the whole scope of the Bible, piety is essentially requisite. That men are regulated in their principles of interpretation, by their opinions in regard to the origin and general nature of the scriptures, cannot be questioned. Let a man deny the inspiration of the Bible, and he will of course maintain that it comprises merely a collection of tracts on the religion and history of the Jews and early Christians, written by at least thirty different individuals, at different periods, in a course of 1500 years; and from this opinion it follows that any designed reference, in the early to the later productions, was impossible; that if any such reference be asserted by the authors of the later works, these assertions are either to be considered as incorrect, or only as accommodations of ancient facts,

for the purpose of illustration. It follows also, that the idea of prophecy is out of the question; that the discourses of the prophets are to be confined to their own times, and attributed solely to their own minds. Their being expressly referred to God is to be explained on a principle prevalent among the ancients, that any good sentiment or feeling, which came suddenly and forcibly into the mind, came from God. If any of the ancient prophecies be declared to be fulfilled in the New Testament, we are by this merely to understand that, in the instance referred to, something *similar* to an ancient event had happened. In accordance with this opinion too, types are to be considered as related to their antitypes, by resemblance, not by design; the Mosaic institutions are to be viewed as shadows of good things to come, no farther than as bearing some distant analogy to them, or as affording topics for illustration. These, and many other similar modes of interpreting scripture, not only may arise, but in very many instances have actually arisen, from the opinion of the *human origin* of the scriptures. Equally important are the opinions entertained of the *design* of the sacred volume. If the different parts of the Old Testament be considered as merely intended to exhibit the opinions and circumstances of the Hebrews, in the ages in which they were severally written, it is clear how little of personal interest Christians can have in this department of the Bible; and how slight will be the connexion between the dispensations of Moses and of Christ.

If the object of our Saviour's mission, and of the writings of his apostles, was only to deliver a pure system of morals, and make a clearer exhibition of the great principles of natural religion, it is evident how highly figurative we must consider those parts of the New Testament which speak of our *redemption*, of *ransom*, *sacrifice*, and *blood of cleansing*.

Now, how totally different are these

principles of interpretation from those which arise from the belief that the Bible is the work of *one Spirit*; that it was intended gradually to unfold the plan of salvation, and the rule of duty—delivering this all important information, not merely by written instructions, but by rites and ceremonies: that hence a nation was selected to preserve these instructions, and to practise these rites—a nation whose history thus became involved in the progressive manifestation of the will of God, until the introduction of a more spiritual dispensation, and the more general diffusion of divine truth. If the Bible be thus *one work*, the product of *one mind*, though written at different periods, and to a certain extent accommodated to each; we may then expect a relation of parts which could exist in no human performance; we may expect to see a correspondence between the Mosaic and Christian dispensations mutually illustrative of each other; and may understand why it is, that we find in the New Testament the statements, predictions, and ceremonies of the old, referred to and represented as teaching in shadows, the doctrines which the gospel has revealed in light.

If now it be asked how we are to determine which of these views is correct—a determination evidently of the highest importance—we answer from the Bible itself. If it be remarked, that this renders it necessary that the Bible be understood before the rules for understanding it can be laid down—we reply, that any apparent inconsistency here, is apparent only. The truth is, that rules for the interpretation of any work, since they must arise out of the characteristics of that work, can never be well and justly laid down, until those characteristics be accurately ascertained and well established.

All just criticism of whatever kind, all good rules for judging of writings of every description, were not formed, in the first instance, from abstract reasoning, but from the examination of writings already produced: from

seeing what were the principles which appeared to have guided those who had attained to excellence, and what were the qualities and characteristics of that excellence. There is, therefore, no absurdity in saying that the Bible must first be carefully read, to catch as it were the spirit and manifest scope of the whole, in order to ascertain the principles and form the rules, by which it may afterwards be critically examined, and a right judgment be formed of every part. This is exactly what must be done, in order to a full understanding of the profane writers. No one, for instance, is competent to the interpretation of one of the dialogues of Plato, without some acquaintance with principles which can only be established from a knowledge of his general doctrines and phraseology. In other words, when we take up a platonick writer, upon a careful perusal and comparison of passages, we discover the *outlines* of his system, and the sense attached to *peculiar expressions*; and having these, they may be applied to all authors of the same school: and it is plain that the more intimate we become with Platonick philosophy and language, the better shall we be qualified to prescribe the rules on which Platonick writers are to be expounded. Thus it is with the sacred scriptures: we must, by a previous perusal of them, first fix in our minds the *general principles* of hermeneuticks, then candidly and closely examine the sacred volume; and by the application of the general principles, enough will be discovered to enable us to form additional and important principles of interpretation.

It is plain, then, that as in other works, so also in the Bible, some of the most important rules of exposition presuppose a knowledge of its grand characteristics; and that fully to understand it, we must be properly informed as to its true nature in general, and deeply impressed with its divine origin. Not that these points are to be taken for granted, but that they must be previously ascer-

tained; since their influence on the interpretation of scripture is so extensive and so important.

What has been here advanced has been proposed, in order to show the importance, not merely of those rules of hermeneuticks which arise out of the general principles of *language*, but also of fixing, on a sure foundation, those which arise out of the *characteristicks* of the sacred volume—and thence inferring, that whatever is calculated to secure a proper appreciation of the grand *characteristicks* of the Bible, must be of essential importance to an expounder of the word of God. And we think it plain, from the nature of the case, that true piety is the best security we can have upon this point—that it is far more probable that a mind deeply imbued with the spirit of religion, will have correct views of the true origin and design of the sacred writings, than can be possessed by any man who is either irreligious or sceptical. And we think this presumption is abundantly confirmed by the history of exposition; which shows that while learned men have clearly stated and enforced those rules of interpretation which arise out of the nature of language in general, and of the peculiarities of those languages in which the scriptures were originally written, they have, either to a great extent disregarded, or miserably perverted, those equally important rules which arise from the divine origin and great design of the Bible.

Our first argument, then, for the necessity of piety in an interpreter of scripture is summarily this—that it appears, as well from experience as from the nature of the case, that true piety is essential to our forming correct views of those *characteristicks* of the sacred volume, from which some of the most important rules of Biblical interpretation arise.

II. A second general and most important principle, upon which we think that unrenewed men will never act, as it respects the Bible is—that in the work of interpretation, we

must free ourselves from the influence of preconceived opinions—that we must not approach a work having previously determined on its contents, or having settled in our minds what it can, or cannot teach.

The argument for the necessity of piety under this head is, that all men are, to a greater or less extent, influenced by their previous opinions, in their views of Bible truth; and that every unrenewed man has many erroneous principles and opinions, which greatly influence his interpretation of the scriptures; which opinions piety would correct.

In evidence of the fact that men are thus influenced by their preconceived opinions, we first refer to a circumstance which must have come within the observation of almost every individual, acquainted with Biblical inquiries—it is, that commentators belonging to the several denominations of Christians, are almost always influenced by the peculiarities of their respective creeds. These opinions being deeply impressed upon their minds by education and the sanction of general credence, become a standard, to which all expositions of the Bible are referred, and to which they are accommodated. The sacredness with which these opinions are usually invested, and the strength of conviction with which they are embraced, render it almost impossible for the mind entirely to free itself from their influence. Accordingly it is a subject of constant complaint, that the Bible is consulted rather to support a system previously formed, than to discover and receive its obvious unperturbed import; that passages, in opposition to the commentator's system, are explained away, or wrested into its service.

Again, others, and those too who are most strenuous in their opposition to the assumption of any creed as the standard of truth, have some philosophical system, through which all doctrines are viewed, and by which they are tested. Systems of natural, mental, and moral philosophy, not only in their general and

obvious principles, but even in their most minute details, are often embraced with such a firmness of belief, that all doctrines by which they are contradicted are rejected, as in opposition to what are believed to be truths previously established, as the dictates of reason, or philosophy. The account of the creation, of the deluge, and of miracles, has been rejected as inconsistent with the principles of natural philosophy. The existence and influence of Satan, the reality of demoniacal possessions, the resurrection of the body, the separate state of the soul, have been denied upon much the same ground: and it matters not to what absurdity of exposition these opinions may lead; any thing will be admitted, rather than yield the favourite principles of philosophy. Long continued controversies on religious subjects, have been made to turn on points of metaphysical speculation. That a doctrine is inconsistent with the freedom of the will, or the nature of free agency, or that it contradicts the principles of mental philosophy in some other respect, is frequently the only argument urged against it. Abstract questions in morals, the nature of virtue, whether morality consists in act or in principle, and the like, are made to colour the whole system of theology.

Nothing more clearly proves how empty is the homage paid the Bible, how unmeaning are the ascriptions of supremacy to the scriptures, than the fact that in all ages theological opinion has been so much regulated by the reigning system of philosophy, and the current opinions of the day. The eclectic system of Alexandria, the philosophy of Aristotle, its immediate descendant the philosophy of the schoolmen, during the periods of their respective supremacy, so completely governed the theological world, that a doctrinal work could scarcely be found, which would not at once betray the philosophical opinions of its author. In subsequent periods, the influence of Des Cartes and Leibnitz, within their respective

spheres, was no less domineering. And these have passed away merely to resign the reins to other philosophers, and devolve on other systems, the honour of moulding, almost at pleasure, the statements of the Bible. In the present day, and in our own land, if you can but discover the opinions of an individual on some points in mental and moral philosophy, you may pronounce with considerable confidence on his system of theology.

But not only are men influenced by their systems of philosophy, every individual has a set of floating opinions and principles, which he assumes as true, and which greatly influence his views of the doctrines of the Bible. These opinions are frequently nothing more than the prejudices of education, or principles adopted without examination. The strength of conviction however with which these principles, although founded on feeling rather than argument, are embraced, is such, that no effort of ingenuity is neglected to avoid those doctrines of the word of God, by which they are contradicted or opposed. Indeed we not unfrequently hear the candid declaration, that rather than receive certain specified doctrines, the authority of the Bible itself would be disclaimed. The apprehension that the mercy of God is inconsistent with the long continued misery of his creatures, that the divine Sovereignty cannot be reconciled either with justice or goodness, that the merit or demerit of one individual can never righteously be laid to the charge of another, that the parental character of God requires that penitence should be the only condition of pardon, that the incarnation and Trinity are antecedent absurdities, and many other opinions with which men approach the sacred volume, have led to the rejection of some of the most important of its doctrines.

As the fact, therefore, that the expositions of scripture are greatly influenced by the preconceived opinions of those by whom they are fa-

voured, cannot be denied, it remains to be inquired in what way, and to what extent, piety will correct this evil.

It must indeed be acknowledged, for experience has fully proved, that systems of theology and philosophy, and the current opinions of the age, have not been confined in their influence to any class of expositors; that some of the most eminently pious expounders of the word of God, have had their views greatly biassed by these and similar causes. But notwithstanding this admission, it is still contended that piety does correct the evil in question, to an extent which renders it an essential attribute of a good interpreter of scripture. The influence of piety in this respect is two-fold. In the first place, it renders the mind less confident in the truth of its own deductions, and more willing to submit to the teaching of God, however inconsistent his doctrines may appear with any previous opinions. The views and feelings which true piety gives of the imbecility of the human intellect, and of the incomprehensible greatness of God are such, that the mind shudders at the thought of making its own opinions the standard of eternal truth. The fact is, that the doctrines of the Bible are hard to be believed, and that they always have been and always will be rejected, by the great body of those who are destitute of the docility of little children—by those who are not willing to submit their understandings to the teachings of the Holy Spirit; and receive as true the contents of the Bible, not only because they can be proved by argument, or illustrated by analogy, but simply because they are the statements of a book, which has been previously shown to be the word of God.

That this humility of mind, this willingness to submit our finest theories and favourite opinions to the stern dictation of the Bible, will not be yielded by men unsubdued by the Spirit of grace, is the melancholy

testimony both of scripture and experience. These things “are hid from the wise and prudent and revealed unto babes”—The preaching of the cross is to them that perish foolishness.” Accordingly, in every age, multitudes have rejected the *humbling* doctrines of the gospel; or if restrained by circumstances from an open renunciation, have secretly disbelieved them. So extensively is this remark correct, that we may venture to assert, that the *cordial* reception of these doctrines is circumscribed by the limits of undeveloped religion. But if men be thus prone to lean to their own understandings, are thus unwilling to resign their minds to the simple teaching of the Bible, whatever weakens this reliance on their own powers, and makes them so much like little children, that they will be willing to believe what they cannot fully comprehend, removes one of the greatest obstacles to the reception of the truth, and one of the principal sources of the perversion of scripture.

But a second, and no less important influence of piety is, that it universally corrects some of the most important erroneous principles of unregenerated men, which more than any others influence their views of scripture doctrines. The erroneous opinions which men entertain of their own moral character, of the extent of the divine requisitions, of the nature of sin, and the character of God, regulate their whole system of theology. But these opinions piety corrects. The views which it always involves of the human heart, of the evil of sin, and of the character of God, are such that the doctrines of the Bible exactly accord with a previous experience. Thus then we think it is apparent that the strong practical opinions of men destitute of piety, are opposed to the truth; and that the practical opinions of men enlightened by the Spirit are in accordance with the truth; and if so, it must follow that, since men will be influenced by their preconceived

opinions in expounding scripture, piety must be an essential requisite for this important office.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

THE IMPORTANCE OF PUNCTUALITY,
PARTICULARLY IN THE OBSERVANCE
OF APPOINTMENTS.

It does not seem very easy to account for a fact, which I suppose will be pretty readily admitted, namely, that men, in other respects conscientious, are too often wanting in strictness and punctuality in the observance of appointments. Many appointments are of such a nature as clearly to involve the obligations of truth and integrity, on the part of all who make them. If, for example, I agree to meet a man on business, at a certain time and place, he and I are pledged to each other by contract to fulfil this agreement—not only as to its substance, but as to its circumstances. If, without an unavoidable hindrance, I do not appear at the appointed place of meeting, till an hour after the time agreed on, I violate my contract. The other party would do me no injustice if he should—as I have known done by a great lover of punctuality—leave the place, and not easily be persuaded to make any similar agreement with me in time to come. On the supposition, however, that he with whom I contracted, and who is supposed to have attended punctually, has waited patiently for my arrival, still I have defrauded him of the value of an hour of precious time—defrauded him as really as if, in a contract about property, I had knowingly taken the advantage of him to the amount of that value; which, perhaps, in many cases, might not be less than several dollars.

But now, suppose that in place of an individual, the agreement or appointment has been to meet, at a specified time and place, *a considerable number*, perhaps some hundreds of peo-

ple—who have *all* waited, and *each* has lost an hour, because the purpose for which they had met could not be entered on, before the coming of him who was to lead in the business. This is no imaginary case, but one of which I have witnessed many instances. And it is obvious, that here is a loss of time equivalent to a number of days; and he who has needlessly caused it is, as I apprehend, chargeable with defrauding those who have lost it, of its whole value. I readily admit that the matter is probably not seen in this light by the delinquent party, nor perhaps by those who sustain the loss; but this I believe is, principally, because the evil we consider is common, and the loss divided among a considerable number. It is true, however, that those who frequently suffer in this way, usually complain of a great grievance, and often censure the author of it very severely—and certainly, I think, with perfect justice.

There is no doubt that a large proportion of what are usually called appointments, are not exactly of the kind of those which have been mentioned; and that the moral delinquency of not punctually observing them is far less, than in the cases that have been stated. But in all cases without exception, where others have a good reason to expect our attendance on any duty, we are under obligation, if not unavoidably hindered, to attend, and to do it punctually; that we may not occasion loss or inconvenience to others by our delay. We ought not, lightly, even to announce our *intention* of doing any matter of importance, although it require no co-operation, and we make no absolute promise; because such declarations excite expectations, which we have no right to excite, without a strong probability that they will not be disappointed. And we owe it to ourselves to guard against a character for levity, or fickleness, or falsehood, with which a frequent failure to fulfil the purposes we intimate will certainly invest us.

Permit me now to state, as briefly

as I can, a number of considerations, which have occurred to me, as serving to show the importance of punctuality—chiefly with respect to appointments, but with some reference also to engagements of all descriptions.

1. Punctuality in the observance of appointments, as well as in other concerns, is favourable to the cultivation of a *delicate sense of moral obligation*, which is of very extensive influence; and which therefore every good man, and every prudent man, ought carefully and assiduously to cherish. In some cases we have seen that a failure in punctuality involves a serious criminality, and that in others it is, at least, injurious to personal reputation. Nor is it easy to mark the gradations, in what relates to this subject, as they proceed from unequivocal guilt to indisputable innocence. But every good and prudent man, so far as he acts consistently, will endeavour that nothing in which he allows himself, shall be even of a dubious or questionable character: he knows that any one allowance of this kind is apt to lead on to another, till the sense of moral obligation is at length greatly weakened, if not entirely destroyed. On the other hand, it is equally certain that a vigilant and strict attention to every thing which can, in any view, be considered as obligatory, preserves moral sensibility, and keeps up a high standard of correct and exemplary action; useful, in no moderate degree, both to him who exhibits it, and to all who observe it. That punctuality in the observance of appointments is a constituent part of this general character, and particularly favourable to its preservation and improvement, there can be no reasonable doubt.—It will more fully appear to be so by some of the subsequent considerations.

2. Punctuality in regard to appointments, is an essential part of the excellent habit of doing every thing in an orderly and seasonable manner. No man will ever be able to do business expeditiously and cor-

rectly, who has not a stated time and method for all that he does. Without these, if his concerns are numerous, he will always be in hurry and confusion; will do every thing imperfectly; and will, after all, make but little despatch. Now an appointment is the fixing of a particular time for a certain business, or duty. If it be exactly attended to, it displaces nothing else, but leaves its proper time for every other engagement. This exactness in attending to every thing in its proper season, is of high importance to all *busy* men—to those who have the charge of concerns that are *weighty* as well as numerous, it is absolutely essential. President Washington was the most punctual man in the observance of appointments ever known to the writer. He delivered his communications to Congress, at the opening of each session, in person. He always appointed the hour of twelve, at noon, for this purpose; and he never failed to enter the hall of Congress while the state-house clock was striking that hour. His invitations to dinner were always given for four o'clock, P. M.—He allowed five minutes for the variation of time pieces; and he waited no longer for any one. Certain lagging members of Congress sometimes came in when dinner was nearly half over. The writer has heard the president say to them, with a smile, “gentlemen, we are too punctual for you—I have a cook who never asks whether the company has come, but whether the hour has come.”

3. Punctuality saves much time. Perhaps this has already been sufficiently illustrated. Let it, however, be viewed, for a moment, in a very serious light. Time is one of the most valuable of all the talents with which man is intrusted. We must render a strict account to the Judge of all, for the manner in which we spend it. He who wastes his own time has much to answer for, but he who, in addition to this, causes others to waste it, incurs a fearful responsibility. If you defraud a man of his

money you may restore it: but you can never restore the time of which you defraud your neighbour, nor regain that of which you have defrauded yourself.

4. Punctuality in the observance of appointments manifests a laudable regard to the convenience and feelings of others. In this view it forms a part of that benevolence and courtesy which is due from every man to his fellows, and which Christianity distinctly enjoins. Few things are more irritating than to see an individual consult his own convenience, or gratification, at the expense of the feelings and convenience of all around him. Such a man is likely to be both hated and despised. On the contrary, a proper, delicate, and attentive regard to the accommodation and gratification of those with whom we have intercourse, affords great pleasure to them, and secures much good will to ourselves. The punctual man shows this regard to the accommodation of others, and usually reaps its reward. He might, it is true when he leads or presides in public bodies, accommodate the dilatory, by waiting for their arrival; but in that event he would disoblige ten to please one, and that one, a party who has neglected his own duty.

5. Punctuality sets a good example to others. This follows from all that has been said. But I wish it to be particularly noticed, that the punctual man does much to prevent that general remissness in the matter we consider, which is of incalculable disadvantage where it prevails—and prevail it does, in many places, and to a lamentable extent. One man of respectability, who is always punctual, will check, and sometimes entirely correct this evil; for there is a testimony against it in almost every mind when it is fairly exposed. A clergyman, for example, who is always punctual in his engagements, will do much to establish punctuality among all his parishioners; especially if he seasonably add precept to example. But if he deliver precepts on this subject which his own example

does not enforce, he will only put the old proverb into the mouths of his people—"physician heal thyself."

6. Punctuality is calculated to give great weight and respectability to personal character, wherever it is exemplified. This is not likely to be denied as a matter of fact, and the reason why it is a fact must be sufficiently obvious from the preceding remarks: but the *regard* which ought to be paid to this fact, is not as much considered as it ought to be. It is not only allowable, but the duty of every good man, to endeavour to obtain influence by all lawful means—not indeed for the purpose of gratifying personal vanity, but that he may be able to do good extensively. Now the writer of these observations, who has lived a good while in the world and seen something of public life, affirms, upon deliberate recollection, that he never yet knew a man of very extensive influence, who was not, to a considerable extent, a punctual man—and he never knew a man greatly deficient in punctuality, whose influence was not materially diminished by this defect; however he might, in other respects, possess talents of a very commanding order.

When it has been fully ascertained, by a man's general character and habits, that he may be *relied* on, to perform *strictly and punctually* whatever he may engage to do, there is surely the best reason why he should be trusted. This is always felt by those who are well acquainted with him, and the feeling is gradually communicated, till it is at length widely extended. All men love to commit their concerns, especially important concerns, to those who, it is known, will attend to them carefully and seasonably; and who will, in good faith, do as much as has been promised—often more, but never less. When such men are trusted with business of importance, it is known that if there be a failure, it will be fairly attributable to some difficulty or mischance that was unavoidable, and not to neglect, carelessness, or procrastination. It is not, indeed,

meant to assert that a weak and insufficient man will be trusted with momentous concerns, merely because he is known to be exact in attempting to do all that he can: but it is meant to assert that a man of not more than ordinary abilities, who has an established character for punctuality and fidelity, will be sooner, and more frequently, and more extensively trusted than one of far more splendid and imposing talents, who is deficient in the qualities of punctuality and fidelity—even when the deficiency is not attributed to deliberate or intentional knavery, but only to irregularity, carelessness, or inattention.

If the view which has now been taken of this subject be just, how ought every conscientious man to bethink himself seriously whether *he* has shown it as much attention and regard as it demands. It has been repeatedly intimated already that this subject is not *duly* regarded; this is too notorious to be denied or disguised. Many people, many professors of religion, and I am sorry to say some ministers of the gospel, seem to consider the want of punctuality as a mere trifle—a thing not to be regarded—a matter in which we must indulge one another in turns—*Petimusque damusque vicissim*. The want of punctuality in attending funerals in the city of Philadelphia must, every week, occasion a waste of time which, if the lost hours of the individuals concerned

were added together, would amount to more than a month. The society of Friends have, in this respect, set an example which does them great credit; and which, if it were generally imitated, would remove what all punctual men feel to be a very serious grievance. But the truth is, the want of punctuality is a wide spread evil, which the friends of religion and order ought seriously to set themselves to correct, as a matter of moral and religious duty. The training of youth to habits of punctuality, in all they do, has a most powerful influence on their usefulness, comfort, respectability, and virtue, in the whole of subsequent life. It is connected with every other virtue; and it is, I think, fairly comprised in the injunctions contained in two passages of sacred scripture, with which I shall conclude a discussion, far more extended than I expected it would be when I began to write. Matt. vii. 12. "*All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.*" Phil. iv. 8. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

CRITO.

Reviews.

REVIEW OF THE LIFE OF THE REV.
THOMAS SCOTT, D. D.

(Continued from page 37.)

"It is by no means for the interest of religion, nor is it true in fact, to believe that such men as Mr. Scott were more profligate before their conversion than the ordinary run of worldly men.

From the time of his commencing the duties of his two curacies, he

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applied with renewed diligence to literary pursuits, and gave himself with commendable zeal and attention to his ministerial labours. He seems from the first to have been desirous of doing good: and, notwithstanding the benumbing influence of those cold and freezing regions into which Socinianism usually carries its votaries, the desire to be useful, and the interest which he took in the welfare of his people,

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appear gradually to have acquired strength. In the midst of his doctrinal aberrations there was a certain uprightness and integrity of character, which led him to be assiduous and even exemplary in the discharge of his pastoral care. Among his near neighbours at this time was the late Reverend John Newton, afterwards Rector of St. Mary Woolnoth, London: but hitherto Mr. Scott had little knowledge of his character and was prejudiced against his doctrines. Happening to converse upon the subject with the apothecary of Olney, who spoke of Mr. Newton as a very singular man, Mr. Scott observed,

"He gave Mr. Newton full credit for blameless and benevolent conduct, and for diligence as a minister: but he was 'a methodist and an enthusiast to a very high degree.' 'I cannot,' said the apothecary, 'tell what judgment to form of his preaching; it is like nothing which I ever heard: I wish you would come and hear him, and give me your opinion. He preaches on a Thursday evening: come and dine with me, and we will go to church together.'—This, the narrative adds, was accordingly settled and executed. 'I sat fronting the pulpit, and verily thought Mr. Newton looked full on me when he came into the desk: and, when he named his text, to my great astonishment it was this: 'Then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?' (Acts xiii. 9, 10.) As I knew that he preached extempore, I took it for granted that he had chosen the text purposely on my account. He observed, indeed, that ministers in the present day, not being under any immediate or infallible influence of the Holy Spirit, ought not to imitate the decided and severe language of the Apostle: and he then undertook to show what were the right ways of the Lord, and to point out the wickedness and danger of persisting in endeavours to pervert or oppose them. But I thought his doctrine abstruse, imaginative, and irrational; and his manner uncouth; and the impression, that, though Elymas was named, I was intended, abode with me for a long time; nor was it wholly effaced till I discovered, some years afterwards, that he was regularly expounding the Acts of the Apostles, and that this passage came in course that evening; and that, in fact, he neither saw

nor thought of me. The idea, however, that I was aimed at, neither alarmed nor irritated me; but, at first, served me as a subject of merriment; and, afterwards, when I knew him better, but had not yet obtained the just explanation of the case, it appeared to me unaccountable. Yet, alas! at that time, the passage was but too appropriate to my character and conduct.—After this I never heard Mr. Newton preach, till my creed accorded with his in all the great outlines." pp. 61—63.

The example of Mr. Newton proved at this time more effectual than his sermon; and a visit which that gentleman paid to a dying person in Mr. Scott's parish, tended greatly to stimulate him to increased diligence in this, and possibly in other branches of his ministerial duties.

While thus gradually advancing in the knowledge of Divine truth, and in a practice conformable to that knowledge, he entered into the marriage state with Mrs. Jane Kell; a person, as it appears, of superior mind and information; and who, instead of retarding his spiritual progress, was disposed to go forward with him in the attainment of religious knowledge, and the fulfilment of all Christian obligations. He now commenced family devotion; and, as his views improved, exchanging a short manual of prayers belonging to his wife for Jenks' Devotions, and then himself composing prayers on particular occasions, to be added to the form, he at last adopted the method of extemporary prayer. His son dwells with much warmth of feeling on this interesting part of his domestic economy; and remarks, "that to his constant and edifying observance of family worship, in connexion with the steady consistent spirit and conduct which, notwithstanding imperfections incident to human nature, they could not fail to remark in him, is very much to be traced, not only the blessing of God, which I trust has descended on his own family, but the further striking and important fact, that in very few instances has a servant, or a young person, or indeed any person, passed any length of time under his roof without appearing to be brought per-

manently under the influence of religious principle.”

Within a few months after his marriage Mr. Scott exchanged his curacy of Stoke for that of Ravenstone, to which place he removed in 1775. This curacy he retained till 1781: and this was always the favourite scene of his ministerial services.

“It was at this time that my correspondence with Mr. Newton commenced. At a visitation, May 1775, we exchanged a few words on a controverted subject, in the room among the clergy, which I believe drew many eyes upon us. At that time he prudently declined the discourse; but a day or two after he sent me a short note, with a little book for my perusal. This was the very thing I wanted; and I gladly embraced the opportunity, which, according to my wishes, seemed now to offer,—God knoweth, with no inconsiderable expectations, that my arguments would prove irresistibly convincing, and that I should have the honour of rescuing a well-meaning person from his enthusiastical delusions. I wrote him a long letter, purposing to draw from him such avowal and explanation of his sentiments, as might introduce a controversial discussion of our religious differences. The event by no means answered my expectation: he returned a very friendly and long answer to my letter; in which he carefully avoided the mention of those doctrines which he knew would offend me: he declared, that he believed me to be one who feared God, and was under the teaching of his Holy Spirit; that he gladly accepted my offer of friendship, and was no ways inclined to dictate to me; but that, leaving me to the guidance of the Lord, he would be glad, as occasion served, from time to time, to bear testimony to the truths of the Gospel, and to communicate his sentiments to me, on any subject, with all the confidence of friendship.

“In this manner our correspondence began, and it was continued, in the interchange of nine or ten letters, until December the same year. Throughout I held my purpose, and he his. I made use of every endeavour to draw him into controversy, and filled my letters with definitions, inquiries, arguments, objections, and consequences, requiring explicit answers. He, on the other hand, shunned every thing controversial, as much as possible, and filled his letters with the most useful, and least offensive instructions; except that now and then he dropped hints concerning the necessity, the true nature, and the efficacy of faith, and the

manner in which it was to be sought and obtained; and concerning some other matters, suited, as he judged, to help me forward in my inquiry after truth. But they very much offended my prejudices, afforded me matter of disputation, and at that time were of little use to me. When I could not obtain my end, at my instance the correspondence was dropped; and our acquaintance was, for a season, almost wholly broken off. For a long time we seldom met, and then only interchanged a few words on general topics of conversation. Yet he all along persevered in telling me, to my no small offence, that I should accede one day to his religious principles; that he had stood on my ground, and that I should stand on his: and he constantly informed his friends, that, though slowly, I was surely feeling my way to the knowledge of the truth. So clearly could he discern the dawns of grace in my soul, amidst all the darkness of depraved nature, and my obstinate rebellion against the will of God.” pp. 81—83.

The expectation thus expressed by Mr. Newton was grounded chiefly upon the honesty and integrity of Mr. Scott's character. Notwithstanding a very narrow income, and an increasing family, Mr. Scott had avowed his determination not to accept preferment, then likely to be soon presented to him, as the price of subscription to Articles, which, with his Socinian notions, he did not believe. The fact was known to Mr. Newton; and he had the penetration to perceive, that a mind inquiring after truth, and honestly determined to submit to any sacrifice rather than violate conscience, would not be left in permanent and serious error.

His unwillingness to subscribe to the Articles, as the passport to a living, depended entirely upon the strictness or laxity with which such subscription was to be interpreted. There was in him no affectation of voluntary suffering, and no idle scrupulosity under the pretence of conscientiousness: he had formed his resolution to do at all hazards what he believed to be right; and his conduct through the whole of this matter evinced a firmness of resolution, and a dependence upon the providence of God, which would re-

flect credit upon a better creed than Socinianism can boast.

There can indeed be no question, as the writer of this life further remarks, that Mr. Scott was at the time praying to God in an acceptable manner, as well as profitably reading the Scriptures. He was still involved in great errors of doctrine: but he no longer planted himself within the ramparts of Socinianism, as if at any hazard determined to defend them. He was on some great points certainly in darkness; but he was seeking to come to the light: he knew not the truth, but he was anxiously inquiring for it; and even if we were unacquainted with his subsequent history, we might well be satisfied, that a mind thus influenced and thus disposed could never finally rest in principles and doctrines so awfully opposed to the testimony of the word of God. The impulse had already been given to his mind: he could no longer be satisfied with considering Christ merely as the instructor of mankind: he beheld in him the Redeemer and Saviour of the world; and was persuaded that, "on him, by faith, we should rely for forgiveness, for effectual assistance in obeying his precepts, and for the acceptance of our imperfect obedience."

Hitherto Mr. Scott had added somewhat to his income by pupils: but having, as he became more decisively attentive to religion, lost one pupil, and having now moreover learned, more practically at least, to trust in the providence of God for temporal subsistence, he determined altogether to relinquish the system of tuition. "After many delays," he writes, "I complied with the admonitions of my conscience, and disengaged myself from all other employments, with a solemn resolution to leave all my temporal concerns in the hands of the Lord, and entirely to devote myself to the work of the ministry. Having thus become master of all my time, I dropped every other study, and turned the whole current of my reflections and inquiries into another channel: and for

several years I scarcely opened a book which treated of any thing besides religion." It is proper to add in this place, that he did not deem it necessary always to adhere to this plan: when his mind was made up and well stored with information upon theological questions, his reading became as various as he had the opportunity of making it. Among other works mentioned by his son, as having particularly gained his attention, are, "Locke's treatises on Money," and Mr. H. Thornton's work on Paper Credit;—works which we should have thought not immediately in his way. At a much later period also, he felt himself deeply interested in reading the Greek tragedians and other classic authors with his pupils.*

In the spring of 1777, Mr. Scott removed to Weston-Underwood, to the house afterwards well known under the name of the Lodge, as the residence of the poet Cowper: and about the same time recommenced his intercourse with Mr. Newton.

"Under discouraging circumstances," he tells us in the 'Force of Truth,' he 'had occasion to call upon Mr. N., and was so comforted and edified by his discourse, that his heart, being by this means relieved of its burden, became susceptible of affection for him. From that time,' he says, 'I was inwardly pleased to have him for my friend; though not, as now, rejoiced to call him so.'" p. 114.

"This year, 1777, was marked as bringing his religious inquiries to a decisive result, and giving somewhat of mature form to his scheme of doctrine. In the course of it, his views were cleared up, and his sentiments established, successively, upon the doctrines of the atonement, human depravity, the Trinity, justification, the work of the Holy Spirit, and finally, on that of personal election. Now also he was enabled, after many conflicts with himself, to make his last and most trying sacrifice, that of reputation; and calmly, yea, cheerfully, to submit to 'suffer reproach,' and to be accounted 'a fool for Christ's sake.' From about the close of this year, he began with profit to hear Mr. Newton preach; and, being established in the belief of the great truths of the Gospel, to cherish their

* Mr. Scott afterwards took pupils, with a view to the ministry and missionary undertakings.

proper influence upon his own heart and life." pp. 116, 117.

The reality of the great change which had now taken place in his mind, and his unbending resolution to act consistently with his profession, were soon manifested by his conduct: and the Christian, and especially the Christian minister, may learn from him a lesson, as to the manner of declining to do what his conscience condemns, which deserves to be universally followed. Having seen, in the pernicious consequences occasioned by his own example, the evil of playing at cards, he avowed his fixed resolution to play at cards no more: the effect of this public avowal was, that he was never asked to play afterwards.

In 1779, he published the popular pamphlet, to which we have already adverted, entitled, "The Force of Truth." The work was revised by Cowper; and, as to style and externals, he tells us, but not otherwise, was considerably improved by his advice.

The removal of Mr. Newton to St. Mary Woolnoth, in 1780, left vacant the curacy of Olney, where he was very anxious for Mr. Scott to succeed him. The violence of party spirit in that place, however, for the present defeated the plan: and—greatly to the satisfaction of Mr. Scott, who wished to remain at Ravenstone—the prevailing party succeeded in procuring the appointment of another clergyman. Mr. Newton was much grieved at this circumstance; as both the principles and practice of the new minister were completely Antinomian. In about twelve months this person had embroiled himself with the parishioners, and acted in such a manner as to be publicly rebuked by the archdeacon at the visitation. His resignation of the curacy speedily followed: and Mr. Scott, after consulting with his friends, accepted the appointment: being succeeded, to his great regret, at Ravenstone, by this very Antinomian.

This change from Ravenstone to

Olney, was, in the first instance, by no means favourable to the income of Mr. Scott; and for some time he was greatly straitened, and occasionally discouraged. His congregations were small, and notwithstanding the utmost assiduity in his parochial ministrations, it does not appear that he ever enjoyed in that place any considerable degree of what is called popularity. There is indeed something very humiliating in the reflection, how little popularity this sound and powerful divine attained, even in the subsequent years of his life. His unpopularity is noticed by himself again and again: and it may serve to remove the despondency of many a pious and able minister, when he sees himself deserted even by those who make a loud clamour about religion, that thus it happened to one of the best, and ablest, and most experienced ministers of this age: to a man, whose name will be blessed, and had affectionately in remembrance, when those transitory meteors have burnt themselves out and are forgotten.

To those who are acquainted with Cowper's Letters, it may not be uninteresting to be reminded, that in the vicarage house at Olney, then occupied by Mr. Scott, Lady Austen took up her abode. This was in the year 1782, about eighteen months after Mr. Scott became the curate of Olney. To Lady Austen he was indebted for a subscription, previously promised by the parishioners, but not hitherto raised, although formerly presented annually to Mr. Newton. The amount was not large: but to his small income every trifling accession was important.

"In the vicarage house at Olney, during Lady Austen's residence there, most of those events which are recorded in the life of Cowper, as pertaining to this period, occurred. Here 'the Task' was imposed and undertaken. Here 'John Gilpin' was told as a story in prose, and the plan formed of giving it circulation in verse. Some things in the published account are not very accurately stated, as I know, who saw the springs which moved the machine, and which could not be seen by a more

distant spectator, or mere visitant. After some time the cordiality between Mrs. Unwin and Mr. Cowper, on the one part, and Lady Austen, on the other, was interrupted; and my lodger suddenly left me, to my no small regret."

"During her continuance at Olney, Mr. Hayley observes, the three friends 'might be almost said to make one family, as it became their custom to dine always together, alternately in the houses of the two ladies;' and it was in order to facilitate this constant intercourse, that a door was opened in the vicarage garden-wall towards the back of Mr. Cowper's premises." pp. 163, 164.

We could not resist this little notice concerning a poet, with whose private history the readers of Hayley are so familiar; and who, whenever he appears, comes to us in the guise of an old favourite and a friend.

It was during Mr. Scott's residence at Olney, that he gave into the irregular plan of preaching, not unfrequently, in private houses, or in unlicensed and unconsecrated buildings. Neither will it be denied that his labours were attended with spiritual benefit. There is, in particular, the testimony of the celebrated and excellent Dr. Carey of Serampore: "If there be any thing of the work of God in my soul, I owe much of it to his preaching, when I first set out in the ways of the Lord." Such a statement, from such a man, is decisive as to the occasional efficacy of this mode of preaching.

"The Discourse on Repentance was first preached as a sermon to a very small congregation at Olney, and afterwards to a very large congregation (irregularly) at Paulerspury, in Northamptonshire, where it produced permanent effects in several instances. I then wrote and enlarged it for the press, commonly with a child on my knee, or rocking the cradle, and my wife working by me; for a study and a separate fire were more than my purse would allow. I augured much usefulness from this work, as did my wife also, far more than from the 'Force of Truth;' yet, having printed seven hundred and fifty copies, and given away at least a hundred, I do not think the rest of the impression would ever have been sold, had I continued at Olney. Even of the 'Force of Truth,' ten years elapsed before the first edition, consisting of a thousand copies, was disposed of; though now nearly that

number is usually sold in a year.* But several persons, who expressed much approbation of that work, decidedly opposed the Discourse on Repentance. So discouraging a beginning had my labours from the press!" pp. 178, 179.

His correspondence from the year 1780 to 1784, the period after Mr. Newton's removal to London, represents him as occasionally much harassed with the conduct of the Antinomians. He had the impression that Antinomianism is one of the most injurious heresies that satan ever invented: and seeing how prone many professors of religion were to fall into this snare, he expresses his determination to do his utmost for the purpose of checking the evil.

(To be continued.)

In our last number we intimated a hope that we should be able to obtain for publication, a copy of a letter written by Dr. Scott to the gentleman who sent him the diploma, by which he was constituted S.T.D. In reply to an application made to that gentleman, the following communication has been received.

"With great pleasure would I comply with your request of sending Dr. Scott's letter, were it in my power; but unfortunately the letter cannot be found, though I have searched carefully for it, at times, for several days, and now despair of finding it; for which I am truly sorry, as it was indeed a very interesting letter, written the second day after the degree was received, and filling seven or eight pages. At this remote period of time I can only remember with sufficient accuracy a few parts of it.

"On stating to him that the vote of conferring the degree was unanimous, he begs me to present his Christian respects to all those who concurred with me in procuring it; but adds, that he was not certain whether he could with propriety

"* Six thousand copies of a cheap edition have been sold within the last six months."

make use of it, as it might appear presumption in him who was never educated at any college except that of St. David, 'following the ewes great with young.'

"In the degree he was designated as chaplain of the Lock Hospital—concerning which he observes, 'my brethren in North America mistake my present situation: it is true I was chaplain of the Lock Hospital for nearly eighteen years, but my plain, uncommonly plain manner of preaching, prevented me from being useful there; and I now preach in one of the smallest churches in England; but when the weather is good, the church is full and overflowing; and I have here a better opportunity of attempting to do good than when in the city of London.' In answer to an inquiry of what the number of the evangelical clergymen might be, and whether they were favoured by any of the bishops, he replies, 'that he could not ascertain their number, but that they had greatly increased during his time; and with respect to the bishops, that there were many good things contained in their charges; but that the giving of a living to any of the evangelical party was scarcely ever heard of, unless it was such as was not worthy of acceptance by any of their own friends.'

"In stating to him that his works, and especially his Commentary, were much read and esteemed by our ministers and people, he expresses his satisfaction that they were likely to be useful; but observed, that they had nothing to recommend them but only so far as they were founded on the scriptures, which he had read and studied, almost exclusively, for the last thirty years.

"In speaking on the subject of Calvinism, he observed, 'that he was blamed by some of his brethren for being too Calvinistic, although he was not willing to go as far in that way as some of the American divines.' He wished me to give him a particular account of the singular and wonderful work that had taken place in the western parts of the United States,

and which was attended with such excitement and bodily exercise; as it had been much spoken of in England, and caused great diversity of opinions; some ascribing it to the operation of the Holy Spirit, while others considered it as the work of the devil. He had intended, he said, to have published something on the subject of *revivals*, in which he intended to endeavour to distinguish between what was genuine and what was otherwise, but his other engagements had prevented the execution of his purpose. He made particular inquiry concerning T. Paine, as it was reported in England that he had become a real penitent. Several other things were contained in Dr. Scott's letter, which I would not venture to quote, for fear of making a mistake. But the foregoing are in substance, if not in the very words of the writer; as from often mentioning them they became strongly impressed on my mind. They are now to be used at your discretion."

THE REMAINS OF HENRY KIRKE WHITE, OF NOTTINGHAM, LATE OF ST. JOHN'S COLLEGE, CAMBRIDGE: WITH AN ACCOUNT OF HIS LIFE BY ROBERT SOUTHEY. Vol. III. Boston: Wells & Lilly. 1822. 12mo. pp. 193.

Having received much entertainment and instruction from the two volumes of the Remains of Henry Kirke White, published some years since, we anxiously waited for the appearance of the book before us, after seeing it announced as in the press. High hopes are but rarely realized, and we must confess that after reading this little volume we closed it in some disappointment. The memory of the eminent and the pious has often been injured by posthumous publications; and as a whole, we look on the present volume as an instance of that partiality which sometimes leads judicious friends away from their better judgment. There is however a good proportion of interesting and valuable matter in

this little collection. The preface is by Mr. Southey, and contains some interesting particulars concerning the manner in which Henry received his first religious impressions. Scott's Force of Truth was, at this time, put into his hands, by his friend and schoolmate Mr. Almond; and though Mr. Southey seems to think that this invaluable narrative produced but little effect on the mind of Henry, we are still of the current opinion, that it was made the principal instrument in his conversion. We are informed that he returned the book with disapprobation; a circumstance which, in the existing state of his mind, we think very natural: yet shortly after, he called on his friend, who was about to leave him, and the interview related by Mr. Southey in the following lines took place.

"Henry requested that he would accompany him to the little room, which was called his study. 'We had no sooner entered,' says Mr. Almond, 'than he burst into tears, and declared, that his anguish of mind was insupportable. He intreated that I would kneel down and pray for him: and most cordially were our tears and supplications mingled at that interesting moment. When I took my leave, he exclaimed:—'What must I do!—You are the only friend to whom I can apply in this agonizing state, and you are about to leave me. My literary associates are all inclined to deism. I have no one with whom I can communicate!'"

Some time after this, Mr. Almond, who had gone to complete his studies at Cambridge, endeavoured to interest in Henry's behalf, some persons who might be able to assist him in what had now become the great object of his desire—the obtaining of an university education, that he might be prepared to preach the gospel. Two persons were found who entered with alacrity into the benevolent plans of Mr. Almond; the distinguished Dr. Dealtry was one, and the lamented missionary Martyn the other. The following extract will be read with interest.

"The other person in whom Mr. Almond excited an interest for his friend was *Henry Martyn*, who has since sacri-

ficed his life in the missionary service: he was then only a few years older than Henry; equally ardent, equally devout, equally enthusiastick. He heard with emotion of this kindred spirit: read some of his letters, and undertook to enter his name upon the boards of St. John's, (of which college he was a fellow,) saying, that a friend in London, whose name he was not at liberty to communicate, had empowered him to assist any deserving young man with thirty pounds a year during his stay at the University. To ensure success, one of Henry's letters was transmitted to this unknown friend: and Martyn was not a little surprised and grieved, to learn in reply, that a passage in that letter seemed to render it doubtful whether the writer were a Churchman or a Dissenter; and, therefore, occasioned a demur as to the propriety of assisting him. Just at this time Henry arrived at Cambridge, with an introduction to Mr. Simeon. That gentleman, being in correspondence with Martyn's friend in London, expressed displeasure at his arrival: but the first interview removed all objection."

It will not be necessary to detail here any further particulars in the life of this amiable and extraordinary youth, as they are no doubt familiar to most of our readers. We shall conclude what we have to offer on the preface of this little volume by the following extract:

"A tablet to Henry's memory, with a medallion by Chantrey, has been placed in All-Saint's Church, Cambridge, at the expense of a young American gentleman, Mr. Francis Bant, of Boston. During his travels in this country, he visited the grave of one whom he had learnt to love and regret in America: and finding no other memorial of him than the initials of his name upon the plain stone which covers his perishable remains, ordered this monument to be erected. It bears the following inscription by Professor Smyth, who, while Henry was living, treated him with characteristick kindness, and has consigned to posterity this durable expression of his friendship."

"Warm with fond hope and learning's sacred flame,
To Granta's bowers the youthful poet came;
Unconquer'd powers the immortal mind displayed,
But worn with anxious thought the frame decayed:
Pale o'er his lamp, and in his cell retir'd,
The martyr student faded, and expir'd."

Oh! genius, taste, and piety sincere,
 Too early lost, midst studies too severe!
 Foremost to mourn was generous Southey
 seen,
 He told the tale, and show'd what White
 had been;
 Nor told in vain.—Far o'er the Atlantick
 wave
 A wanderer came, and sought the poet's
 grave:
 On yon lone stone he saw his lonely name,
 And raised this fond memorial to his fame."

The preface is followed by fifteen letters, and extracts of letters, some of which are interesting, and strongly marked by that good sense and sound discretion, so characteristic of the author. Our limits will permit us to copy but one.

TO HIS BROTHER NEVILLE.

"*St. John's College, 30th June, 1806.*

"My Dear Neville,

"I am not much surprised at the long delay you have made in your approach to the Lord's table; nor do I blame your caution; but remember, that there is a difference between hesitation, on account of the awful nature of the ordinance, and the consciousness of unfitness; and hesitation, on account of an unwillingness to bind yourself with still stronger ties to the profession of Christianity.

"You may fear to approach that holy table, lest you should again fall away, and your latter state should be worse than your first: but you must not absent yourself from it, *in order that you may fall away* with less danger to your soul. You cannot, by any means, purify yourself, so as to become a *worthy* partaker of that blessed ordinance; but you may qualify yourself to partake of it, with a quiet conscience, and spiritual comfort. The very sense of unworthiness, of which you complain, is the best of all possible frames of mind with which you can approach the sacred table; and there can be little doubt, that with such an abiding consciousness of unfitness about you, God will have respect to your weakness, and will bestow upon you such an additional portion of his strength, as shall effectually guard you against subsequent temptations. A particular blessing, attendant on the holy communion, is, that it strengthens us in the ways of Christ. God seems to have a peculiar care for those who have sealed their profession with this solemn office; and Christians appear to receive a portion of spiritual strength at these periods which bears them through, 'till they again meet at the holy mysteries.

"Opportunity for quiet meditation is a great blessing; I wish I knew how to appreciate its value. For you, my dear brother, be not discouraged; God sees your difficulties and will administer to your weaknesses; and if after much prayer and serious thought, you can endure yourself with the garb of humility, and kneel a trembling guest at the table of your Redeemer, content even to pick up the crumbs that fall from it, and deem them far beyond your desert; if, I say, you can go to the sacrament with these feelings, never fear but our all-blessed and benign Father will approve of your offering, and will bless you accordingly. Do not, however, be hurried into the step by the representations of your friends. Go then, only when your heart, consecrated by prayer, longs to partake of the body and blood of its Saviour, and to taste, in more near and full fruition, the fruits of redeeming love. And may God's blessing, my dear brother, attend you in it, and make it a means of confirming you in his way, and of weaning you more completely from the world, and its passing joys!"

We now come to what we conceive the objectionable part of the volume—intituled "Early Poems." Mr. Southey himself intimates that they have been published against his judgment; and that they are "what others recommend for insertion." Two or three of the songs are so utterly at variance with all the other compositions of Henry which we have seen, that we would rather not have had the volume at all, than to have it with these accompaniments. They stain his memory. They rise like dark spots, to cloud our former bright recollections. We hope to see them expunged from any future edition of his works.

"Poems of a later Date" next follow. Here we have some beautiful specimens of the author's wonted style and manner. We give the two following hymns as specimens. Their beauty appears to us to be confined to occasional lines, and happy modes of expression; and not to be equally diffused through the whole.

HYMN I.

"The Lord our God is full of might,
 The winds obey his will:
 He speaks, and in his heavenly height
 The rolling sun stands still.

L

"Rebel, ye waves, and o'er the land
 With threatening aspect roar!
 The Lord uplifts his awful hand,
 And chains you to the shore.
 "Howl, winds of night, your force combine!
 Without his high behest,
 Ye shall not in the mountain pine
 Disturb the sparrow's nest.
 "His voice sublime is heard afar,
 In distant peals it dies;
 He yokes the whirlwind to his car,
 And sweeps the howling skies.
 "Ye nations bend,—in reverence bend;
 Ye monarchs, wait his nod;
 And bid the choral song ascend,
 To celebrate your God."

HYMN II.

"The Lord our God is Lord of all,
 His station who can find?
 I hear him in the waterfall!
 I hear him in the wind!
 "If in the gloom of night I shroud,
 His face I cannot fly;
 I see him in the evening cloud,
 And in the morning sky.
 "He lives, he reigns in every land,
 From winter's polar snows,
 To where, across the burning sand,
 The blasting meteor glows!
 "He smiles, we live; he frowns, we die;
 We hang upon his word:—
 He rears his red right arm on high,
 And ruin bares the sword.
 "He bids his blasts the fields deform—
 Then when his thunders cease,
 Sits like an angel 'mid the storm,
 And smiles the winds to peace!"

The volume concludes with some prose compositions, which may be read with pleasure, as they afford pretty good views of the author's striking manner of expression, and of his correct mode of thinking.

LIVING MANNERS, OR THE TRUE SECRET OF HAPPINESS. A TALE. pp. 103. Philadelphia. Published by Anthony Finley. 1822.

The polite literature of the present day is, for the most part, composed of narratives, wrought up either into poetry, or into historical romances in prose. These productions are often connected with religion; and it is in this point of view that we contemplate the appearance

of such publications with peculiar attention and interest. We think that a writer of piety and talents, by the invention of tales such as the *Dairyman's Daughter*, and *No Fiction*, is likely to do great good in the cause of religion. The *Retrospect*, by Mr. Marks, a lieutenant of the royal navy, and a little narrative by Colonel Burn, of the royal marines, intitled "Who fares Best," merit, in our judgment, the highest praise.

The little book before us we think deserves commendation, as calculated to do good. The author relates his story in a very agreeable and spirited style; and he possesses powers of description of no ordinary kind. The inaccuracies which sometimes occur, convince us that he is not much practised in writing, but a little care and experience will easily correct these errors. He has knowledge, and the power of giving interest to what he says; and these are the chief qualifications of a good writer.

The author appears to have no inclination to magnify or extenuate whatever he praises or condemns; but seems to have drawn his characters as much from *the life* as his plan could admit. The book is much too short for the comprehensive title which it bears—the narrative is very incomplete, and terminates very abruptly. We are glad to hear that what is published is merely an experiment of the author upon the taste of the publick, and that if he is encouraged he proposes to complete the story, and render it otherwise as worthy of attention as his talents can make it.

The object of the book is to sketch the history of a youth, by the name of Sydney, brought up in the country by respectable parents, under whose roof religion, cheerfulness, and good order, diffused a charm on all around. Before he takes leave of the scene of his childhood, to visit some fashionable friends in the city, his parents and friends give him advice and caution. Among the rest, a venerable man by the name of Bai-

ley, who, in his early years, had mingled in the battles of his country, thus addresses him :

“‘Pardon an old man’s fears;’ replied Bailey; ‘I once was young, and, though I was not blessed with all the advantages you enjoy, I had a mother who prayed for me and taught me—blessed be her memory! her prayers are now answered—but I went into the world, I was caught by its follies, and I fell into the paths of its vice. I entreat you, my dear young friend, be watchful; for true is the word of the Bible, ‘evil communications corrupt good manners.’”

Filled with high expectations of enjoyment, we soon find him in the metropolis, receiving the attention of one of its principal circles, and entering, though with some reluctance, into what are called its gaieties. After continuing this kind of life for some time, he finds that his spirituality of feeling is gone, that his soul is benumbed with apathy in all his religious exercises, and that his Bible is neglected. In this situation he seemed to himself “as one who had lost his compass and was floating he knew not whither.” We cannot however abridge any more of the story, but conclude by allowing the author to speak, in the following extract, for himself.

CHAPTER IX.

“Thou wilt keep him in perfect peace whose mind is stayed on thee—repeated Sydney to himself, as, in the cool air of a pleasant morning, he walked out to the cottage of William. He had, by rigid discipline and fervent prayer, regained his wonted consolation; and he once more knew what it was to experience that the fruit of righteousness is peace, and the effect of righteousness quietness and assurance forever.

“William was considerably improved in health. His frame had become so much invigorated, that he was enabled to rise from his bed; and he had, in good degree, regained the use of his speech. He was sitting in the shade of the grapevine, at the door of his dwelling, when Sydney approached.

“‘You are better this morning.’

“‘Yes, through mercy, I have gained much since you saw me.—Our blessed Lord is always good and gracious.’

“‘And your wife?’

“‘She too, thanks to our kind heavenly

Father, is improving. Here, Mary, will you not come and speak to the gentleman.’

Mary was very busily employed in the interior of the cottage. With a smile of greeting, and a countenance in which health was beginning to preside, she presented herself, and offered a seat to the young visitor.

“After a short conversation, Sydney asked the favour of William to indulge him with the particulars of his history. ‘Believe me,’ said he, ‘mine is not an idle curiosity.’

“‘My story,’ replied William, ‘especially the earlier part of it, is a sad one, but it is a story of the mercy of God; if, therefore, it will afford you any satisfaction, you shall hear it.’

“‘I was born in the town of R—, in the state of Massachusetts, of parents, who, I fear, did not delight much in the ways of religion. At least, I received from them very little instruction. I had a grandmother, the mother of my father, who was a servant of God, and she, when I was very young, used to take every opportunity to say something to me about the Saviour. I remember well when she used to take me in her arms and pray over me, and make me say little hymns and prayers. But she died while I was quite a boy. There were in town a number of young men who were pious, and anxious to do all the good in their power. They had a Sunday School. I went, and, I am sorry to say, I behaved very badly. However, I learned a good deal of the Bible. At length, I behaved so ill, I was turned away from the school.—I went to sea, and, among the sailors, I soon found enough to encourage me in evil. My heart was naturally bad, and, as I did not seek after God, He left me to myself, and I went on, far indeed, in the way of wickedness. At length we were cast away, and, with great difficulty, I got on shore. On examining, I found myself alone on an island. The idea of perishing overwhelmed me. I thought what I should do. At length, the instruction which I had received in the Sunday school came to my mind; indeed I had never forgotten it. I recollected having learnt that portion of the Psalms, ‘The Lord is a very present help in trouble.’ I tried to pray. I sought the Lord. I confessed to him my vileness, and implored him to have mercy, and to deliver me. He did deliver me, both in body and soul. My spirit rejoiced in Him as a Saviour; and, in a short time, a vessel, passing, saw my signal, and kindly took me on board. Again I was beset by temptations, but I had made my vows in the strength of the Almighty, and I was enabled to keep them. Resolving to leave a calling which exposed me

to great temptations, as well as dangers, I came to this country. Here I met with my Mary; and, through the merciful hand of our loving Redeemer, we have been brought thus far on our journey to our better home. Could I but hear of my poor father, and hear that he had devoted himself to God, my anxieties would be at rest.'

"And can you obtain no tidings of him, William?"

"I have made every inquiry within my power, but have never been able to discover him. He was a soldier in his youth, and he had wounds which often disabled him, and may have borne him to his grave."

"No, William, he yet lives."

"Do not mock me!"

"He lives, and is a child of God."

"The Lord be praised!—But where?"

—How?—Who has provided for him?—Is he indeed converted?"

"William had risen from his seat at the tidings. The vigour of youth seemed to reanimate his frame, but it was the fever of a moment. He sunk back exhausted."

"As soon as he was sufficiently restored, Sydney told him the circumstances of Bailey's coming into the neighbourhood of his father's house, and there being so much afflicted as to be unable to remove. He told him, too, how he had listened to instruction, and his long illness had been sanctified of God."

"A thousand blessings on you, sir," cried William. "Children, you will attend your grandfather!—you will play around him;—and he will spend his days in blessing you!—Oh, we are too happy!"

Religious Intelligence.

FOREIGN.

From the *Missionary Chronicle of the Evangelical Magazine*, for Dec. 1822.

SURAT.

Extract of a Letter from Mr. Fyvie to the Secretary; dated March 1, 1822.

My Dear Sir,—The present letter will give you an account of the principal occurrences in this place, connected with my labours among the heathen during the past month.

From nine o'clock in the morning to four in the afternoon daily (Sundays excepted) my time is wholly employed in superintending the printing press, and in the translation. This last is very laborious work, both for body and mind, in this trying climate; indeed so much so, that I am fully convinced no person even of a healthy constitution can support it long. Poor Mr. Skinner said to me, a few days before he was taken ill of the complaint which terminated his life, "I do not know how you feel in translating; but I feel that it is *wearing away my life*." I am inclined to think that my constitution is much stronger than his; but really I feel myself sometimes ready to sink under the burden. I desire, however, not to complain. I am utterly unworthy to be engaged in so good a work. May I have grace and strength to enable me to complete what is now going forward. Should the Lord be pleased to spare me to finish the translation and printing of the scriptures, I think I shall be willing to say with Simeon, "Lord, now lettest," &c. &c.

In a work so important as giving the word of God to mankind, in addition to literary attainments, I know of no qualifications so necessary as a tender conscience, and a heart right with God.

Feb. 4th. Was much gratified this morning by a visit of the Native who has for some years been very active in giving away Tracts, in assisting in the schools, and in speaking to his countrymen about religion. He requested a supply of Gujaratee New Testaments and Tracts, as he intended to visit several of the villages at a considerable distance from Surat. With pleasure I complied with his request; and pray that the Lord may be with him in his journey. When taking leave, he said, "I go as a pioneer, and you must follow; and I trust you will see that my labours have not been in vain." Glad should I have been to have accompanied him; but cannot leave the work in Surat a single day, unless compelled to do it, until I receive assistance from England.

I may here observe that the Gujaratee Testament is divided into eight parts; and since it has been printed, about 1,000 parts have been given away by us among the people in this city, and in the villages around. About 10,000 Gujaratee Tracts have been given away since the press began work here.

Feb. 5th. Visited the second Native School. The whole number of children in this school is 50.—Was much pleased with their progress—heard them before they were dismissed repeat the lessons in our first book. Finding them perfect in the first book, I introduced our second

book for children; it contains the Ten Commandments, the Lord's Prayer, a morning and evening hymn, &c. This school is entirely composed of *Dhera* children—that class of Hindoos who eat carrion. All the other Hindoos abhor them, and they always live in districts by themselves. It is the duty of a missionary, I conceive, to teach the people that all castes are on a level in the sight of God; yet in the present state of the people, it is absolutely impossible to mix these people with the children of other castes. We must either teach them in separate schools, or allow them to remain ignorant. The children of all other castes unite together in the schools.

Feb. 6th. Visited the first and third Native Schools. In the first are 55 children, and in the third 45; making in the three schools together, 150 children. They may be said to be *Christian Schools* entirely, as every thing of a heathen and superstitious nature has been gradually excluded.

Feb. 7th. Preached in our hired house. In the same street is a heathen temple, by the door of which I pass in going to our house of Christian worship. The idol is a stone of a horrid figure, covered over with red colour. The house is a dwelling-house, the lower room only being appropriated to the idol. The offerings presented to this idol are flowers, rice, clarified butter, oil, &c. &c. Prayers are offered up, accompanied with the ringing of bells, beating of drums, and dances; this last is generally performed by girls of infamous character. The whole service is a mere childish ceremony, dishonourable to God, and calculated to pollute the mind. Here no prayers are presented to the One only living and true God; no song of praise to Jehovah is heard; and no instruction that is good for the soul is ever imparted to the people. All is ignorance, folly, and spiritual death.

Turning away from the disgusting scene with feelings of pity for the deluded creatures, was happy to find a few persons waiting my arrival. I suppose that about 40 heard the word of the Lord.

Feb. 14th. Nothing this evening but weddings, beating of drums, and flambeaus are to be seen or heard in every part of the city. This being considered a lucky month, parents generally at this time betroth their children. Had little expectation of meeting a congregation when I left home, and less when I reached our preaching house, as there was a wedding next door. However, a few persons being present, I sat down and began reading. Soon after which the bridegroom ar-

rived with his train, and while their marriage ceremony was celebrating, a considerable part of the company came to hear me. I spoke to them from that interesting passage, "God so loved the world," &c. &c. All faces were new to me, and they seemed surprised to hear a white man speak their language, and much more surprised at what they heard. Gave away a considerable number of Tracts, and the company returned to the wedding to eat and drink I suppose. I fear they were but ill prepared to hear the word—indeed one did not scruple to tell me after the service, that their hearts were more set on their dinner at that time than on hearing the word of the Lord. But we ought to speak the word "in season and out of season."

As my sheet is nearly full, I must here conclude my extracts from my Journal; indeed more would be unnecessary, as I could give you little else but a repetition of what I have said. You will learn from the above the state of things here.

In printing the Old Testament, I have advanced to the end of Leviticus, and hope to have the whole of the Pentateuch printed off by the end of next month. I mean to go on with the other parts of the Old Testament as fast as health and strength will permit. Should these be continued, I hope the whole may be finished in about a year hence. I long for its completion, in order that I may more fully devote myself to the preaching the Gospel among the heathen. W. FYVIE.

Death of Dr. Taylor.

In the same letter Mr. Fyvie informs the Directors that Dr. Taylor, formerly their missionary, died at Shiraz, in Persia, in the month of Dec. 1821.

CHINSURAH.

Extracts of a Letter from Rev. Geo. Mundy, dated Chinsurah, 5th April, 1822.

Since I last wrote, we have taken under our care four Native Schools, containing about 200 children. The Catechism and Scriptures are learnt, and read by them daily. On Sabbath morning they are all assembled in our large Bengalee chapel, (where we every evening exhibit a crucified Saviour to the people) when we catechise and expound to them. This commenced about ten weeks ago, and has hitherto gone on with great success; we are indeed constrained to say "what hath God wrought!" Five years ago, on B. Pearson's arrival, the name of Christ scarcely dared to be mentioned to a boy, or a printed book put into his hand, though its contents were nothing but a

few fables, so great were their prejudices; but now what a door is opening for the communication of that knowledge, which shall cause them utterly to forsake the dumb idols of their forefathers.

One evening lately, Mr. Townley took a Catechism with him into the street, to read aloud, in order to draw a congregation for preaching; he had no sooner read the first question, "Who created you?" than a little boy among the people, immediately of his own accord, gave the answer, "God created me." Mr. T. went on with the questions, and the child with the answers, throughout the book, to the great astonishment of the people.

We are still endeavouring, as far as our feeble strength will possibly allow, to fulfil our Saviour's injunction, "Preach the Gospel to every creature;" during the late cold season, we have preached a great deal in the open air. Mr. Townley, in company with Mr. Harle, spent a month in preaching and distributing tracts at all the towns and villages up the river, to the distance of 200 miles. Since their return, Mr. T. and I have generally been companions in labour, visiting, while the cold continued, all the villages for many miles around us, and preaching, frequently, the greater part of the day. In one of these excursions, we were accompanied by a native convert from Calcutta. Br. T. and I having preached at two different villages, on our arrival at the third, our Native Brother ascended the steps of a Heathen Temple, and addressed a large congregation of his countrymen on the love of Christ, till the tears streamed from his eyes. It was a most affecting and delightful sight! The people stood in amazement, wondering at the strange and surprising change which must have taken place, to cause a once hardened Hindoo to weep. This same native's preaching has been lately blessed to a young man 22 years of age, formerly a Brahmin and Goroo, (a religious teacher) his disciples (of whom he had many) all forsook him on his becoming a disciple of Christ. He is at present with us, and we have every reason to be much pleased with him; his piety appears real, and his talents, particularly as a preacher, above the ordinary kind. He is going through a regular course of instruction under Mr. Townley, that he may be better qualified for the important work; for this purpose, Brother T. is translating Dr. Bogue's Lectures into Bengalee, and I am attempting a select translation of Keach's Scripture Metaphors.

(A Sutte described.)

The horrid practice of burning widows is still carried on without any abatement

in those places under our government. The Dutch will not allow it in their districts. During the last year, in the small district of Hooghly alone, 195 *poor unhappy females have been sacrificed!!!* A few days ago, hearing of one about to take place, and our Brethren Trawin and Bankhead being with us, we all resolved to go, that we might, if possible, be able by argument to prevent it. On arriving at the place, we found the woman sitting by the body of the deceased; we did all we could to endeavour to persuade her not to burn; but all we could get from her were entreaties to leave her; we then appealed to the feelings of her daughter, whose office it was to set fire to the pile, but could make no impression on her, after which the multitude, and particularly the Brahmins, were addressed respecting the injustice, cruelty and sin of such an act; but finding all fruitless, silence being obtained, Mr. Townley, in the presence of the people, offered up a fervent prayer that God would graciously show mercy, and soften their hard hearts—all however failed of the desired effect, and we were obliged to be silent spectators of the awful scene. The poor creature, after being bathed in the Ganges, was carried, *almost senseless with intoxicating drugs*, to the pile, tied to the dead body, large pieces of wood laid on her, and the whole bound down that she might not possibly escape. The pile was then set on fire, amidst the shouts and yells of the people. To us, indeed, it appeared hell in miniature. Our feelings were deeply impressed, and I trust we were constrained to cry with more fervent spirit, "have respect unto the covenant, O God, for the dark places of the earth are full of the habitations of cruelty."

HUMPEE.

Extracts from a Letter of the Rev. W. Reeve, dated Humpee, 8th of April, 1822.

I feel pain mingled with pleasure, in addressing you once more from this thronged festival—with pain, to see multitudes so numerous gathered from all parts of the contiguous towns and villages to give that worship to graven images which is due alone to the true God, who is jealous of his own glory and will not give it to another; yet—with pleasure, because, "unto me, who am the least of all saints," this grace is given, that I should preach among these poor Pagan Gentiles, "the unsearchable riches of Christ."

When shall the arch-fiend of darkness, the prince of the power of the air, the god of this world be dethroned, and driven from his usurped dominions?

When shall the infernal spell by which the myriads of Hindoos have been enslaved and held in bondage for ages immemorial, be broken for ever? When shall the name of Jesus be precious among Pagans—his love shed abroad in their hearts, and his Gospel exemplified in their tempers and lives? “O that the Salvation of God were come out of Zion—when the Lord bringeth back the captivity of his people, Israel shall rejoice and Jacob shall be glad.”

In calculating the public revenue that has been formed during this Heathen festival, the estimate falls little short of *one million* of immortal souls present at the feast; a fine field you will say for missionary exertions! Shall we declare it to be already white unto the harvest, or shall we say it is still *sterile* and *barren*, and requires the *labour, culture, and tillage* of ages? Perhaps it will be wiser to say *neither*, but wait the great Teacher's time to solve the difficulty.

When we contemplate the irrevocable engagements of the Covenant of Grace; when we study the indubitable predictions of ancient seers; when we unfold the illustrious page of ecclesiastical history; and, above all, when we turn round and behold the mighty conquests which the Gospel has already achieved in the world, all our difficulties vanish; blushing unbelief retires with shame and confusion, and a host of facilities and auxiliaries appear on either hand, to animate our faith—to cheer our hopes and to stimulate us with a holy impetus and a sacred velocity, which nothing ought ever to impede, to abound yet more and more in the great work of evangelizing an apostate and guilty world.

If a willingness to hear the faithful preaching of the Gospel, and a readiness to receive the Scriptures and religious Tracts, are to be considered as encouraging and favourable signs, then certainly these have presented themselves in a manner the most marked throughout the whole of our attendance at this heathen feast.

Our lodging place has been repeatedly filled, and a large crowd standing about the doors, while Anundarayer and myself have endeavoured to explain to them the truths of the Gospel, and after giving us a patient hearing, sometimes for near an hour, I have seen them frequently, and see them even now, while writing this sheet, sitting in their *tents*, one here and another there, reading the precious contents of our *hallowed Shaster* to their families and neighbours. Is not this something like the conduct of the noble *Be-reans*, who were more excellent than those of *Thessalonica*, because they

sought daily whether these things were so.

I have been very anxious to know the good effects produced by the labours and distributions of past years. One circumstance came to notice worthy of observation. I was told, that in a large town at a considerable distance, there were several respectable merchants, who every morning after washing themselves, are in the habit of reading our Holy Scriptures and religious tracts before they eat any food; that they seemed deeply interested in the great truths thus brought to their knowledge, and that they were daily studying them with seriousness and attention. We know who has said—“I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever, and the bread that I will give is my flesh, which I will give for the life of the world.” For hundreds of miles in every direction, the starving souls of the heathen have now this immortal food placed before them, and if by the influence of divine grace, it is made palatable to their appetites, and they hunger after it with longing desire, then with importunity and fervour will they cry—“Lord, evermore give us this bread.”

PENANG.

The Stupidity, and Cruelty of Idolaters,

Exemplified in the conduct of the Chinese; extracted from the Journal of Mr. Medhurst, when he resided in Penang.

Jan. 7, 1821.—Walking out, I called at the house of a man, who was engraving an idol; and, on looking round, I perceived his house to be full of the works of his own hands. I could not help feeling a holy indignation at such affronts on the Divine Majesty, to suppose him to be like unto wood and stone, graven by art and man's device. I spoke to him on the folly of trusting to the works of his own hands, but I found him to be nearly as ignorant as the idols he was making. “They that make them are like unto them.” He was unable to give any consistent excuse for his folly, acknowledged that he was a mere imitator of others, and was making the idols for his own gain.

On my return, I visited a temple in ruins—the altar neglected, and the god removed. I longed for the time when the shrines of idolatry shall all meet a similar fate. When I inquired why the temple was deserted, I was told very eagerly that the god had selected another spot for his residence in preference to this. I doubted how it was possible for a log of wood to be capable of choice, or to express his desire to others; they said there was no difficul-

ty in either; for when they were carrying the god round the village, in his chair of state, (borne generally by four men only,) on its arrival at the particular spot which the god preferred, the chair suddenly became heavy, and twenty men could not move it thence. My informant said he was not an eye-witness of this circumstance, but he firmly believed it. What a pity it is that they do not trouble themselves to inquire into the truth or falsehood of such things, before they give an implicit credence to them.

Murder of Female Infants by the Chinese.

Jan. 18th.—A man came for medicine to-day, with whom I conversed awhile privately. I asked him how long he had left China, and whether he ever thought upon his family there. He said he frequently thought on them, and intended next year to return and visit them, for he had three sons, and one daughter, who was married. "I had another daughter," he added, "but I did not bring her up." "Not bring her up, (said I,) what did you then do with her?" "I smothered her (said he): this year also I heard by letter that another daughter was born; I sent word to have that smothered also, but the mother has preserved it alive." I was shocked at this speech, and still more at the horrid indifference with which he uttered it. "What, (said I,) murder your own children? Do you not shudder at such an act?" "Oh! no, (said he;) it is a very common thing in China; we put the female children out of the way, to save the trouble of bringing them up; some people have smothered five or six daughters." My horror was increased by his continued indifference, and the lightness with which such crimes are perpetrated in China with impunity, which must be the case, when they are related without fear of detection, as the common occurrences of life. I felt I had a murderer by my side, who must without repentance inevitably perish. I told him plainly that he had committed a most dreadful sin, and that he was in danger of eternal wrath. Though I said this with the greatest seriousness and earnestness, at first he only laughed, and it was some time before he would acknowledge that he had done wrong: however, afterwards he seemed to feel a little concerned, and I hope affected. What an awful view does this present of the "Celestial Empire," loaded with crime, deluged with blood, and ripe for destruction!

DEATH OF DR. MILNE.

After the Missionary Chronicle was worked off, a letter was received from Mr. Ince, Prince of Wales's island, dated June 10, conveying the very distressing

intelligence of the death of our invaluable missionary, Dr. Milne, who died at Malacca on the 27th day of May last, four days after his return from Singapore and Penang, which islands he had visited with the hope of recovery.

[The same letter communicates an account of the death of Mrs. Ince, wife of the missionary, on the 1st of June, after a few days illness.]

DOMESTICK MISSIONS.

MISSION TO THE SANDWICH ISLANDS.

The persons destined for the Sandwich Island Mission, assembled at New Haven, about the 15th ult. for the purpose of taking passage in the ship *Thames*, captain Clossy, which was to sail on the 19th.

The names of the Mission family are as follows:—

Rev. William Richards,
Rev. Charles Samuel Stewart,
Rev. Artemas Bishop,
Dr. Abraham Blatchley, *Physician*, acquainted also with various mechanical employments.

Mr. Joseph Goodrich, *Licensed Preacher*, acquainted with various mechanical employments.

Mr. James Ely, *Licensed Preacher, Teacher, and Mechanick*.

The persons above named are married, and are accompanied by their wives.

Mr. Levi Chamberlain, *Teacher*, and *Superintendent of secular concerns*.

Stephen Popohe, a native of the Society islands.

William Kummo-oo-lah, a native of the Sandwich islands.

These youths are professors of religion.

Richard Kriouloo, a native youth of the Sandwich islands.

Cooperee, a native man of the Sandwich islands.

Betsey Stockton, a coloured woman, qualified to teach a school, and to take charge of domestick concerns.

It may perhaps be gratifying to our readers to see a copy of the last letter which this coloured young woman wrote to the editor, in whose family she was brought up, giving an account of an occurrence in Providence favourable to the mission family, of which she is a member.

"New York, Nov. 7th, 1822.

"Sir,—I have been waiting for some time to know something decisive respecting the mission, that I might write to you. Every thing appeared so unfavourable to our getting off this fall, after we came to New York, that we all felt very much discouraged: but just as our fears had risen

to their highest pitch, a merciful Providence interposed in our behalf. You know, that the vessels which commonly go to the South seas from our country, are whaling ships, and that the accommodations are very seldom good. Dr. Holman, the missionary who lately returned from the Sandwich islands, told Mr. Stewart that the last mission family suffered very much from the size of the ship; they were obliged to be stowed so close in the cabin that they could admit no fresh air. Fearful that this would be our own case, and knowing that our family was much larger, and also that we were likely to be detained eight weeks longer, were very discouraging circumstances. However we went on with our business as fast as possible, getting every thing in readiness to sail in ten days, if a ship should be prepared. Mr. Stewart left us to go to New Haven, intending to return and go to Boston in a short time. When he arrived at New Haven he was informed that a ship was there ready to put to sea, going to the South seas, and only waiting for the captain. He felt a strong inclination to see her, as he had heard much said of the vessels that sail in those waters. As soon as his wishes were made known, a boat was ordered from the ship to wait upon him, and he went on board—To his surprise he found her a large handsome well built ship, and learned that she was the Thames, built for a London trader. Her cabin is as large as your study, with twenty-three births in it and seven windows; the doors made of mahogany, and every thing in her elegant. He told the officers that if he had known of this vessel ten days sooner he would have engaged a passage for Mrs. S. and myself. They said it was entirely too late now—that they must go to sea immediately. He told me that he never felt so dejected in his life as he did at that time, when he thought of our situation, and the opportunity that was about to be lost. He spoke of it to many of his friends, who regretted very much that they had not known of this vessel sooner. At last the owners of the ship agreed to have a meeting, and take it into consideration. Mr. S. went to a prayer meeting in the evening—still quite dejected: but when he came from it, he found on the ground an agent just arrived from Boston, with orders to detain this ship, if possible, and to engage a passage for the whole mission family. The owners met again, and engaged to detain the ship ten days longer.

“Sir, I think we feel our hearts filled with gratitude, for this kind interposition of Providence. Orders were given to muster the family immediately, and we expect to be all together by next Wednesday.

day in New Haven. Mr. and Mrs. S. and myself, will leave New York on Tuesday next, and as soon as the baggage can be brought from Boston we shall sail. I shall not be able, in all probability, to write to you again, before we leave the country—It will be all hurry and confusion from the time we get to New Haven until we sail. But, sir, I shall never forget your kindness—no, I cannot—my heart will be warm with gratitude to you, while it is warm with life. Please to remember me to all the family. I should love to hear from you once more before I leave the country. I am, and hope ever to remain, your grateful and obedient servant,

“BETSEY STOCKTON.”

While the missionaries remained at New Haven publick religious services were performed in the churches. On the Sabbath, Messrs. Bishop and Richards preached with much acceptance. Sabbath evening a meeting for prayer was held. The Rev. Mr. Bardwell, formerly a Missionary to India, addressed the mission family, and gave them much useful and excellent advice respecting their conduct, &c. as Missionaries. The Rev. President Day, then made a very interesting address to the people.—Monday evening was assigned for the Missionaries to receive the instructions of the Prudential Committee. Accordingly, at an early hour the church was crowded, and these heralds of the cross, for the last time in a Christian land, united in the solemn worship of the God of their fathers. Rev. Mr. Richards preached an appropriate discourse from Isaiah, lx. 9. “Surely the isles shall wait for me.” The Corresponding Secretary, J. Evarts, Esq. then gave the instructions of the Board. The subject was introduced with the solemn thought that the missionaries had devoted themselves to this arduous work *for life*. That those upon whom every eye then rested, were to go to those far distant isles, there to live—there to labour—there to die—and that there their bones must rest till the archangel’s trump shall summon them to judgment. Mr. E. dwelt on the advantages of union among themselves, and the direful consequences of disunion. He spoke in the most touching manner of the possibility that any one of them should prove unfaithful. They were, he said, placed on an eminence that would render them a spectacle to the world; and such an event would produce sorrow in every land. The Scottish peasant, as he read the account by his evening fireside, would mourn over their delinquency; and in Switzerland, perhaps, some pious widow in her rock-sheltered cottage would weep—nay, the rocks themselves would almost weep—at the melancholy tidings.

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On the other hand, he added, if they were faithful to the end, they would be the cause of joy to millions; and receive a bright crown of glory as their eternal reward.

At the close of the services, those who had professed to love the Lord Jesus, to the number of six or seven hundred, separated from the rest of the audience, and sat down to commemorate his dying love.

A collection was taken up for the Mission, amounting to \$334. In addition to this, donations were made from different individuals of the city and its vicinity, to the amount of \$1000.

On Tuesday afternoon, a large concourse of people assembled on Tomlinson's wharf, to take leave of the devoted little band, who had for several days occupied nearly all their thoughts. A circle was formed around the missionaries, with their own nearest relations and friends just back of them, and the clergyman and others who were to officiate on the occasion, directly opposite. A Hymn, composed by William B. Tappan, was sung.

The missionaries were then feelingly commended, in a prayer by the Rev. Mr. Merwin, to the care and protection of Him who "rides upon the whirlwind and directs the storm."

The solemn stillness that had pervaded the assembly during the religious exercises, was followed by a convulsive throb of sympathy, when the parting embrace was given. One could scarcely fail of being reminded of St. Paul-taking leave of his friends at Miletus, when "he knelt down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."

As the boats receded from the shore, the missionaries doubtless dwelt with agonizing eagerness on the lessening forms of those who watched their departure. But no want of resolution was perceived on either side. Fathers and mothers gave up their children to the noble work, praising God that they were accounted worthy to labour in such a glorious cause; and the missionaries themselves, with a cheerful courage, bid farewell to their native land, relying, with undoubting confidence, on the promise of Christ—"I will be with you even to the end of the world."

The subjoined note, from the Rev. Mr. Stewart to the editor, contains, it is believed, the last account yet received of this interesting mission family, destined to reinforce the establishment already formed

at the Sandwich islands, under the auspices of the American Board of Commissioners for Foreign Missions.

"On-board Ship 'Thames,' Long Island Sound, Nov. 20th, 1822.

"My respected and beloved friend,—I sought in vain for an opportunity to write a few lines before our embarkation—I can still do it, however, and send on shore by the pilot. According to appointment we got under sail yesterday afternoon, and are now making our way out of the Sound, with every sail filled with a fair breeze.

"We have been exceedingly blest in all respects. The family is truly a lovely one—perfectly satisfactory. The ship is of the first order of trading vessels—370 tons—packet built, with fine cabin and every accommodation. The captain is not a pious man, but kind and affable, moral and polite. The crew also seem well disposed, interesting men. The inhabitants of New Haven were extremely kind and liberal, in providing stores; and we have every thing our health and comfort require.

"Our embarkation was solemn and affecting—every bosom, no doubt, was filled with inexpressible emotions; but, I presume, among them there were none of regret nor fear. We might have wept, and from sorrow; but with it was mingled 'the joy of grief.'

"The captain's name is Clasley, the crew are 22 in number, making in all 41 souls on board.

"This note, my dear and reverend friend, *

* Mr. Stewart had been the pupil of the editor, and had promised, in the last interview, to keep an accurate journal of every occurrence from the time of sailing. And if spared to reach the island to which he is destined, to forward a particular account, not only of every thing relating to the mission, but of the state of those islands generally—their climate, soil, natural history, character of the natives—as to appearance, their manners, measure of improvement, form of government, commerce, &c. While the propagation of the gospel ought certainly to occupy the chief attention of a missionary, it is desirable, if his talents and education qualify him to do it, that he should also collect and communicate information on all the subjects mentioned above. This may be of great use in various ways. It is calculated to recommend missionary enterprises to scientific men. The improvements in geography and natural history are useful to the world, and may be directly serviceable to missionary undertakings. If the life of Mr. Stewart is prolonged, it is hoped that the pages of the Christian Advocate will be enriched with his communications.

I design merely to be a pledge for the transmission of the intelligence promised. We know not whether we shall ever be heard from after the pilot leaves us: but we know, and I trust feel, that we are in the hands of a wise and merciful God—In him we will endeavour to confide and fear no evil; and through his grace in Jesus Christ, we hope at last to meet all our beloved Christian friends in the world of rest, when this world of labour shall be no more. Mrs. S. and Betsey are in good health and spirits, and desire to be affectionately remembered to yourself and family—farewell. STEWART."

GREAT OSAGE MISSION.

Extract of a letter from Miss Woolley to her Mother.—Sept. 23, 1822.

Having mentioned with regret that she had received no letters from her friends for several months, Miss W. thus proceeds:—

You know, Dear Mother, it is desirable to receive frequent communications from our friends. I am unwilling to be considered as cut off from the number of your children, although I see your face no more. Let me still live in your remembrance, share in your affections, and have an interest in your prayers. I have to request, however, that you will not indulge one anxious thought about me, for I have every needed good. Could you but see me and my little Indian children in our cabin, seated by our cheerful fire, you would be constrained to adore the Lord for his goodness to your unworthy child. Yes, my Dear Mother, the Lord hath ever been my Guardian, from my infancy to the present hour. Let us then still put our trust in him.

You have probably heard, that the Osages have had a skirmish with the Iaways, and killed five men. They lost two men, and had two others dangerously wounded. On their return, they encamped here a few days, that the wounded might be under the care of Doctor Belcher. Their minds are yet darkened, and they still glory in their shame, counting it a badge of the highest honour to carry about with them the limb of a fellow mortal, which they, with bloody hands, have severed from the body. Shall this cause the Missionary to shrink from his labour? Shall these poor ignorant pagans be permitted, without an effort to save them, to sink down to everlasting perdition? Christians, pray for them; pray for us. We need your prayers; we need unfeigned humility, and

living and active faith, to enable us to persevere in the path of duty.

On Monday last, three of our promising children were taken from the School. Two of them, a brother and sister, aged the one ten and the other eleven years, were taken away about two o'clock; and the third, a girl of twelve years, was called for about sunset, and, amidst a flood of tears, was constrained to go. The next morning she begged her Mother to return to the Station and purchase the book she had been studying—adding, that she "wished still to read, although she was not permitted to continue at School." A book was accordingly presented to her, and to each of the other children.

On the 20th inst. I attended the quarterly examination of our School. I think it would be very pleasing to you, could you witness the improvement the children have made in reading, writing, and sewing. I must mention Rebecca Williams in particular, for the encouragement of those who contribute annually for her support. She can sew neat enough to work on cambric; and has assisted considerably in making articles for the family. She has had an attack of fever for several weeks; but is now so far restored as to be able again to attend School. Mary Ludlow can also sew very neat for a child of four years of age. Sarah Cochran has been taken from School, but we hope soon to have another to bear the same name.

Most of the family have already had several attacks of the ague. They have generally had three or four attacks, and some six or eight, before the disease was arrested.—We have at present only nine Osage children in the School—four boys and five girls. Two little girls living with sister Etris, the one six and the other seven years of age, pieced a block-work bed-quilt during the last vacation.

SENECA MISSION.

Journal of the Mission from the 19th of Sept. to the 8th of Oct.

GENERAL COUNCIL.

Thursday, Sept. 19, 1822.—A general council was this day opened at our council-house, composed of the principal chiefs residing on these reservations. The council is preparatory to the distribution of the annuity. At this time, several important communications from government were read to the council by the agent, most of which were directed to both parties. One was an answer to a letter from the chiefs of the Christian party, commending them

for the zeal they have manifested in promoting their own civilization and happiness, notwithstanding the opposition of the other party to their measures; exhorting them to prosecute those measures; and assuring them that as long as they pursue this wise course they will always receive the countenance and support of government. Another was a communication to the agent, including instructions, quite favourable to the increase of schools and improvements generally. The last was a letter addressed chiefly to the pagan party, containing a severe reprimand for the determined opposition and unwarranted hostilities which they have lately manifested towards teachers and missionaries, contrary to the wishes of the government and their own best interests. "We have viewed," say they, "the conduct of the party among the Six-nations, called 'The Pagan party,' with marked disapprobation. The institutions in the Six-nations having been established with the consent of a number of the principal chiefs, and with the approbation of government, a continuance of the violent measures, which they have lately manifested towards them, and in particular any attempts to remove them against the wish of so many of their own people and that of the government, will be considered as highly unjust to the former, and disrespectful and offensive to the latter." These communications, so favourable to our cause, greatly embarrassed the opposite party. Our hope is, that it may have this effect, if no other; to open a door of peaceful residence to our brother missionaries, on the Indian land. We do believe that the Lord will still grant, that the remnants of these scattered tribes may be blest with the means of salvation. Let the people praise thee, O Lord: Let all the people praise thee.

Sabbath, September 22.—The congregation met for worship as usual. The exercises were attended with due punctuality, and with serious attention. The services of the afternoon were conducted at the Mission House, for the purpose of attending a funeral, when a number of strangers were present. We trust the Lord was with us by his Spirit, animating our hearts and giving efficacy to his truth. An unusual solemnity and depth of feeling seemed to pervade the whole assembly, which gave much interest to our meeting.

Interesting Interview.

Wednesday, September 25.—Six of the natives met this afternoon, according to previous appointment, for social prayer, and mutual conference on the state of

their souls. These seasons are often most refreshing. It was truly delightful, as well as calculated to excite our praise to Almighty God, to see one of our most respectable chiefs who had lately been brought near to death, while relating his feelings during the time, affected to weeping. But a short time ago, this man knew but little of the importance of preparation for death. The gross darkness of paganism had long covered his soul. He now appears to think of his former course only with disgust, and we humbly hope, with genuine repentance. The whole expressed a determination, that, *by the grace of God*, they would seek the Saviour's face, till they might know and believe that he lived in them of a truth.

Another Disturbance in the School.

Tuesday, Sept. 24.—We were grieved to-day to see all the girls of our School running home without permission. One of the smaller girls had been quite troublesome lately; so much so as to receive reproof from one of the sisters. She did better for a while, but again trespassed. We told her father. He conversed with his child, but probably did not reprove her. She has since conducted worse. She endeavoured to induce others to run away; and they have all manifested a disposition more or less to go. To-day, however, a couple of women came and conversed with them, and they immediately went home. We expect that among other things they were told to come and assist their parents in gathering their corn harvest, without consulting us. Thus are we tried with this ignorant inconsiderate people. They are anxious, at times, to have their children educated, and complain at the shadow of neglect towards them; and on the most trifling occasion they will teach them to disobey us. The Lord convince us of the need of patience; and them, of the folly of such measures.

Deputation of the Chiefs.

Saturday, Sept. 28.—The Chiefs having been previously informed of the conduct of the children, sent a deputation to-day to converse with us on the subject. They had much fault to find with our method of conducting the school and the establishment generally. The teacher was blamed for not being more confined to his particular department; for not treating the children in a more tender and persuasive manner; and for not using more caution and forbearance in his attempts to correct them: and all this evidently for the sake of palliating the conduct of the children. They did not think it best to correct the children with the rod, on any account. The best way was to use per-

suasive measures, and coax them into obedience. They were then asked, what was to be done in case such a plan should not have the desired effect, as their children had long been accustomed to have their own way, and could not always be coaxed? Why, then, tell the parents, and let them tell the children their duty. Well, suppose this utterly fails, and the child grows worse? The only alternative then was, if both parties failed, to consider the child as a poor, worthless being, and so cast him out. They concluded by saying that the children should all come back in due time; and they finally thought more would come soon, especially of the women, to attend upon the work-school, which had been necessarily suspended during the summer, for want of proper assistance in teaching. Among these they supposed would be a number of young women of the opposite party, who, they were well assured, wished to come, and were only waiting an invitation on our part. They were told that this department would be put into operation as soon as a female teacher could be procured by the Board. We then parted, with mutual expressions of good will, and the usual tokens of friendship.

Visit from an Agent of the Board.

Friday, Oct. 4.—We were this day visited by our dear Brother Kanouse, agent of the Board. We hope our hearts have been refreshed, and our drooping spirits raised, by this valued brother. May the Lord bless our friend in his attempts to recommend the cause of missions to the charities of the churches in this vicinity. May his heart be encouraged and his hands strengthened by the hands of the mighty God of Jacob!

Monday, Oct. 6.—To day being the monthly concert of prayer, a goodly number attended. After the exercises of the evening, Brother Kanouse held a talk with the chiefs of the Christian party, respecting the progress of the school department. Our Brother affectionately told them his disappointment in not seeing more of their children under the superintendence of the mission family; and held up to their view the disposition so generally prevalent among our red brothers at the South, to encourage the hearts of their missionaries by causing the children to show a prompt as well as obedient attendance upon their instruction. They attempted to palliate the matter, but appear-

ed confused. We trust that the conversation of our brother has had a very considerable influence in causing them to take into consideration their remissness in this particular. May the Lord convince them of their duty. They promised in future to do all in their power to encourage the school.

Tuesday, Oct. 8.—To-day sister Harris was blessed with a daughter. May God, in his holy providence, glorify himself in this event.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of January last, viz.

Of Rev. John W. Scott, one quarter's rent, for the Contingent Fund	\$87 50
Of Mrs. Jane Keith, a benevolent donation from the Congregational and Presbyterian Female Association of Charleston, South Carolina, for ditto	100 00
Amount received for the Contingent Fund	187 50
Of Rev. Samuel B. How, the first annual instalment of Rev. David Comfort, for the Synod of New York and New Jersey's Professorship	10 00
Of Rev. John B. Patterson, per Rev. Dr. Janeway, from Mahoning Church, for the Synod of Philadelphia Professorship	55 00
Of Rev. Dr. Samuel Miller, his second semi-annual payment for the Oriental and Biblical Literature Professorship	25 00
Of Rev. John Goldsmith of Newtown, Long Island, his second annual instalment, for the same Professorship	50 00
Of Rev. Charles Hodge, from Mr. John Kennedy, in part of his proportion for a Scholarship to be endowed by the Senior Class of 1823	40 00
And from Mr. Stebbins, for ditto	25 00
Total	\$392 50

Literary and Philosophical Intelligence.

Means of rendering Wood, Linen, &c. &c. incombustible.—Mr. Benjamin Cook, of Baskerville House, Birmingham, in his experiments on the alkalies, has discovered that all linen, cottons, muslins, &c. &c. when dipped in a solution of the pure vegetable alkali at a gravity of from 124 to 130, taking water at the gravity of 100, become incombustible. That all timbers become incombustible when saturated with a solution of alkali at the gravity of 140 to 150. He has two methods of saturating timber, first by letting the timber in the plank lie in the solution for several weeks, until the alkali has perfectly filled up the pores of the wood—but the method he prefers, is the use of a powerful machine, by which he extracts or forces out the sap, and then forces the alkali through the whole tree, thus filling up all the pores and rendering the tree incombustible; this he proposes to do as soon as the tree is felled, and before the bark is taken off. When the bark is in its best state he performs this operation in a few hours, which, while it renders the wood incombustible, completely prevents dry rot.

The solution of pure vegetable alkali which Mr. Cook prepares for securing from fire muslins, cottons, &c. &c. is as pure as the clearest spring water, perfectly free from smell, and will not discolour the finest cambrics or muslins. When so many dreadful accidents are continually happening from ladies' dresses taking fire, from bed and window curtains being set on fire either by accident or carelessness of servants, we cannot but consider this discovery as one of great importance to society.

For ship timbers, its value is inestimable, and not less so for all timber for houses and public buildings.

Sierra Leone papers have been received at the office of the Boston Centinel, via St. Jago. The British cruisers had been very active and successful in suppressing the slave trade, but had not been seconded in their efforts by the French cruisers, who were restricted by their instructions. The British ship *Driver*, Captain Wooldridge, had captured off the river Bonny, a Spanish schooner of about 90 tons, with 250 slaves, and a Portuguese brig, of 250 tons and 270 slaves. The former had arrived at Sierra Leone.

The Christian population of the colony, exceeded 10,000, mostly blacks; who

were principally engaged in agricultural pursuits. The commerce of the colony appeared to be thriving, and the exports of gold dust, elephants' teeth, beeswax, hides, and timber, very considerable. Vaccination had been successfully introduced on the coast by the British commanders.

Income for the last year of some of the principal religious institutions in England: Bible Society, £103,853; Christian Knowledge, £50,802; Church Missionary, £32,975; London Missionary, £29,427; Wesleyan, £26,888; Baptist Foreign Missions, £11,600; Jews, £11,220; Religious Tract, £9,261; Moravian, £7,193; Hibernian, £5,372; Prayer Book and Homily, £2,057; Naval Bible, £2,040; Baptist Irish, £2,000; Sunday School Union, £1,762; African, £1,154; Baptist Home Mission, £930.

At Valparaiso, in Chili, a subscription is raising for the purpose of building a pantheon, or burying place for Protestants, and a considerable sum has already been collected. Schools on the Lancastrian system are now establishing at Mendoza, at the foot of the Andes mountains.

One of the most interesting establishments at Lubeck is an institution of a very novel description, which owed its origin to the following circumstance: Dr. Leithof, an eminent physician, having a child born a cripple, was induced to direct his researches towards remedying the defect—and, by dint of much study, assisted by unremitted patience and attention, succeeded completely in six years. This success induced him to commence an establishment for the reception of females and male infants similarly affected, which at present contains twenty patients. The dormitories, which are on the ground floor—to admit, I suppose, of immediate communication with the spacious court in the rear—are elegantly fitted up. Several of the patients had been carried into the court for the benefit of the fresh air, as the evening was very fine. I was unable to ascertain exactly the mode of treatment, but was informed that pressure applied to the diseased part is of prime importance. The beds are of a curious and commodious construction: at the head of each there is a system of pulleys on which

a catgut string is wound,—which is passed through two holes in the wood, and communicates with the body of the patient. This string admits of different degrees of tension, like those of a musical instrument, and regulates the pressure of the bandages with which the part affected is swathed. The hands of the cripples were free, and they were employed—some with toys, others with books or work. They receive instruction two hours every evening from a master, who goes the rounds of the several dormitories. None of them ever leave their beds or change their posture, but lie continually on the back until the cure be nearly completed. There is a bath for the use of those convalescents, for whom bathing is considered beneficial.

German Universities.—Great sensation has been excited in Germany by a work bearing the following title:

“On the disgraceful Proceedings in German Universities, Gymnasiums, and Lyceums; or History of the Academical Conspiracy against Royalty, Christianity, and Property.” By K. M. E. Fabricius, Librarian at Bruchsal.”

This work, of about 200 pages, is dedicated to all the Founders and German Members of the Holy Alliance, their Ministers and Ambassadors to the Diet; and tells them things that make the hair stand on end. Men such as Kant, Fichte, Schelling, Campe, Löffler Paulus, Krug, and a long et cetera of names, to the number of 60,000 writers, are here denounced as corrupters and seducers of youth, blasphemers, liars, incendiaries; who have formed, directly and indirectly, an association by which all thrones are threatened, and from which all the revolutions we have witnessed proceeded.

A work has just appeared at Paris, which produced an extraordinary interest in the literary world. It is a philosophical history of the Roman Emperors, from Cæsar to Constantine, by M. Thoulotte, formerly sub-prefect. The judicious observations, accurate delineations, and dignified style of the author are said to be universally applauded. The work is dedicated to MM. Constant, and D’Argenson, and is expected to appear in English and German.

Soon will be published, the Political and Private Life of the Marquis of Londonderry; including most important and authentic particulars of his last moments and death; with numerous anecdotes and reflections. One volume 8vo.

The celebrated Lexicon of Photius, of which an edition was published at Leipzig, from a faulty manuscript, in 1808, is now for the first time printed under the auspices of the Society of Trinity College, Cambridge, from the celebrated Codex Galeanus, made with his own hand, by the late Professor Porson. Mr. Dobree, the editor, has collated the MS. and noted all the varieties and corrections; and by way of appendix, has subjoined a fragment of a Rhetoric Lexicon from a MS. in the University Library.

W. Rae Wilson, Esq. of Lanarkshire, has in the press an Account of his Travels in the Holy Land and Egypt. It will form a handsome octavo volume, and will be illustrated with many interesting views. The great object of this traveller was to compare the customs and manners of the countries he visited with the accounts in Scripture.

In the London press—“Travels in the Northern States of America, particularly those of New England and New York.” By Timothy Dwight, LL.D. late President of Yale College; author of “A System of Theology,” &c. Reprinted from the American edition, with illustrative Maps.

Mr. Barbier, one of the most distinguished bibliographers of France, is about to publish a work entitled the “Dictionary of Anonymous Authors.” It is the fruit of forty years of research, the object of which was to discover the names of the writers who, since the invention of the art of printing, have published works of any importance anonymously.

We have to announce the death of the pious, learned, and venerable John Heckewelder, of Bethlehem. He died on Friday last, the 31st of January, at six o’clock in the morning, at the advanced age of seventy-nine years. Had he lived until next month, he would have attained the age of eighty.

The Rev. John Heckewelder, having spent the greater part of his life among the Indian nations, was little known in this country, until our lamented Dr. Wistar, who was an excellent judge of merit, persuaded him to communicate to the world the immense fund of information that he possessed respecting the history, manners, and customs of the aborigines of our land. Wistar did not live to see that work published, which has placed Heckewelder among the most interesting writers that this country has produced, but by means of its publication, its author became more generally known, and endeared himself to all who had the happiness of his acquaintance, not only by the knowledge that he

possessed, and which he freely communicated to all who were desirous of it, but by all those excellent qualities of the heart which command love, esteem, veneration, and respect. His religion was solid, his piety sincere, his modesty unassumed, and his benevolence unbounded. His loss will be felt and regretted by the country at large, whose literary fame he largely con-

tributed to extend; but to those who were admitted to the intimacy of his friendship, and to that religious society of which he was the ornament, that loss is a misfortune which no words can sufficiently express.

We understand that Mr. Heckewelder has left some posthumous works, which will be published in due time.

View of Publick Affairs.

By a vessel, which left Liverpool on the first of January, we have received intelligence of an interesting character, and in a more official form than that alluded to in our January number.

The French ministry have not been united in their opinions in regard to Spain. The Duke de Montmorency and the majority of the Council recommended a message to be sent to the Spanish government of an imperative, warlike nature—and this was understood to be in accordance with the wishes of Austria, Prussia, and Russia. M. de Villele proposed, as a substitute, a note of a less decided, or less offensive character; which having been approved by the king, the Duke de Montmorency resigned his office. His note is not published. That of M. de Villele is printed at length.—It is addressed to the French minister at Madrid, and directs him to inform the Spanish Court of the views of France. It states that in consequence of the successful employment of force in producing alterations in the form of government in Spain, “each dissatisfied Spaniard thinks himself authorized to seek by the same means, the establishment of an order of things more in harmony with his opinions and principles,” and hence that Spain is become the seat of civil war—and is dangerous to her neighbours. The minister is directed to declare to Spain that France is closely united with the other governments in the firm resolution to repel *by every means*, revolutionary principles and movements—but that she is desirous that the Spanish nation should itself find a remedy for these evils. If such a remedy be not found, more efficacious measures will be used by France. If it be found, the assistance of France is promised to Spain—for what purpose is not mentioned; some of the English politicians say it is to reconquer a part of Spanish America—and perhaps to place a Bourbon in the seat of the Emperor Iturbide.

The English papers presume that the threats of this note will certainly be acted upon—as there is no probability of a sur-

render by the Spanish patriots of their constitution—the only means of preventing war offered by the French government. It is stated in the note of M. de Villele, that notes similar to his would be simultaneously presented to the Spanish court, by Russia, Austria, and Prussia.

We have but little news from Greece. That little however is gratifying. The same intrepid captain—his name is Canaris—that destroyed the Turkish Pacha on the coast of Scio has, it appears, succeeded in burning another admiral's ship in the bay of Tenedos; and twelve Turkish brigs and four frigates beside. This information seems to be more authentick than much that we receive from that quarter.

We submit, with great reluctance, to the difficulty of acquiring correct information in relation to the southern part of our own hemisphere. It is an evil necessarily attendant upon the unsettled state of society. Ministers have been appointed to Mexico, Buenos Ayres, Colombia, and Chili, by our government. We have neither leisure nor space for the expression of many anticipations—but it is interesting to imagine the vast change that will, in a few years, probably take place, in the relative importance to our merchants and politicians, of the old and new worlds.

We know of nothing in the proceedings of Congress of more than ordinary interest—nor have we found any thing remarkable in the proceedings of the State Legislatures. We live in a most eventful period of time. But at all times it is the high privilege of the Christian believer to say, “The Lord reigneth, let the earth rejoice.”

TO READERS AND CORRESPONDENTS.

An obituary notice of the Rev. Jonathan Freeman, late of Bridgeton, New Jersey; and a Memoir of Mrs. Mary Stille, of Philadelphia, lately deceased, will appear in our next number.—*PHILAETHES*, A. B. & R. are received.

THE CHRISTIAN ADVOCATE.

MARCH, 1823.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.*

LECTURE I.

Friends and Brethren. It is with peculiar pleasure that I meet you on this occasion. I meet you to enter on a service intended for the benefit of the young—a service which I have always considered as one of the most important, and which I have certainly found one of the most delightful, among all the duties of the ministerial vocation.

The discussions on which we are entering will be freely open to those of every age, who may choose to attend them. But it will be distinctly kept in mind, that they are specially intended for youth, and will be addressed to them alone. It is my earnest wish that the young may consider themselves as the parties to whom I directly speak—speak with a view to explain, defend and inculcate those great doctrines of our holy religion with which they are

supposed to have already some acquaintance, and on a practical regard to which the salvation of their souls depends. There is, moreover, a certain method of treatment and style of address, which are proper when subjects are discussed for the special benefit of the young, which would not be equally proper, if those of more advanced age were included with them in the views of the speaker. These lectures are not to be profound and abstruse theological disquisitions. It is, indeed, an important part of their design to enable every attentive hearer to judge of the soundness and scriptural evidence of the doctrines of our catechism, so as to be able to give a reason for his Christian faith and hope. But the lectures require to be of a popular character—in manner affectionate and tender—the manner which should characterize all religious addresses to the young—and directed, throughout, to a practical application of the truth illustrated.

It cannot be unknown to the most of you, my young friends, that objections have been made and strenuously urged, against the propriety of the whole proceeding on which we are now entering. It is proper for my own justification, therefore, to show that these objections are unfounded; and proper to endeavour to remove them from your minds, if they have an existence there; or if they have not, to enable you to answer them satisfactorily, when you

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* The editor of this work is now engaged in delivering a course of lectures, of which the following is the first. It is published, not as a pledge or an intimation that the whole course is to follow, but because it is believed that a publication on the subject here discussed—the propriety and utility of Confessions and Catechisms—may be peculiarly seasonable. What part, or whether any part, of the subsequent series shall appear in the Christian Advocate, is not yet determined.

meet with them, as you probably will, in reading or conversation. The remainder of this lecture, then, shall be employed in stating and obviating the objections to which I have alluded; in giving you a very brief account of the origin of our Shorter Catechism; and with a few remarks of a practical import.

There are, I think, *three* objections to such a system of instruction as that which I propose to give, and wish you to receive. The objections, indeed, involve each other, but we will consider them separately.

The first is, that the human mind ought not to be preoccupied and biassed, by being taught the principles of any religious creed or system, whatsoever; but be left perfectly free and unprejudiced; that it may, at a proper time, impartially judge and adopt for itself, those religious tenets which shall appear most rational, and free from error. It is my wish to state the objection in all its strength, and so stated it may seem specious. But, to my apprehension, it is so far from being solid and conclusive, that I must say, I think no objection was ever more fallacious and unfounded than this. It seems to me that it is made in direct opposition to some of the plainest laws and indications of our nature. Nothing can be more evident than that it is the appointment of the Creator—with which it is equally useless and impious to contend—that the condition of children, especially in early life, shall be almost identified with that of their parents. The previous condition of parents decides whether children shall be born with a sickly, or with a healthful constitution; with, or without, a tendency to hereditary disease; whether the natural disposition shall be benignant, or irascible; whether they shall exist in savage, or in civilized society; whether they shall be bond or free; whether they shall be rich or poor; whether they shall be instructed or remain in ignorance; whether they shall be brought up in virtue, or in vice; whether they shall be Pagans,

Christians, Jews, or Mahometans. In all these respects, parents and children are linked together, by the appointment of the Creator; and quarrel with the appointment as we may, we can neither deny it, nor change it. The proper use to be made of the unquestionable fact, I shall hereafter notice. I thus state and dilate upon it a little, because it is, on several accounts, important to be observed and remembered; as well as because it is closely connected with the proper answer to the objection before us. It shows incontrovertibly, that parents must, *in all respects*, have much to do with forming the minds of their children. Man, indeed, as all the moral writers on this subject observe, is evidently intended by his Maker, to owe the development and improvement of all his powers, to instruction and imitation; and not, like the brutes, to instinct. Brutes reach the perfection of their natures, chiefly from instinctive propensities; and hence, many of them would really be far superior to man without instruction—if, indeed, without instruction, man could even reach the age of maturity. And shall the human mind be, at first, almost wholly indebted to parental instruction, for information on every other subject, and be left entirely without it on the most important of all subjects—the subject of religion—the knowledge of God and of the duty due to him—Knowledge, too, which we originally receive, in a great measure, from express revelation; and which therefore can never be possessed unless it be communicated? Shall nothing be said to children on this subject? Judge for yourselves, if any thing can be more preposterous? And if you begin to teach, how much will you teach, and where will you stop? Will you not be willing to teach all that you know? Ought you not to do so? Can you often, or easily avoid it—unless you refuse to answer the inquiries which children make?

Consider likewise what would be

the effect, in the matter of *prejudice*, of refusing to teach children the principles and duties of religion. Would they, if in this matter left to themselves, really grow up without any prepossessions, in regard to this momentous subject? By no means—They would, on the contrary—and facts prove it—either contract a total indifference or contempt for all religion, or else acquire the most false and pernicious notions—fortified, it is probable, by the strongest prejudices: For I think we are generally more attached to opinions which we have elaborated for ourselves, than to those which we recollect that we received from others; especially if our minds have been puffed up with the belief that, on a given subject, we are fully competent to be our own teachers, and that to be so is to be spirited and magnanimous.

On the whole, the objection rests on an assumption which is entirely and manifestly false—the assumption that the human mind can best guide itself, in acquiring religious knowledge and principles; and that it will be less prejudiced and more likely to judge correctly, if left without instruction, than if instruction be imparted. The objection we consider is, moreover, diametrically opposed to the inspired precept of the wisest of men—“Train up a child in the way he should go, and when he is old he will not depart from it.” In like manner, it contravenes what St. Paul mentions, with decisive approbation, as the method of Timothy’s education—that “from a child he had known the holy scriptures”—But especially, let not what the apostle adds be forgotten—that these scriptures “are able to make thee wise unto salvation, through faith which is in Christ Jesus.” Blessed be God, we have some unequivocal examples of the most amiable practical piety, in children at a very early age—at an age at which those who advocate this objection, would think it too early for children to think of religion at all. And can Christian parents, who know the

worth of the soul, see their children live to this age, or know that they may die before they reach it, and yet not give them any just notions of God, and the way of salvation through a Redeemer? The thought is intolerable. It ought not to be endured for a moment.

Doubtless, parents and other teachers should, as far and as fast as children can understand the reason of what they teach, give a reason for all they teach—The present course of lectures is delivered with this very design. Doubtless, also, youth ought to reason for themselves, with suitable modesty and diffidence: and to this, my young friends, I earnestly invite you, in your attendance on all that I deliver. Hear what is said with candour and attention; ask of the Father of lights to guide and counsel you; and acting thus, judge for yourselves—remembering always that, at last, you must answer for yourselves.

But from what has been said on this objection, it certainly does follow, that parents have a high and awful responsibility, in regard to the religious instruction and education of their children. As children must derive their religious knowledge and sentiments from their parents, or if not instructed, acquire bad and perhaps ruinous sentiments, how careful and how anxious should parents be, that they neither neglect to teach their offspring, nor teach them any thing that is not true and useful. Every Christian parent should keep constantly in mind, that the eternal welfare of his children, as well as their present happiness, may depend on the religious and moral instruction which they receive in their early years—never forgetting, that example teaches even more powerfully than precept; and that without example all precepts will probably be of little avail.

Children and youth, also, should recollect that they have cause for the liveliest gratitude to the God of providence, for giving them their existence in a Christian country, and

granting them the privilege and benefit of a Christian education—an early instruction in the doctrines of divine revelation. This is the use, to which I have alluded, that they ought to make of the fact, that the destinies of children are closely connected with those of their parents. Guard, my young friends, against cavilling at the divine appointment in this respect—guard against perplexing your minds with deep and subtle questions on this subject: for they lead to nothing but doubt, and scepticism, and perhaps to atheism at last. One thing is clear—yours is a happy lot, which calls for gratitude and improvement. Leave to God, who you know can do no wrong, the order of his own government; the disposal of his own creatures, and of all that concerns them. For yourselves, be thankful to him, that you have been born of Christian parents, who have early taught you the knowledge of your Maker and Redeemer. Count it among your richest blessings, that, from the very dawn of reason, your minds received information in regard to the things that belong to your everlasting peace; and that your pious parents or friends, have been constantly endeavouring, by their counsels, their prayers, and their example, to form you to piety, and to lead you to heaven. While your sympathies are awakened for the heathen and the uninstructed, fail not to recollect that your responsibility is infinitely greater than theirs; and that if you perish, amidst all the light and religious advantages which you enjoy, your perdition will be inconceivably more dreadful than that which you deprecate for them. Towards those who have not had a birth so propitious, and privileges so distinguished as yours, cultivate by all means, the compassion and benevolence which the gospel enjoins. This comprises your duty to them. Join heartily and actively, in all plans and endeavours to instruct the ignorant, to reclaim the vicious, and to send

the gospel to those who have not yet heard the name of a Saviour.

The second objection which I propose to notice, is—that in teaching and learning a catechism, and by making the answers in that catechism the text of lectures, we substitute a human composition for the holy scriptures—nay, that we even set the words of men above the word of God. This objection, like the former, rests, we are confident, entirely on a false assumption. And if those who urge the objection do not know that the assumption is false—as we would fain believe they do not—they must, at least, be chargeable with great ignorance. They could not read even the second answer of the catechism on which I am to lecture, without seeing that a fundamental point which we are to maintain is, that nothing has any authority in religion but the revealed will of God—“That the word of God, contained in the scriptures of the Old and New Testament, is the ONLY RULE to direct us how we may glorify and enjoy him.” It would be strange indeed, if in the very act of teaching that the scriptures are the ONLY rule of faith and practice, we should set up another, and a superior rule, in their place. No, my young friends, it is no doctrine of our church, nor of any member of it ever known to me, that its Confession of Faith and Catechisms are superior to the Bible, or that they make any addition to it, or that they are any thing without it. On the contrary, not only in the answer I have recited, but in various other places, they teach and inculcate that the scriptures *alone* are to be considered as authoritative, in all that relates to religion, and in all that is binding on conscience. No men that ever lived, were more strenuous advocates for these sentiments, than those who formed our standards. Hence they took care to have that done, which has not been done by some other Christian communions—I mean, that the scripture proofs

should be added—point by point—to every clause of their Confession and Catechisms; that it might be seen that the whole rested, as they believed, on the word of God; and to enable every reader to see and judge for himself, whether the doctrines they laid down were not supported by a clear scriptural warrant. And I take this opportunity to say to you distinctly, that you ought, by all means, to compare all that you will hear from me, carefully and candidly, with the word of God. I shall endeavour to give you plain scripture proof for the doctrines I teach. But judge of my quotations from the scripture yourselves. If they do not amount to proof, let what I say, as grounded on them, stand for nothing—But if they amount to proof, then remember, that the doctrine is not mine, but that of our common Lord and Master, which none of us can reject but at our peril. It would be perfectly practicable for me to take plain passages of scripture, as texts for all that I propose to say; and then to give the answer in the Catechism, as the expression of the doctrinal truth of those texts, and proceed to discourse upon it accordingly. This is a method which has been, I think, adopted by some, and has been matter of deliberation with myself. But on the whole, it seems to me a method by far the most natural, brief, and easy, to state the doctrine or proposition, in the first place, and then to allege the proofs from scripture, for the several parts of it in detail. This is certainly not a method inconsistent with fair and conclusive reasoning. It is a method precisely similar to this, which is pursued in all mathematical demonstrations. It is also the very method adopted in our courts of justice; where the advocate first states what he expects to prove, then brings forward and examines his evidence, and afterwards reasons to show that the evidence adduced has established his position. In a word, when it is admitted on all hands, as in the case before

us, that the doctrine and the scriptural proof must go together, it would seem to be a very cavilling spirit, which makes it matter of offence, or objection, that the proof is not stated before the doctrine, rather than the doctrine before the proof.

The framers of our Catechism unquestionably had texts of scripture directly in view, in every answer that they formed; and from a careful consideration of those texts they formed the answer—exactly as a preacher now raises a doctrine from the text which he reads. We only take the reverse order, and first repeat the doctrine, and then support it by the texts. But the truth is, that those who contend with us here rely chiefly on a

Third objection, which is, that no creed or catechism ought to be formed, or taught, or explained, but what consists of the very words of scripture. This it is supposed is strong ground, which those who take believe they can maintain against all opposition. We think otherwise—and very willingly assign our reasons for believing it right, that every Christian denomination should have a formula of faith, expressed, generally, in different words from those of the sacred text. For this we assign, as our first reason, that our practice is very favourable, if not essential, to harmony, order and peace, among those who endeavour to walk together in Christian fellowship; and that it does, in fact, no more than secure—as far as it can be secured—the right, which every Christian possesses, to know whether his brother holds what he esteems the fundamental truths of Christianity; and, of course, whether there can be real communion, or fellowship, between them or not.

Every sect that bears the Christian name professes to take the scriptures as the rule of faith, and to derive its religious tenets from them. And could a community, formed out of all these sects, walk together in Christian fellowship and church order? The thing, as I apprehend, is absolutely impossible; because in in-

stances not a few, a part of this community would maintain as essential truths and duties, what another part would strenuously oppose, as the grossest error and the most abominable impiety. A Roman Catholick, for example, would hold communion with none who denied that the sacramental elements, after consecration, became the real body and blood of Christ; and the protestant, to say the least, would not choose to commune with any one who maintained this tenet. The Trinitarian would insist on paying divine honours to his Saviour; and the Unitarian would denounce this as idolatry. The orthodox would contend that the atonement of Christ is the only safe reliance of a sinner for acceptance with God; and in this he would be contradicted by those who reject the doctrine of atonement, as one of the worst corruptions of Christianity. One party would be zealous for the baptism of its infant offspring; and another as zealous in opposing it. One section of this strange community would insist that no ordinances were valid, which were not administered by men tracing their authority to an alleged succession from the apostles; and another would assert that this was altogether absurd and impossible.

It seems to me, that not one of the parties concerned could be happy or contented, in such a connexion. If any could, it is certain that those could not who hold—as many do hold—that they cannot, and ought not, to be in Christian communion, or recognise as Christians at all, those who reject what they believe to be the fundamentals of religion. To say that this is mere narrowness and bigotry, is to take for granted the whole matter in dispute. The opposite party maintain that they are bound “to contend earnestly for the faith once delivered to the saints,” and that they do no more than this, in refusing communion with those who hold radical and ruinous errors. There must be, then, some mutual understanding among the members

of a religious communion, as to the manner in which they interpret the language, and receive the doctrines and ordinances of revelation. Accordingly, there is not, so far as my knowledge extends, a religious sect in Christendom, the existing members of which do not, *in some form or other*, take measures to ascertain whether an individual, hitherto a stranger, and now proposing to become one of their number, holds those things which they deem essential to his being a good and profitable member of their community. They satisfy themselves of this, at least before they admit him to *all* the rights, privileges, and influence, of complete membership. This is effected, in some communions, by each individual, before partaking of the Lord’s Supper, giving a statement, either verbally or in writing, of the leading articles of his belief, and his views of a Christian profession; of which his brethren judge, and receive or reject him accordingly. But this, you perceive at once, is no more than requiring every individual to make a Confession of Faith for himself. We think it far preferable to have one that has been drawn up, with the greatest deliberation, by men of eminent ability and piety—which every one may examine at his leisure, and before he adopts it, weigh every part of it with the utmost care. As to forcing this creed on those who dislike it, none are more opposed to it than the members of our church; and none do more sincerely rejoice, that we live in a country where no civil pains or penalties can be inflicted for refusing any creed whatever. At the same time, we do regard it as utterly unbecoming the spirit of a man and of a Christian, for any individual to disguise his religious opinions, and by so doing to obtain a standing in our church; or to retain a standing and influence already acquired, when he is conscious that he is decidedly hostile to some of the leading articles of our faith and ecclesiastical order. In a word, then, our Catechisms and Con-

fession of Faith are intended to declare the manner in which we understand the scriptures—a declaration which every church has certainly a right to make—which we have seen must be made, and is in fact made, in some way or other, by all religious denominations, with a view to secure unanimity and cordiality. Those who are agreed with us in our understanding of the scriptures, we take into communion, as brothers and sisters; and those who cannot agree with us we leave, with the common privilege of forming a communion for themselves with those with whom they can harmonize. Is this a bigoted, narrow, or unreasonable system? We think not.

(*To be continued.*)

TO THE EDITOR OF THE CHRISTIAN
ADVOCATE.

Sir,—I have just opened a bundle of *fugitive thoughts*, which has been lying by me for a considerable time. Not many of them are much expanded, and possibly their value consists chiefly in their brevity. Let me submit a few of them to your inspection, from time to time. Others, of later date, may sometimes accompany them. At present I offer for consideration the following:

In the Apocalypse, which is a prospective history of the church, from the days of John until the end of time, the Lord Jesus Christ is generally styled the “Lamb;” no doubt that men may be constantly admonished of the truth and importance of the doctrine of the *atonement*. Christians also are continually represented as being *the followers of the Lamb*; or, the advocates of his propitiatory sacrifice. His enemies, likewise, are uniformly spoken of as those who *make war* against the “Lamb;” or, those who level their opposition against the doctrine of the atonement. Now, by comparing our ecclesiastical records with John’s prospective history of the church,

down to the present day, we shall find a perfect correspondence; and that the saints have always *maintained* the doctrine of their Saviour’s sacrifice firmly; while, at the same time, his adversaries have as perseveringly made it the object of their *desperate hostility*. On what principle, different from that which has now been stated, can men account for the fact, that Jesus Christ is generally denominated the “*Lamb*” throughout the book of Revelations.

Remarks on Luke viii. 43—48.

Jesus intended that this believing woman should be a *professing* believer. He will have all his disciples acknowledge him *publicly*. Nor shall they ever be the losers for doing so. Oh! what sweet encouragement for those who ought, but are afraid, to take their seats at the communion table!

God calls men of ordinary talent and learning to the office of the ministry, while he leaves some private Christians of greater intellect and literature—to break the neck of the infidel assertion, that Christianity is a deception, practised by artful men upon the illiterate and base-minded multitude.

When God is about to withdraw his chastising hand from his people, he grants them a clear sight “of their inventions,” of which he has been taking “vengeance;” and enables them to make confession, and solicit pardon, with great tenderness and freedom. But when he intends to continue the chastisement, those whom he scourges are very dim in their perception of the causes of his displeasure—are kept far off from the throne of grace—and feel unable to press up into his gracious presence, and pour out their souls into his bosom with confidence and warmth. Yet afflicted saints, when they begin to inquire into the sins for which they suffer, should not be discouraged, on account of the languor they may feel at the commence-

ment of the scrutiny; but persevere with increasing importunity, that at length he may be entreated of them. Such perseverance, however, must be connected with entire submission to the Divine will, under all the chastisement, how severe and protracted soever it may be. Oh! how well taught in practical religion is the man, who knows how to couple the earnest supplication for the removal of the rod, with sweet resignation to the scourging! "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him."

Men will sometimes commit a sin in one form, while they would utterly abstain from it in another. Thus a man will tell a lie to gratify his vanity; but would detest telling a falsehood to gain some secular advantage, or to injure his neighbour.

A Christian's *sorrow* is unutterably more desirable than an infidel's *joy*.

One of the characteristic of true religion is, that it humbles in prosperity, and supports in adversity. The first chapter of the book of Job furnishes an illustration of the remark.

Simplicity of manners is universally pleasing; and clothes its exemplifier with a dignity, which commands the respect even of those who have not the magnanimity to relinquish their affectation.

If the *nature* of sacred praise were as generally understood and valued, as the *manner* of conducting it is the subject of pedantick opinion, our solemn assemblies would not contain so many silent lips, nor so small a number of devotional hearts.

The doctrine of total depravity is never more strikingly illustrated, than when men cry up the dignity of human nature.

A man can deceive himself with

far greater facility than he can deceive others, or be deceived by them. A.

FOR THE CHRISTIAN ADVOCATE.

DISSERTATION ON TYPES.

Scripture types may very properly be denominated, prophetic images of things future,—the properties, relations, operations, and effects of which correspond, more or less perfectly, to those of the images by which they are represented.

On this subject we are naturally led to inquire whether we have any solid grounds for believing in the existence of types; and if so, what is their peculiar nature, what ends they were intended to answer, and by what rules we should be guided and governed, in distinguishing those things which are typical from those which are to be understood only in the literal sense.

These will perhaps be the most interesting points of view in which this subject can be considered; and accordingly, in treating of types, I shall confine myself principally to their existence, nature, and extent.

1. Have we any grounds for believing in the existence of types?

On this important question, a summary of Baur's* arguments, in favour of the negative, shall first receive attention. His attack may be considered as levelled, not only against types, but also against double senses. And indeed it will be obvious to the slightest inspection, that these two things are so intimately blended, as to render a separate consideration of them almost impossible, while discussing the general grounds of their propriety. The following are in substance the objections urged by Baur against the existence of what he is pleased to term the typical sense,—stated, it is believed, without any diminution of their strength and plausibility.

First. Most words in all languages

* A learned German writer, of the Socinian school.

have a determinate signification, and convey nearly the same ideas to the minds of all. When an author uses these words, he is supposed to use them in their common acceptation; and of course, when he uses them in a sense different from that in which they are usually understood, he is under obligations, at least, to intimate, if not explicitly to declare, this fact to his readers. If, therefore, it were the design of the inspired writers, that their words should be understood in a sense different from that which was naturally conveyed by them, they must either have intended to deceive, or they must have given notice of their deviation from the literal sense. But we cannot suppose they intended to deceive. Therefore, whenever they departed from literal simplicity, they must have furnished some clue to their meaning. But they furnish us with no such clue, in all their writings. In order, therefore, to free them from the imputation of insincerity, the typical sense must be rejected. But,

Secondly, Supposing the existence of types did not involve in it this consequence, how are we to determine the precise import of these types? The writers of the sacred volume furnish us with no means to determine it. Here we are left to grope in the dark, or amuse ourselves in endeavouring to ascertain the typical meaning, by the dim light of conjecture. Those who believe in the existence of types have never been able to discover any fixed rules of interpretation. Their rules are entirely arbitrary, and are as various as the particular passages to which they are applied. Hence they differ exceedingly among themselves, and extract such sentiments and doctrines from the inspired writings, as best comport with their favourite systems. In short, their explanations are as diversified as their opinions, and are of course generally discordant, and often contradictory. It will indeed be admitted, that a diversity of sentiment, in regard to the typical meaning of a passage of scrip-

ture, does not, directly and *per se*, prove that such passage has no typical meaning at all. But it does prove this indirectly. For, since the typical sense is connected with no circumstances by which it can be certainly ascertained, it can be of no benefit whatever; and since the Bible cannot be supposed to contain a sense which is absolutely useless, it cannot be supposed to contain a typical sense. But there is a still stronger reason for rejecting it. It is not only useless, but highly injurious. It is made the foundation of opinions that are directly contradictory to each other. Now, since opinions that are contradictory cannot be all of them true, such of them as are false must have an injurious tendency. But there is no advantage, arising from the typical sense, to counterbalance this injurious tendency. For, although opinions that are true, as well as those that are false, are sometimes deduced from it, yet these true opinions might have been deduced, with more safety and greater certainty, from plain undisguised revelation. All important and necessary truths may be drawn from the literal, unequivocal declarations of scripture; and when they are inferred from a sense which is variable and obscure, there are necessarily connected with them errors, which are more than sufficient to destroy their beneficial effects.

Thirdly, The typical sense is of heathen origin, and is not, therefore, that legitimate sense which the ancient Jews understood their scriptures to convey.

It is indeed supposed by many, that the Jews were accustomed to it from time immemorial: but this does not appear to have been the fact. It is only a modification of what is generally termed the allegorical sense, which, it is well known, originated among the Grecian philosophers. It was first recommended by Plato to those who had the charge of educating the youth of Athens. He persuaded them to employ it, in explaining Homer's *Iliad*. The moral

costume, with which that poet had invested his gods and heroes, became offensive to the polished manners and refined sentiments of the Athenians, and Platonic ingenuity was put in requisition, in order to give them a dress more attractive. "The example of the Greeks became infectious to the Jews, who, after the age of Alexander, were established among them in numerous colonies. Hence the Jews had the weakness and the impiety to treat the writings of Moses, as the Greeks had treated the writings of Homer."* This will account for the apparent approbation which was shown to the typical sense by the writers of the New Testament. They were, no doubt, well acquainted with the prevailing prejudices of their countrymen, and knew what method of reasoning was best adapted to secure their conviction. Accordingly, by an amiable condescension to their prepossessions, they were enabled to render those very prepossessions subservient to their own benevolent designs.

Such is the substance of what Baur offers against the existence of types. His arguments assume the deceptive shape of plausibility, when the writers of the New Testament are kept out of view. He contrives, however, very dexterously to evade their authority, by resorting to the principle of accommodation. As this is the foundation on which his whole superstructure rests, if that can be removed, his opponents may very justly exclaim, *impavidum ferient ruinæ*. This, therefore, shall be the first object. There are evidently two senses in which we may be said to accommodate ourselves to the opinions of others. In the one sense, those opinions are supposed to be correct; in the other, they are supposed to be erroneous. We have, at all times, a right to accommodate ourselves to the opinions of others, when their opinions are true, but never, when they are erroneous, unless under certain restrictions. It

is always taken for granted, that an author intends to express those sentiments, and reason upon those principles, which he himself believes to be true, except there be something in his style, or manner of communicating his ideas, which affords a presumption, at least, if not an assurance, to the contrary. If a man makes an unqualified assertion, with an air of sincerity, and without any reservations whatever, there are but three suppositions, with regard to his meaning. He is either deceived himself, or he intends to deceive others, or he speaks the truth, and lays his hearers under a positive obligation to credit his testimony. Now, the apostles positively state, without any explanatory circumstances or qualifications whatsoever—they *positively* state, that such and such things are to be regarded as types. Were they mistaken, or did they intend to deceive, or did they express what was strictly true? The bare statement of these questions must force, upon every candid mind, the conclusion which is to be drawn. And, let it be observed, the correctness of this representation is not set aside, by taking into consideration the sentiments of the persons to whom the apostles wrote. The plain state of the case is this, upon the principle of accommodation—Types are false. The Jews believed them to be true. The apostles asserted that they were true. Will the fact, that the Jews believed a falsehood, justify the apostles in asserting a falsehood? Impossible! Neither will the end, that they had in view, make any material difference. By taking that into consideration, we simply account for their conduct, upon the principle that they did evil for the sake of compassing a good design. And this is placing the morality of the New Testament upon the same level with that of the Koran. If, therefore, we allow the sacred writers to have been upright, honest men, we are obliged to discard the doctrine of accommodation; but considering them as persons divinely inspired, this doctrine is alto-

* Bishop Marsh.

gether incompatible with their character. But,

Secondly, Our author asserts that the Jews were wholly unacquainted with types, previously to their intercourse with the Greeks; that types, being of heathen original, could not have been first instituted under the sanction of divine authority; and that the doctrine of accommodation must follow from these facts, let the consequences be what they will. There are two things on which this assertion is grounded: Plato's recommending to the teachers of the Athenian youth the adoption of the allegorical sense, in the exposition of Homer; and the intercourse between the Greeks and Jews, after the conquests of Alexander.

It appears, however, from the testimony of credible authors, that the allegorical sense was in use among the Greeks, long before the age of Plato, and could not therefore have been indebted to him for its origin, as our author would insinuate. It happens, likewise, that the Greeks were far more indebted to the Jews, than the Jews to the Greeks, if the question is to be determined by historical evidence. It is asserted by Plutarch, and the author of the life of Pythagoras, that the allegorical sense had its origin in the Egyptian hieroglyphics. Whatever may have been its origin, it is certain, from the testimony of the last mentioned author, that Pythagoras was acquainted with it. This philosopher, it is well known, lived in the age of Tarquinius Superbus, several centuries before the time of Plato. Pythagoras is said, by the author of his life,* to have resided, for some time, upon Mount Carmel, and to have conversed with the sages of Phœnicia, Chaldea and Syria. Porphyry gives nearly the same account, upon the authority of Diogenes, and adds explicitly, that Pythagoras derived part of his knowledge from the Hebrews. Theodoret asserts, in a similar manner, that the doctrine of Pythagoras

was derived from the Egyptians and the Hebrews. It may likewise be safely inferred, from several passages of Philo, that the Essenes in his time, had been, for many ages, acquainted with the allegorical sense. In fact, historical testimony is decidedly against the supposition, either that it originated among the Greeks, or if it did originate among them, that Plato first invented it; but as far as any thing can be determined from history on this subject, the presumption is, that the Jews were acquainted with it, long before any other nation whatever. But we have other testimony on this point, which is decisive. It appears from the authority of the Old Testament writers, not only that the Jews were accustomed, in those ages, to typical emblems, but that typical emblems were actually employed by the holy prophets, under the sanction of divine command. I need only refer, in confirmation of these facts, to those numerous external signs and actions; by which the prophets Isaiah, Jeremiah and Ezekiel, expressively represented the severe judgments about to be inflicted upon the Jews and neighbouring nations. These examples, while they furnish a satisfactory refutation to the present objection, likewise show the temerity of the assertion, that the sacred writers of the Old Testament do not, in any one instance, give us the least intimation of the existence of types. The conclusion that the inspired writers intended to deceive,—by speaking one thing and meaning another,—was partly grounded upon this assertion, and, of course, that conclusion must be greatly weakened by proving this assertion false. But lest it should be objected, that the inspired writers gave such intimations only in a few instances, while, in general, they furnished no clue, by which to determine whether their writings contained a hidden sense or not, it will be necessary,

Thirdly, To examine a little more critically that objection which imputes to these writers insincerity and

* Jamblichus.

intentional deception. This objection supposes, either that the Jews were unacquainted with the existence of a hidden sense, or, if they were acquainted with its existence, knew not when, and in what circumstances, it was used in their writings; or it supposes, that the authors of these writings knew, when they penned them, that they conveyed a hidden sense, and knew, at the same time, that all others were ignorant of this hidden sense except themselves. If the author of the objection can establish the truth of all these suppositions, he will, perhaps, have gained his point; otherwise, his argument, drawn from this objection, is of no force whatever. The first of these suppositions is already proved to be groundless. It is a well established fact, that the Jews did know there was a hidden sense, and of course they expected to find such a sense in the sacred writings. But, if they expected to find it in these writings, how could there be any deception in its being there? When a person is deceived, there is something imposed upon him which is foreign from his expectations; but here no such thing can be predicated or pretended.

The second supposition is, that the Jews, even although they knew there was a typical sense, yet had no rules by which to determine when and where to look for it; and, consequently, were liable to deception—sometimes adopting it, in a passage in which it was not contained, and, at other times, rejecting it, in those passages in which it really existed. How this supposition can be proved true, it is impossible to conjecture. Because we are unacquainted with any rules by which they

could determine whether or not there was a hidden sense contained in a passage, does it follow that they had no rules? Certainly not.

The only remaining supposition is, that the sacred writers knew that their compositions contained a hidden sense, and knew too, that those to whom they wrote were wholly unacquainted with the means by which to determine it, and yet these writers refused to furnish those means. It has already been proved, that the sacred writers did, in some instances, furnish a clue for ascertaining the hidden sense; and, in those instances in which they have furnished no such clue, it behoves the objector to prove that the writers themselves were acquainted with the hidden sense of their writings. If they were not acquainted with it, of course they could not intend to practise deception. We have, perhaps, some reason to believe, that the sacred writers, in many instances, were entirely unacquainted with the typical import of what they themselves describe, and that they were merely the amanuenses of the Holy Spirit. But, whatever may be the true theory on this subject, it is sufficient for us to know there is both a literal and a typical sense in their writings; that the former conveys important truths to the understanding, and that no proof can be brought, upon any supposition, which is sufficient to fasten the charge of intentional deception, upon those authors whose divinely inspired writings contain the latter. The remaining objections of Baur will naturally come into notice under the third head, where the extension of types is to be considered.

(To be continued.)

Miscellaneous.

THE IMPORTANCE OF PIETY IN AN INTERPRETER OF SCRIPTURE.

(Continued from p. 70.)

III. A third canon of interpretation, upon which unrenewed men cannot act in relation to the Bible, is—that we must come to the work of exposition, without prejudice of feeling against the author, or his doctrines.

This rule does not require that in order to a fair exhibition of an author's meaning, we should *approve* of him or his doctrines, but that our feelings should be in such a state, as to allow us cheerfully to acquiesce in the fact, that the author examined has actually taught such or such doctrines, whatever be their character. If it be requisite, in order to the fair exposition of any writer, that we be thus free from prejudice, it is doubly important, when we approach a volume which we recognise as divine; whose doctrines relate to our personal character, duty and destiny; which claims to propound articles for our faith, and to possess an authority from which there is no appeal. It is clear that if this book of high prerogative, should actually contain doctrines repugnant to the strongest feelings of our nature, we should be little likely to sustain the character of fair exponents of its meaning.

The argument then for the necessity of piety, under this head, is summarily this—that the feelings of men have great influence over their perceptions and reasonings—that the feelings of unrenewed men being hostile to the truths of the Bible must pervert their views of its meaning—and consequently that piety, which removes this enmity to the truth, is essential to an interpreter of scripture.

That men are influenced by their feelings in all their perceptions and reasonings, on every subject in which their feelings are deeply concerned,

is a fact strongly supported by experience. The extent of this influence is indeed much greater than we should at first consider possible. The truth is, that the understanding is much less independent in its operations, and much less under the influence of truth, than is commonly supposed. How it is that a particular state of a man's feelings should prevent his perceiving a subject as it is perceived by others—or prevent his feeling the force of arguments convincing to every mind but his own, it is not our present business to explain. The fact cannot be questioned. Without experience we are indeed ready to suppose that what we clearly perceive, we can so clearly state, that others, willing or unwilling, must yield their assent. But when we come to make the attempt, we find that after all our efforts at precision of statement and clearness of argument, we often fail to gain admission into the mind preoccupied by prejudice, even for the simplest principles, or the plainest deductions. Every case of enthusiasm is an instance of the domineering influence of the imagination and feelings over the understanding. Conclusions, directly opposed to the clearest principles of reason, are embraced with a strength of conviction which demonstration could hardly produce; and no force of reasoning will convince the enthusiast of his error, though every argument he can advance in its defence is as flimsy as the air.

The occurrences of common life, also, afford innumerable instances of the same kind. We daily find how difficult it is to convince men of the truth or justice of any principles which oppose their opinions or their interest. It is however upon subjects connected with religion, that the frequency and extent of this influence is most lamentably exhibited. There is hardly any form of absurdity which to some minds has not appeared in

the form of truth—nor an axiom in religion or morals, which has not been denied by those whose doctrines it has opposed.

The great diversity of opinion on matters of religion, therefore, is a standing proof of the power of prejudice over the mind. With the same Bible, and the same facilities of ascertaining its meaning, such diversity and contrariety could not exist, if the mind were free from the influence of prejudice. God has not left the evidence of his truth so obscure as to fail of convincing the mind when it is unbiassed by hostility of feeling.

The only other illustration of this point I would adduce is—the strange expositions we constantly see given of the sacred scriptures. There is scarcely an unnatural perversion which has not been adopted, to avoid the necessity of admitting obnoxious doctrines. Were there no other evidence of the truth of this assertion, than the various expositions given of the few first verses of St. John's gospel, it would be sufficient. The author of "The Calm Inquiry," in commenting on the expression, *the Word was God*, speaks thus: "The Word was God—or a God—i. e. an inferior God, derived from the supreme, and delegated by him: or God was wisdom—or the word; i. e. the teacher was a prophet, endued with miraculous powers—or, if the conjecture of Crellius be admitted, *Θεὸς* for *Θεός*, the Word was God's, the teacher sent from God." But it would be endless to cite examples—The plain obvious import of the doctrinal parts of the Bible is resisted by a great body of commentators; and the melancholy spectacle is exhibited of men feebly struggling against the strong current of holy writ, and vainly endeavouring to prevent its bearing their doctrines and their hopes together to destruction. But I am dwelling too long on a point which cannot be questioned—It has passed into a proverb, that a man convinced against his inclination is not to be considered as having al-

tered his opinion; that is, that the understanding is more governed by human feelings than it is by truth.

All, therefore, that is requisite for our present argument is, to ascertain whether the feelings of unrenewed men are hostile to the truth of God—whether the doctrines of the gospel are not opposed to the pride of human reason, and the strongest feelings of the human heart—and whether true piety does not, in a great degree, correct and change this state of mind so unfavourable to the reception of inspired truth. If these points be ascertained—and our address is to those who are supposed to have ascertained them—then it must follow that no individual, destitute of vital piety, can be an impartial expounder of the word of God.

Since piety, moreover, consists in sentiments and feelings in accordance with the doctrines of the Bible, being the product of the same Spirit by which those doctrines were revealed, there thence arises that peculiar *congeniality of feeling*, between the pious mind and the sacred writers, which is the best possible guide to their meaning. The importance of this congeniality is acknowledged upon other subjects. No one expects the man who is sunk in vice to enter into the refinements of the moralist, nor the clown into the pleasures of the scholar. Yet the profligate is not incapable of moral feeling, nor the clown of the principles of taste. But the case is even much stronger here, for it has never entered into the heart of the unrenewed man to *conceive* of the peculiar views and feelings which arise from piety.—It is not to be expected, therefore, that he should enter into feelings of which he has never formed a conception, *nor adopt sentiments which, without such feelings, will ever appear either true or desirable.*

Another important influence of piety, in producing a state of feeling adapted to a just perception of revealed truth, is—that it leads to humility. This, as it refers to a willingness to yield our previous opi-

nions, has already been noticed. But a no less important result is, that it produces a sense of our dependance upon the teaching of God, for all correct knowledge of divine things—a conviction that it is He who must preserve us from prejudice, guard us from error, and illumine our minds with the light of truth. That there is such assistance to be obtained in studying the sacred scriptures, can be proved from the declarations of the word of God, as well as the experience of his people. The doctrines which were “a stumbling block to the Jews, and foolishness to the Greek,” were “the wisdom and power of God,” to those who were called. “I will destroy the wisdom of the wise, and bring to naught the understanding of the prudent—Thou hast hid these things from the wise and prudent, and revealed them unto babes.” These, and similar passages, as well as those which speak of the inability of the natural man to understand the things of the Spirit—of the blinding power of Satan over the minds of the men of this world—and of the teaching of the Holy Spirit; all go to prove that the people of God have an assistance in the study of the word, not enjoyed by others. That this is the fact is abundantly confirmed by the frequent instances which occur, of unlettered men whose views of the doctrines of the gospel are both enlarged and correct, while the learned, if unenlightened from above, are so little acquainted with its genuine import.

Now if there be this divine assistance, and if it be the most effectual and the safest guide to a knowledge of the truth, then they who feel they need it, and most humbly seek the blessing, will be most likely to experience its power; while men, proud in the consciousness of strength, confident in their own sagacity—in the efficacy of their rules and the learning of their commentators, will be left to wander in the darkness of error. To gain admission to the temple of divine truth, we must seek it humbly—To thunder at her gates,

with confidence of entering, will but provoke the Lord to leave us to our folly. In a word, and agreeably to the repeated declarations of scripture, to know God’s doctrine we must “do his will.”

If then, it be admitted that our feelings regulate, to a considerable degree, our opinions—that the feelings of unrenewed men are hostile to the doctrines of the Bible—that piety not only removes this hostility, but produces a congeniality of feeling between the reader and the sacred writer; and if, above all, it leads him humbly to depend upon that divine Spirit whose office it is to lead us into the truth—must it not be allowed that piety is, of all qualifications, the most important to an interpreter of sacred scripture.

Finally—The appeal, at last, must be made to experience. It is vain to attempt to prove by argument the necessity of piety, if our conclusion is contradicted by facts. And here, perhaps, it may be thought, our cause must fail—That if piety did secure correct views of the doctrines of the Bible, there could not be such diversity of opinion among men confessedly pious; nor such manifest perversions of scripture, as are sometimes to be found in their writings. To this objection we reply—that we are far from maintaining that piety is the *only* requisite for an interpreter of the Bible. It has already been stated, that the requisites for a good interpreter of scripture are both numerous and unusual; an individual, therefore, may fail in his exposition from a variety of causes. He may be led into error by his ignorance of the original languages; by ignorance of ancient facts; and by ignorance of the rules of grammar, or of the just principles of interpretation. He may also be blinded, in a degree, by remaining prejudice; or be deficient in solidity of judgment. As we do not assert that piety will supply all these deficiencies, we may, while we maintain the *necessity* of piety, consistently admit the numerous aberrations

tions of pious expositors. But the opinions of the truly pious are, after all, by no means so discordant as is generally supposed. Men of unquestionable piety may differ upon minor points, but when we come to the great principles of the gospel, we find them very much of one mind—As to the state of human nature, the necessity of regeneration, and the person of the Redeemer, they are cordially united. And even upon subjects on which they seem to differ, the difference is chiefly verbal; in the real sentiments of the heart they are very nearly agreed. On the contrary if, instead of confining our view to the pious interpreters of scripture, we take in all those of a different description, the limits which bound the diversity of opinion are no longer narrow—From the lowest Humanitarianism to the highest Calvinism, the space is wide indeed, and crowded with every variety of doctrine. If then piety has the power of confining error within limits comparatively narrow; if experience shows that men, who are under its guidance, never do wander to any great distance from the important truths of the Bible; its efficacy and importance, in the work of interpretation, cannot be questioned.

But there is another view, in which the testimony of experience, on this subject, ought to be considered—Have men, destitute of evangelical religion, ever been, in fact, faithful *expounders* of the word of God? That they have been learned and able critical *commentators* is not questioned. But is there a single instance of an interpreter of this class, coming out with the doctrines of grace, in any thing like their full extent? If there be, it is certainly a rare occurrence. We see men of exalted talents and extensive acquirements exerting all their powers, to give an air of faint plausibility to some device for avoiding the obvious import of the Bible. We see men who have written volumes on interpretation, when they come to the

task themselves, filtering from the Bible its whole substance—adducing as its doctrines the most meagre system of morality and Theism. Now, why is this? Why, almost without exception, do men destitute of religion, thus fail of the doctrinal meaning of scripture?—Professing themselves to be wise, they become fools: being vain in their imaginations, their foolish heart is darkened.

We have now endeavoured to show the necessity of piety in an interpreter of sacred scripture—from the fact, that men destitute of religion, are not likely to form that due appreciation of the nature and design of the scripture, whence some of the most important rules of exposition arise—from the fact, that such men are so prone to lean to their own understanding, and so unavoidably influenced by many erroneous principles and opinions, that they will not submit their minds to the simple dictation of the Bible—and from the fact, that the feelings of such persons are so much opposed to the doctrines of the sacred scriptures, as to render it morally impossible that they should be candid expounders of them. The justice of the conclusions at which we have thus arrived, is, we think, abundantly confirmed by the whole history of the church, which evinces that, within certain limits, pious expositors are remarkably agreed—but that commentators, without religion, have exceeded all bounds in their departures from the truth, and have seldom, or never, yielded fully to the doctrinal statements of the word of God.

The conclusion which presses on our mind—if true wisdom does thus come from above—is, that those who are studying the Bible cannot better secure a knowledge of its truths than by seeking it of God: and that those employed in teaching the Bible, cannot better secure their object, than by labouring to diffuse the spirit of piety—than by endeavouring to free the minds of those whom they instruct, from an overweening confi-

dence in their own powers and attainments; and by leading them to sit, with the docility of children, at the feet of the Redeemer, and there to offer the prayer, "*What I know not, teach thou me.*"

FOR THE CHRISTIAN ADVOCATE.

INFLUENCE OF THE FINE ARTS.

Looking the other day into a collection of portraits, I was led into a train of thought which to me was quite entertaining, whatever it may prove to the reader.

The heathen nations made use of all the taste and science they possessed, to extend and render durable their systems of religion. Much of their architecture, sculpture, and painting, was directed to purposes like this; and it requires but a small acquaintance with their poetry, to see how it cherishes the deepest superstition. Its light seems to gild the groves of pollution, and to be reflected on those impure objects to which divine honours were given by multitudes of worshippers.

In like manner, corrupt systems, under the light of Christianity, have called in the aid of the fine arts, to their support. They who abet these systems, have contrived to seize on the imagination by relics, images of saints, and costly paintings. In some churches, it is well known that pictures are hung up, merely to keep alive the admiration of the ignorant. But not only is the devotion of the ignorant thus awakened by sensible representations, men whose minds are well cultivated, sometimes feel the impression which these addresses to the senses are intended to produce.

We all know how soon the heart burns with emulation, when we look on the picture of some eminent hero, or on the representation of battles in which he has been victorious. Our feelings mingle in the conflict of the warriors, and perhaps partake largely in the guilty passions by which they are actuated. We have the

same kind of emulative feeling, when literature displays before us the portraits of those who have struggled hard for her honours; or when we contemplate a statesman, who has awed listening senates, by the authority of his counsels. Thus the youthful mind especially, ever desirous of distinction, is too apt to persuade itself, that the chief good consists in earthly glory—a sentiment utterly at variance with the spirit of the gospel.

From what has now been observed, it is plain, that the fine arts may be applied to useful purposes. If they have been employed to give celebrity to vice, they may certainly be innocently used to aid the cause of genuine piety. Whilst we say this, we would, at the same time, treat with tenderness the scruples of those who think that the opinion we have expressed militates with the precept, by which we are forbidden to make unto ourselves any graven image. This command we have heard seriously urged against the whole of the engraver's art. But surely it ought to be recollected, that the contemplated prohibition of the decalogue, is coupled with the additional injunction, "thou shalt not bow down to them nor worship them;" and that it was to prevent this abuse, that the whole prohibition was given. May it not be safely affirmed, that it is *impossible* not to form in our *minds*, the images of interesting visible objects when absent; and that such an extension of the prohibition as forbids engraving, would go to put a stop to the exercises of the mind, as well as to the works of the pencil: or rather, would be at war with the nature which our Maker has given us. In being acquainted with the art of engraving, the moderns have an advantage over the ancients. We can multiply copies of works of taste, and bring into our parlours the portraits of men, eminent for piety in every land. It is pleasing to see so many orators, historians, divines, and others, assembled in so small a compass. We

thus take away something from the ravages of death, and they seem to live, not only in our remembrance, but in their persons and features.

Our fathers who have filled the holy scriptures with plates and engravings, have in my opinion done wisely. Children, by the aid of these, may be taught impressively the whole outline of the Bible history, before they are able to read it. This is a matter of actual experiment. Never shall I forget my feelings on first reading *Pilgrim's Progress*, when I looked at the plate which represents Christian, coming in view of the enchanted castle. The castle is enchanting enough, even in the description of the writer; but the engraver puts on it a sweetness, which no language can convey. There is a great deal of history of every kind to be learned from plates. In a collection of portraits, how easily can we tell what age the persons represented lived in, and whether they were fathers of the church, reformers, patriarchs, or puritans. You may tell, just from the drapery, whether they belonged to the church of England, or Geneva, to the Albigenes, or Waldenses. Let me look on an engraving of a divine, and I want no other means of knowing, whether he be a plain scriptural preacher, or one of our flaming orators. Much of my little stock of knowledge has come to me in this way; for I recollect, having once perplexed myself a whole month in reading *Lightfoot's Horæ Talmudicæ*, and could make nothing of the dress of the high priest, or the appearance of the temple. But on consulting a plate, I was relieved from all my embarrassment at once.

It has often occurred to me, that our various publications, in regard to pious and benevolent undertakings, might do more to advance the good cause, if they were occasionally adorned with engravings. The picture of some patient missionary, or humble layman, or devoted female, might help to awaken us to a sense of duty. Our hearts might be cheer-

ed even at some rude draught of a missionary station, to the east or the west. It would look like some little verdant spot, that is to go on increasingly, till lo! the "wilderness is turned into a fruitful field."

I love dearly to gaze on a landscape, when taste and devotion have guided the artist. Poor indeed are our best imitations of nature, but in no other way can we bring home with us, the beauties of any charming prospect. The painter makes us feel the stillness of the valley. At his bidding, the hamlet sheds its calmness over our souls—we enter the sparry grotto, or the hermit's cell—we rove delighted through woodland scenery, or ascend some upland point, and look out into the unsubdued wilderness, and hear the sounding of some awful cataract, that overwhelms each inferior waterfall: or at the setting of the sun, we almost touch the limits of the horizon, and become involved in the azure folds of heaven. And then the painter has to do, not simply with inanimate nature, but with human feelings and passions; for nothing is more common, even in landscape painting, than to see the sportsman with his gun, or the angler casting his hook into the wave, or the waterman guiding his skiff over the river.

I shall need no apology for introducing here, a passage from the life of a laborious missionary, which has pleased me much. "Since I have known God in a saving manner (he remarks) painting, poetry, and music, have had charms unknown to me before. I have received what I suppose is a taste for them; but religion has refined my mind, and made it susceptible of new impressions from the sublime and beautiful. Religion secures the heightened enjoyment of those pleasures, which keep so many from God, by their becoming a source of pride." There is nothing in religion of so forbidding a nature as to exclude us from the pleasures of taste, provided those pleasures be kept in subordination to her influence. It is a proof of this; that the

holy scriptures excel both in natural and moral painting; they have given to artists the outlines of their master-pieces, in which the strongest passions are portrayed.

Many fine things have been said, at different times, of the power of music. It has pleased our Creator to fill the world with agreeable sounds. He has sent out, through nature, a kind of universal melody. The appropriation of this art to the service of vice, is a perfect perversion of its original purpose; for it was first used to express the devout feelings of the heart. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea—And David and all the house of Israel played before the Lord, on all manner of instruments made of firwood, even on harps, and on psalteries, on timbrels, and on cornets, and on cymbals." It was customary for the Jews, in their various groups, to sing their Hallel; at the celebration of the Passover; and it is said of our Saviour and his disciples, "after they had sung an hymn, they went out to the Mount of Olives." When the church is led away captive, the voice of music is suspended. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion—we hanged our harps upon the willows in the midst thereof."

There is in almost every man's heart a glow of enthusiasm, which is easily kindled. The peasant of Switzerland is transported at the first sound of one of his simple airs. If it reach his ear in a distant land, his mind is immediately turned back to the scenes of childhood. The Christian is not without his associations. In the wilderness, on the ocean, among strangers, or at home, he still loves his favourite hymns. It is said too that the ballads of our yeomanry, had an effect in bringing about our national revolution. Important consequences then may flow

from the simplest means, when religion shall assume its merited ascendancy over the affections of men.

In treating of the imitative arts, poetry lays claim to a high place. It may be called the melody of the mind. The cultivation of it is, no doubt, attended with danger. One can readily perceive, how the imagination may be under the highest culture, while its culture becomes an object of idolatrous pursuit. We cannot but fondly cherish the hope, that Milton was more than a speculative believer. Yet it is very possible to conceive, how a poet might vividly portray the garden of innocence, without having ever felt on his conscience, the guilt we have contracted by the fall. May we not have a perception of that which is beautiful in nature, without a perception of that which is beautiful in morals and in piety? In addition to this we may remark, that the art gives rise to an inordinate ambition to excel. A distinguished poet once said, that "it was enchanting to think, that when the body had mouldered away, his mind would live in the admiration of men." His mind does live, and its beauties may even gild the last ages of our world; but what is that to him—

"Can flattery soothe the dull cold ear of death."

But poetry needs no defence, though it needs a guard. A large part of holy scripture is poetry—and what Christian would be willing to give up the poetry of Milton, and Young, and Cowper, and Watts.

Nothing then is more certain, than that the elegant arts may be employed in doing good, not only negatively, but positively. Religion does not reject their humble offerings. They may do much to guard and purify the imagination; and the imagination has a commanding influence over our actions. It ought to be kept pure, for like some golden urn, it is fit only to be the depository of gems and jewels. A large part of the holy scriptures, may be consi-

dered as addressed to this faculty, but its high and holy strains are ever intended and calculated to come home, with a subduing influence, on the heart. Mere literary men are apt to look with jealousy on religion, as interfering with their favourite pursuits. But she only wishes to lay in with their researches, something that will consecrate those researches, and make them a blessing to the world. Let the scholar settle the just subordination of literature to Christianity, then Christianity will approve and exalt his pursuits. He will find that the genius of religion is not in opposition to science. In proof of this, she produces her own records, together with the rolls of fame. She does not oppose herself to any thing innocently ornamental. We have only to open the Bible, to see that its parables, and allegories, and poetry, convey at once the most beautiful and the most solemn lessons to man.

These remarks do not extend to an indiscriminate reading of works of fiction. Many of these have a tendency to unhinge the mind, and vitiate the taste. The Waverley novels belong to a class somewhat different from the general run. They demand of us a depth of comprehension, which does not fall commonly to the lot of novel readers; but their danger—and a great danger it is—lies in this, that they entice and captivate men of vigorous minds. The author displays the finest powers; his pencil seems at home, amidst the hidden beauties, or the bold outlines of nature. It takes off the hues of the flower, it measures the depth of verdure that fills the valley, it passes rapidly around the projecting rock, or depicts the ruins of art in mouldering towers and abbeys, in broken columns, or disjointed wreaths of sculpture. But from this eulogy, how large is that deduction, which must be made by the pious mind, when we consider the object which seems to animate the exertions of this unknown writer; and that the effective impression of his works is

to set serious vital piety, almost always, in an unamiable light—to associate it, at least, with weakness or ridiculous peculiarities.

In concluding, permit me to refer the reader to a chapter on novels, in the Letters of the Rev. W. Jones to his pupils—a charming little book, in the late edition of the British prose writers. B.

MEMOIR OF MRS. MARY STILLE,

Who died in Philadelphia, Jan. 25th, 1823.

Mrs. Mary Stille was a native of Pennsylvania. She was born in the Great Valley, about forty-three miles from Philadelphia. Her parents were eminently pious. It was her misfortune to lose her mother at an early age, who was distinguished for her intelligence as well as for her piety. Her father was "given to hospitality:" his house was the resort of clergymen of different denominations, whom he was always ready to receive under his roof, and to entertain with pleasure.

In her nineteenth year, the subject of this memoir left her father's dwelling, and came to Philadelphia, to reside in the family of her sister. Previously to leaving her father's house, she had become decidedly pious. She was, at a very early age, the subject of religious impressions: they began when she was but eight years old; and when she was twelve, they had ripened into genuine religion. Her children have often heard her speak of her retiring at a little distance from her father's house, to the shade of a large tree, with her stool and Bible, to read and pray.

Thus enriched by divine grace, she came to the city, fortified against the temptations to which a young female from the country is exposed, in a large and populous place. She became a member of the Second Presbyterian Church, and remained in its communion till her decease. Among the members of this church she found females with whom she could associate with profit and plea-

sure. She was long intimate with Mrs. Hannah Hodge, Mrs. Finley, Mrs. Rhea, Mrs. Eastburn, and Mrs. Hall; whose distinguished piety adorned the church to which they belonged while on earth. In their society she found peculiar satisfaction; and from conversation with them on the great subject of religion, on which they all loved to dwell, she derived much edification, consolation, and encouragement in her Christian course. They were all pilgrims to the same heavenly country; and like fellow travellers they helped, each other in their arduous journey. These endeared Christian friends, passed the Jordan of death, and entered the Canaan above before her, and left her to pursue her journey, without the cheering aid of their society. But her Master, her Saviour, and her King was still with her; and although it was his pleasure to keep her in this world some years after the departure of most of the friends of her early days, he failed not to support her, till he called her too to occupy a mansion in his Father's house.

In 1763, the subject of this notice was married to John Stille, long a worthy and excellent citizen of this city. With him she lived many years with peculiar satisfaction; treated by him with exemplary conjugal affection and tenderness. The writer of this memoir thinks he heard her say, after his decease, that she never received from him an angry or an unkind word. She survived her husband twenty-one years.

Mrs. Stille was the mother of ten children, most of whom she lost when they were young: only three survive her. After having reared her own children, she was called again to discharge the duties of a mother, to the orphan children of a deceased daughter. It pleased God to spare her valuable life, long enough to see the youngest of this second generation approach near to manhood. Their obligations to her parental kindness are great; and by them peculiarly will her departure be felt as a painful privation. Her

religious instructions, and her excellent example, it is hoped, they may never forget; but regarding the one, and imitating the other, endeavour to follow her to that better world to which she has gone.

The constitution of Mrs. Stille was remarkably good and firm; seldom, until a few years past, did she feel the pain of sickness. Had she lived a few days longer, she would have been eighty-one years old. But old as she was, her countenance still retained the characters which indicate how peculiar must have been her personal attractions, when the bloom of youth was seen in all its freshness.

Her temper was engagingly *sweet and kind*. She was ever ready to receive the visits of her friends; and while she retained her strength, she took great pleasure in visiting them at their abodes. One who had the best opportunity for observing her conduct, has said, that he had often seen her in many trying situations, but that he had never seen her angry. She seemed devoid of selfishness. Her satisfaction was found in yielding her convenience to that of others, and in gratifying the inclinations of children, at the expense of that ease and quiet to which age is entitled. Her cheerfulness was remarkable. She was ever ready, not only to engage in rational and edifying conversation, but to accommodate herself to those little ones who loved to play around her. Entirely free from those peevish and fretful feelings which too often render advanced life unamiable, she could, by her pleasant and condescending treatment, strongly attach to herself the affections of youth and childhood.

The disposition of Mrs. Stille was *liberal*. She felt for the wants and misery of the poor, and was ever ready to relieve them, according to her ability. Had her income been much larger than it was, she would have expended it in doing good.

But the crown of her excellence was *piety*. It has already been ob-

served, that she became decidedly pious, when she was but twelve years old; of course she had spent, in the service of her Lord and Master, almost seventy years. Through the whole of this long period, she lived a consistent and exemplary Christian life. Her devotional habits were those of a pious female. Every morning and evening she spent some time in secret prayer; and when unoccupied in conversation, there were often indications that she was holding intercourse with the Father of her spirit. She loved her Bible and the house of God. While strength permitted, she always filled her seat in the sanctuary. The word of life was sweet to her taste—her meat and her drink. On the last occasion when the supper of our Lord was administered in the church in which she worshipped, she was present; and, on retiring, observed to a friend, "Perhaps this may be the last time that I shall enjoy this privilege." So it has happened; she has gone where ordinances are not needed—where shadows are exchanged for substance. Death was familiar to her mind; she frequently spoke of it as of a pleasing subject. She had no fear; she felt that she was prepared to die. She was patiently waiting for the hour of her departure; and anticipated it with satisfaction.

The sickness that terminated the earthly career of this excellent woman, was of short continuance. In less than two weeks after its commencement, she was released from all the toils and sorrows of mortality. She was not able to converse much with her friends during her illness; but she said enough to satisfy them, that her dependance on her Redeemer was firm and unwavering. High and elevating joys on a dying bed are more frequently granted to young than to aged Christians. Young Christians seem, more than the aged, to need the impression of such a seal to their character, to prove it to be of the right stamp. Those who have for a long succession of years been employed in the

service of their Lord and Master, and have evinced their fidelity by resisting many temptations, and sustaining many trials, do not need the same token, either to confirm their own faith, or to satisfy the minds of their friends of the safety of their condition. The experience of such sublime joys may be desirable to the Christian, in passing through the dark valley of the shadow of death; but let none infer from their absence, that he has any reason to doubt of his union to Christ, and saving interest in him, if he have previously evinced the sincerity of his faith by a life of practical godliness. Mrs. Stille was suffered to pass from time into eternity without this token of divine love, which often sheds such a lustre of celestial glory around the dying bed of a saint. The absence of it, however, did not shake her confidence. She "knew in whom she had believed," and felt persuaded that he "was able to keep that which she had committed to him against that day." "You have not," said a relation to her, "those high and rapturous joys which some dying Christians have." "True," she replied, "it has pleased the Lord to withhold them; but that does not affect the safety of my state." "You appear to be in pain," said the same person; "do you feel any uneasiness of mind?" "None," was her reply.

The aged believer, after a long life of distinguished piety, and of extensive usefulness, must, in a dying hour, rest his hopes on the same foundation on which are placed the hopes of the trembling penitent just converted unto God. That great apostle, whose life had been most signalized by ardour of affection to his Master, and glowing zeal for the promotion of his cause; whose labours and sufferings in diffusing abroad the knowledge of the gospel had been pre-eminent; and whose efforts had been crowned with the most distinguished success; dared not, at the close of his holy and useful life, depend for acceptance with God on any thing he had done. His

hopes of eternal life were then resting on precisely the same ground on which they had been placed, when the bloody persecutor was just converted into an humble disciple of his Redeemer. To be found in Jesus Christ, and arrayed in his righteousness, was the highest wish of this illustrious apostle. The same spirit influenced the views of that excellent woman who is the subject of this memoir. It was not on the sweetness of her temper; not on her deeds of charity to the poor; not on her profession of religion; not on her consistent deportment; not on the long life she had spent in her Master's service, that she relied for acceptance with God: for when the question was proposed to her by a relative, whether she depended on these things, she replied with animation, "*No, I depend on the righteousness of the Lord Jesus Christ.*"

Hopes thus founded cannot disappoint. The spirit of the deceased has, no doubt, gone to that glorious Redeemer on whose merits she relied, and received that crown of righteousness, which he has promised to give to all them who look for his appearing.

Let aged females be solicitous and careful to exhibit that sweetness of temper, and that kindness of manners, which rendered our departed friend so lovely to all around her; and let the young be persuaded to imitate her early piety; that if God should be pleased to lengthen out their lives like her's, they may be happy and useful; or if he shall see meet to prepare for them an early grave, they may be qualified to spend the residue of their days in a better world.

One light after another, which shone so brightly in that church to which the deceased belonged, has been extinguished; and it will be the prayer of all who love its prosperity, that many of the rising generation of young females, may be prepared, by divine grace, to fill the places of those mothers in Israel already named, and of others that

might be mentioned, who have entered on their everlasting rest; and that they may, for years yet to come, shine forth with superior brilliancy of light, upon that darkness with which sin has enveloped this fallen world. J.

OBITUARY.

Departed this life, at his late residence in Bridgeton, New Jersey, on the 17th of November last, the REV. JONATHAN FREEMAN, pastor of the united Presbyterian congregations of Bridgeton and Greenwich. The removal of this faithful servant of Christ from his post in the church militant, has excited a painful interest, in the hearts of many who most intimately knew him. His late pastoral charge are bereaved of one, who for the space of seventeen years, has laboured among them with fidelity and ardour, as their spiritual guide. The partner of his cares and of his comforts, and her numerous family and friends, have, for a season, been separated by this dispensation of Divine Providence, from a dear and interesting member of their circle.

Mr. Freeman was born at Woodbridge, N. J. on the fourth day of April, A. D. 1765. In 1793, he was settled as pastor of the church at Hopewell, in the state of New York, whence he removed at the expiration of four years to Newburg, where he laboured until October, 1805, the period of his instalment at Bridgeton.

When long intimacy has closely cemented the tie of friendship, partiality usually disqualifies the parties, for a just exhibition of each other's merits. But with regard to the character of the deceased, the writer of this article derives a powerful support, from the suffrage of a large number who knew him, as a man and a minister of the New Testament. In the various social and domestic relations which he was called to sustain, his example was a happy illustration of the faith he taught. His natural temper was san-

guine, but in action he was remarkably deliberate and uniform. Among his brethren he was a pleasant and edifying associate and companion—grave without austerity, and cheerful without levity. As a scholar he was respectable; and his thirst for knowledge, especially in those branches which furnish the man of God for every good word and work, continued to animate his labours as a student, until the close of his course. In the judicatories of the church he was active and useful, and his judgment much respected by his brethren. In his pastoral care he endured hardness as a good soldier of Christ Jesus; and his Divine Master honoured him with a good degree of success. A few years since, a revival of religion in the churches under his care, particularly that of Bridgeton, greatly strengthened the cause of religion in that place; and its fruit remains, a cheering evidence both of the happy influence of pastoral fidelity, and of the perpetuity of the promises. In his study, Mr. Freeman was diligent and prayerful; in the pulpit, copious and strong. He wrote several considerable tracts, having for their exclusive design the promotion of truth and righteousness. Some of them are before the public, and one or two remain, the revision of which death prevented him from completing.

Death, when its approach is gradual, tedious, and painful, has ever been viewed as one of the surest tests of character. Mr. Freeman died as he had lived. Affliction in various forms was his familiar companion through a long course of years. His last illness found him prepared to endure as seeing Him who is invisible. Though surrounded by objects worthy to hold a high interest in his affections, and though called at this trying season to bear the sore conflict between a mortal disease and a strong constitution, his end was peace. He was interred on the 19th, amidst the tears of a large assembly, whose regrets were soothed only by the assured confidence of

their friend's removal to a nobler and a happier sphere. A sermon from Rev. chap. xiv. verse 13, was delivered from his late pulpit, by one of the brethren present. The assembly, consisting of ministers and people from all the adjacent churches, and of various religious denominations, gave the most expressive token of the cordial and general estimation in which our departed brother was held.

FROM THE EVANGELICAL MAGAZINE.

ANECDOTES OF YOUNG PERSONS.

At the anniversary meeting of the Southampton Auxiliary Bible Society, the Rev. Legh Richmond related the following anecdote:—By a sudden burst of water into one of the Newcastle collieries, thirty-five men and forty-one lads were driven into a distant part of the pit, from which there was no possibility of return until the water should have been drawn off. While this was being effected, though all possible means were used, the whole number gradually died, from starving or from suffocation. When the bodies were drawn up from the pit, seven of the youths were discovered in a cavern separate from the rest. Among these was one of peculiarly moral and religious habits, whose daily reading of the sacred scriptures to his widowed mother, when he came up from his labour, had formed the solace of her lonely condition. After his funeral, a sympathizing friend of the neglected poor went to visit her; and while the mother showed him, as a relic of her son, his Bible, worn and soiled with constant perusal, he happened to cast his eyes on a candle-box, with which, as a miner, he had been furnished, and which had been brought up from the pit with him; and there he discovered the following affecting record of the filial affection and steadfast piety of the youth. In the darkness of the suffocating pit, with a bit of pointed iron, he had engraved on the box his

last message to his mother, in these words: "Fret not, my dear mother; for we were singing and praising God while we had time.—Mother, follow God more than ever I did. Joseph, be a good lad to God and mother." Mr. Richmond produced the box, which he had borrowed of the widow, under a solemn promise of returning a relic so precious to a mother's heart.

EARLY PIETY.

JOHN — was from his infancy remarkable for sweetness of disposition, and appeared to be very early under the guidance and influence of the Holy Spirit. His mother was very fond of him; she took great pains in teaching him to read, and used to explain to him, as they went on, the meaning of many passages which he did not understand. This taught him to *think* as well as to read, and made him very much like to say his lessons to her. One day, when he was between four and five years old, he was reading to her in the New Testament, and when he came to those words, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath

not where to lay his head," his eyes filled with tears, his tender breast heaved, and at last he sobbed aloud. His mother inquired what was the matter; but for some time John could not answer her. At length, as well as his sobs would let him, he said, "I am sure, mamma, if I had been there I would have given him my pillow."

When about a year older, on returning from church, he said to his aunt, "Were not you affected with what the minister said to-day? You know his text was, 'Ask what ye will, and it shall be done unto you;' then you know, aunt, he stood still for a while, and said nothing; I thought it was to give us time to think what we wanted;—what did you ask for, aunt?" She did not answer his question, but replied, "What did you ask for, my dear?" He said immediately, "So many things that I wanted, came into my mind, that I could only say, 'Lord, thy will be done!'"

This prayer was soon answered; for, on the following Tuesday, this dear child was seized with a fever, and before another Sabbath he died, and, we have full reason to hope, was taken to heaven.

Reviews.

REVIEW OF THE LIFE OF THE REV. THOMAS SCOTT, D. D.

(Continued from page 78.)

"Mr. Scott's outward circumstances had now, in some measure, improved at Olney; and there was little doubt that if he continued there till the death of the incumbent, then very old, he would succeed to the living. This was however in itself no very desirable preferment: and as his ministry still continued unpopular, there was not much prospect either of his remaining with comfort, or being provided with another curacy. Such, indeed, at this time, was the

impression, even among his clerical brethren, concerning his harshness in the pulpit, that he was reminded of it by a clergyman in London, neither in very courtly terms nor at a very seasonable moment. Just as he was going into the pulpit, his friend said to him, 'Do not *scold* my people, as I have heard you do the people at Olney.'

"Mr. Cowper," says the narrative, 'in letters to Mr. Newton which have since been published by Mr. Hayley, and which pretty generally found their way into the Reviews, brought the same charge against me, in strong terms; which, coming from so eminent and popular a character, must have great weight. But Mr. C., it should

be known, never heard me preach; neither did Mrs. Unwin, nor their more respectable friends. Mr. C.'s information concerning my preaching was derived from the very persons, whose doctrinal and practical Antinomianism I steadily confronted.'

"In explanation," adds Mr. John Scott, "of what is here mentioned concerning Mr. Cowper's never hearing my father preach, it should be remembered, that one feature of the unhappy illusion under which that admired character laboured, was a persuasion that it was his duty to abstain from religious worship. I believe I am correct in stating the fact thus generally: certainly, at least, he abstained from public worship as from a blessing prohibited to him: and I think I have a distinct recollection, that, though he might suffer prayer to be offered in the room with him, he declined joining in it." Pp. 216, 217.

We believe this statement to be correct. About four and twenty years ago, Mr. Newton gave a similar account in our hearing: "Mr. Cowper," he observed, speaking of a period by some years prior to this, "was accustomed to fetch me, when he had found any poor persons that were sick, that I might converse and pray with them; but he would not kneel down: he stood quietly in a corner: he thought that prayer might be beneficial to others, but that he had no sort of concern with it."

On returning home from one of his irregular excursions, Mr. Scott found a letter from the Secretary of the Lock Hospital, informing him of the Governors' intention to appoint a person to the office of Morning Preacher to the Chapel, and visiting Chaplain to the patients: and inviting him to come to town, and to give them the opportunity of hearing him. With much doubt and hesitation he obeyed the wish of the Governors, and with considerable reluctance accepted the appointment. The difficulties of his new situation were at first in a great measure unknown to him: but when he found how prevalent among the congregation at that time was the spirit of party, and how little reliance could be placed upon some who appeared in the first instance to be his warm-

est friends, he expressed a strong apprehension that he had acted precipitately, and a conviction that if he had been duly informed concerning the situation, he should have thought it madness to engage in such a service.

Yet to this step, humanly speaking, we are indebted for a most effective stand in London against a meagre and corrupt representation of Christianity, and for his invaluable commentary on the holy scriptures.

We cannot but notice once again the amount of his clerical income. "My salary at the Lock," he tells us, "was no more than £80 a year, nearly £40 of which was necessary for rent and taxes."

For a specimen of his Sunday labours, we insert the following statement, made by a visitant at his house.

"At four o'clock in the morning of every alternate Sunday, winter as well as summer, the watchman gave one heavy knock at the door, and Mr. Scott and an old maid servant arose—for he could not go out without his breakfast. He then set forth to meet a congregation at a church in Lothbury, about three miles and a half off—I rather think the only church in London attended so early as six o'clock in the morning. I think he had from two to three hundred auditors, and administered the sacrament each time. He used to observe, that, if at any time, in his early walk through the streets in the depth of winter, he was tempted to complain, the view of the newsmen equally alert, and for a very different object, changed his repinings into thanksgivings. —From the city he returned home, and about ten o'clock assembled his family to prayers: immediately after which he proceeded to the chapel, where he performed the whole service, with the administration of the sacrament on the alternate Sundays when he did not go to Lothbury. His sermons, you know, were most ingeniously brought into an exact hour; just about the same time, as I have heard him say, being spent in composing them. I well remember accompanying him to the afternoon church in Bread street, (nearly as far as Lothbury,) after his taking his dinner without sitting down. On this occasion I hired a hackney-coach; but he desired me not to speak, as he took that time to prepare his sermon. I have cal-

culated that he could not go much less than fourteen miles in the day, frequently the whole of it on foot, besides the three services, and at times a fourth sermon at Long-acre chapel, or elsewhere, on his way home in the evening; and then he concluded the whole with family prayer, and that not a very short one. Considering his bilious and asthmatic habit, this was immense labour! And all this I knew him do very soon after, if not the very next Sunday after, he had broken a rib by falling down the cabin-stairs of a Margate packet; and it seemed to me as if he passed few weeks without taking an emetic! But his heart was in his work; and I never saw a more devoted Christian." pp. 229, 230.

As to his medical management, Cowper had observed concerning him some time before—

"Mr. Scott has been ill almost ever since you left us; and last Saturday, as on many foregoing Saturdays, was obliged to clap on a blister, by way of preparation for his Sunday labours. He cannot draw breath upon any other terms.—If holy orders were always conferred upon such conditions, I question but even bishopricks themselves would want an occupant. But he is easy and cheerful." p. 168.

Truly, if every clergyman had to pass such Sundays as Mr. Scott, there would be as rapid a succession as the greatest lover of new preachers could desire.

With all this work, however, constantly on his hands, and an alternate lecture at the chapel of the Lock Hospital every Wednesday evening, it seems that he still thought himself equal to additional labour; and therefore requested permission of the governors to preach every Friday evening. The congregation which might be expected to attend, was very generally ultra-Calvinistic; and, as he commenced with the Epistle to the Ephesians, they endured him with much toleration through the first three chapters; but when he came to the practical part of the Epistle, these hopeful religionists rapidly disappeared: he lost irrecoverably one-half of his congregation, and the criticks gave out, not very candidly, that he had changed his principles, and had become an Arminian. In a word, he

became as unpopular as St. Paul himself would have been under similar circumstances.

It is—we scarcely know whether to say—more ludicrous or afflicting, to see such pretenders to theology, who were about as well qualified to settle questions in divinity as to decide law-suits in the moon, presuming to sit in judgment upon a minister like Mr. Scott! As, however, there is proverbially no hatred like theological hatred, so there is no folly like theological folly. It may indeed rarely happen that the fidelity of a minister renders him quite as unpopular as was the subject of these memoirs about this period at the Lock: but characters like those with whom he had to contend are to be found in every age of the church, and are a grievous hindrance to every minister who is determined to declare "*the whole counsel of God*," merging no point of doctrine or practice for the sake of worldly ease or conformity.

During this time, Mr. Scott's whole comfort, as a minister, was derived from his labours in the hospital; and having discovered how incomplete was the institution, he set himself with his characteristic activity to form the plan of an asylum for the reception of the unhappy inmates of the Lock; when they should express a wish to that effect, on their leaving the hospital. On this subject he wrote and published a pamphlet, which he left with his own hands at the doors of most of the nobility and principal gentry in town. The experiment succeeded; and institutions on the same general principle have since been formed at Dublin, Bristol, Hull, and other places.

While thus busily occupied in discharging his various duties, and rendering himself useful in every way open to so obscure and unpopular a person, we find him in 1787 directing his attention to the scarcity of Bibles in the principality of Wales. By the assistance of benevolent individuals, and the aid of public societies, something was done toward the

relief of their distress; and the attempts made at this period were never wholly remitted, till they issued in the formation of the British and Foreign Bible Society. Mr. Owen's first extract from Mr. Scott's letters on that occasion bears date May 15, 1787, and implies a prior communication from Wales: this has been found among Mr. Scott's papers, and published in his Life.

We come now to his commentary on the scriptures. By diligent and humble study of the word of God he had become well conversant with the sacred writings; and a proposal was made to him to write notes on the scriptures to be published with the sacred text in weekly numbers. The difficulties and embarrassments which he met with in the prosecution of this work would have been sufficient to deter almost any other man, under similar circumstances, from persevering in the design: but Mr. Scott was not of a character to abandon any attempt, which was likely to bring glory to God and to be beneficial to mankind; and in the midst of severe privations, harassing perplexities, and repeated attacks of painful indisposition, with a mind almost overwhelmed with incessant occupation, and a frame nearly exhausted for want of necessary repose, he nobly held on his way, till this his great work was fairly before the publick.

"The first edition of this work, completed in 1792, consisted originally of three thousand copies: but, after all that remained of it had been sold in 1798, for 450*l.* (the retail price of little more than one hundred copies), it continued to be reprinted, as different parts were wanted, by the purchaser, and afterwards by others into whose hands it came, and who advertised their reprints as a *third* edition; and was sold exclusively till 1802, and then jointly with my father's editions till 1814: so that it is making a low calculation to say, that it extended to five thousand copies. The first edition *with references*, commenced in 1802, and completed in 1809, consisted of two thousand: the second begun in 1807, and finished in 1811, of the same number: the third, which was in the course of publication from 1812 to 1814, of three thousand. The

edition, on the revision of which the author laboured from the year 1818 till the very commencement of his last illness, and which is just completed, is in stereotype; and forms, I presume, the largest work ever submitted to that process. The copy was fully prepared by himself for the press to the end of 2 Timothy iii. 2: and for the remainder he left a copy of the preceding edition, corrected, though less perfectly, to the very end of Revelation; from which the work has been finished, according to his own final directions, and in concert with his family, under the care of a person who had been his literary assistant in carrying it on, and in whom he placed entire confidence.

"Besides these English editions, amounting to at least twelve thousand copies, I have received, from an American bookseller of respectability, the particulars of eight editions printed within the territories of the United States, at Philadelphia, New York, Boston, and Hartford, from the year 1808 to 1819, amounting to twenty-five thousand two hundred and fifty copies: besides an edition of the sacred text only with my father's references, contents of chapters, and introductions to the several books of scripture.

"The retail price of all the English copies, taking their number as above stated (which I believe to be short of the truth), would, I find, amount to the sum of 67,600*l.*; that of the American copies, to 132,300*l.*; making together 199,900*l.* Probably no theological work can be pointed out, which produced, by its sale during the author's life-time, an equal sum." pp. 289, 290.

The Commentary being completed in 1792, this indefatigable writer lost no time in attacking the infidel and anarchical principles which were then widely diffused in the nation: and his "statement of the scripture doctrine in respect of civil government and the duties of subjects," with two other publications directed against the writings of Paine, were of considerable service at that momentous crisis. Two of these pieces were repeatedly printed: and the answer to Paine was circulated widely in America as well as in England. In the ten following years he produced his essays and sermons. The latter were undertaken by desire of Mr. H. Thornton, and Mr. Wilberforce. The former contain a brief but admirable compendium of Christian theology.

We have already seen Mr. Scott unconsciously leading the way to the formation of that great institution the British and Foreign Bible Society; and we find him in 1800, with several other distinguished individuals, promoting the establishment of the "Church Missionary Society." To have had any share in forming either of these noble institutions, might be a matter of most gratifying reflection to any individual, who witnessed even their earliest efforts: to have contributed in some measure to the formation of both, and then to behold them, as Mr. Scott had the happiness to do, rising in successive years from humble beginnings to unexampled usefulness and importance, with prospects of benefit continually extending, and resources growing and increasing beyond the most sanguine expectation;—these things must have imparted to the mind of this venerable man a pure and sacred pleasure, which no earthly considerations could either give or take away: and if we advert for one moment to the delight with which he once expressed himself at an anniversary meeting of the Church Missionary Society, while contrasting the former apathy of the Christian publick, with the efforts now made by Bible and Missionary Societies to diffuse the knowledge of the gospel, we doubt not that many can recollect the circumstance and bear testimony to the truth of the observation.

It is frequently urged as an argument against persons who aim at a great object, and are anxious to extend the light of Christianity among distant nations, that they overlook the little matters immediately before them, and neglect the means of doing good to those who are fairly within their reach. Not such certainly was the character of Mr. Scott: he was instant in season and out of season, and lost no opportunity to warn and to preach wherever there was the slightest prospect of a beneficial result. A Margate packet is perhaps not ex-

actly the place which clergymen in general would consider as the most promising sphere of usefulness: Mr. Scott, however, having occasion, on account of some family indisposition, to take numerous voyages by these vessels, did not find himself even here out of his element; he easily introduced subjects of religious conversation, and the attention which he sought, he for the most part readily obtained. Whether he were eminently successful or not, he at least had the satisfaction of attempting to do good; and so popular was he with the sailors, that they always welcomed him, and described him as "the gentleman whom nothing could make angry."

As a specimen of the coarseness with which on these occasions he was sometimes assailed, we are furnished with the following anecdote.

"A man, who it appeared was a brewer in London, having for some time, endeavoured, in his way, to support the cause of irreligion, and feeling himself foiled by my father's arguments and animadversions, at length so far lost his temper, as to wish that he 'had him, and a dozen more such persons, at his disposal—he would boil them in his copper!' Such an ebullition had, of course, the effect of raising the voice of the whole company against its author; who, in consequence, withdrew, and was seen no more during the remainder of the voyage.

"On other occasions, the result was very different; and once, at least, at the general request of the company, he expounded and prayed with them in the cabin, while the vessel lay at anchor." p. 316.

The subjoined extract is from a letter written, after a severe attack of illness, to his son: it exhibits in a striking manner the state of his mind at that period—1797.

"During almost sixteen years' continuance in London, though often greatly indisposed, I have never once before been prevented officiating on the Sunday: but I have now done nothing since Wednesday se'enight in the evening. I have not been able even to pray in the family till last night, and then with great difficulty. In the former part of life, I had many more violent and long continued fevers: but I have not been so ill, since I had a nervous fever in Shropshire, in 1783; and,

as far as I can recollect, I never had so violent an attack of the asthma before. For many hours of two successive nights, it was all but absolute suffocation; and the sense and dread of that were continually present to my mind. Yet, bless the Lord, I was not left either to murmur or despond. I had very serious apprehensions of immediate death; though I said nothing to those around me: and all my cares, plans, hopes (as to this world), and every thing, except my wife and children, seemed quite out of sight. I had not any *sensible* comfort; yet I thought of dying without emotion, though the idea of dying by suffocation seemed formidable. I felt the grand concern to be safe; and was willing to leave all below, to have done with suffering, sin and temptation. I did not feel much of what the Apostle mentions, of *desiring to be with Christ*; and I was convinced, for that very reason that my Christianity was of a small growth: yet I trusted that it was genuine. I tried to commit all I loved, and all I had laboured to effect, into the Lord's hands: and I thought of recovering, as a sailor, just about to enter harbour, would of being ordered out to sea again. Yet I was willing, if the Lord saw good. This was about the state of my mind. I could confusedly recollect very many things to be humbled for, and ashamed of; but nothing that impeached the sincerity of my professed faith in Christ, and love to him: and, though conscious of very many faults and imperfections in my ministry, I was also conscious, that I had honestly sought to glorify God, and save souls, in preference to all worldly interests. My hope was that of a sinner, throughout saved by grace: yet I was satisfied, that the aim of my heart, and the tenor of my conduct, since I professed the gospel, evidenced that I had built on the sole foundation by a *living* faith. When I die, it is not to be expected, that I should be able to declare my views and experiences; and therefore I commit these things to paper, as what passed in my mind when I had serious apprehensions of dying.

"It pleased God, however, at length to bless the means, and repeated emetics, blisters, &c. abated the paroxysm: yet the lungs were left in such a state, and I had so strong a fever, that, for almost ten days, I tasted neither animal food nor fermented liquor, except a spoonful of wine two or three times, by way of trial, which always disagreed with me. So that, altogether, I have been reduced very low: but, thank God, the fever yielded to medicine; and I have now nothing remaining of my disorder, but the languor, and a sort of irritable state of the lungs, which chiefly troubles me by preventing me from sleep-

ing. In other respects I am amazingly recovered, and relish my food better than I have done for months past. I am, however, advancing in years; and this attack will probably have some effect upon my plans, so far as to make me backward to undertake all that labour, which I had some thoughts of. But wherever, or how long, or in whatever way, I may be employed, I never felt so deeply convinced in my life, that *being employed*, as a minister, is the only thing worth living for. The vanity of all worldly possessions, distinctions, connexions, and enjoyments, never so forcibly impressed my mind, as on this occasion. The folly of shrinking from that hardship or suffering, which the frown or scorn of men can inflict on us, for faithfulness, appeared extreme; when I felt how easily God could inflict far sharper sufferings, if he saw good. The reality and importance of eternal things shone on the scenes around me; so that the crowds of noble and affluent sinners, following the steps of the rich man in the gospel, appeared the most miserable of wretches. Transient pain taught me emphatically the value of deliverance from *eternal* misery; and endeared the love of the Deliverer, who voluntarily endured such pain and agony for us vile sinners. The evil of sin, the happiness of the poorest true Christian, and the little consequence of the smoothness or ruggedness of the path, provided we come to heaven at last; these things, and others connected with them, have not, for many years at least, so impressed my mind. The Friday evening before I was taken ill, I preached on the text, 'Follow holiness, without which no man shall see the Lord.' But I did not properly dwell on the Lord's method of making us *partakers of his holiness*: so he has since preached to me on the subject. And, as I now think little of the distress and pain attending the remedies used for my body (the pain is all past), because I hope I shall have the subsequent benefit of better health; how little should I think of the sharpest sufferings I can here go through, if the health of my soul be forwarded, and, at length, perfected, by means of them: or rather how ought I to bless and thank God for them all! Pray for me, that I may not lose these impressions; but, if spared, may live, and preach, and pray, and write, in a manner, somewhat less unsuitable to the vastly important services I am engaged in: for *who can be sufficient for these things?* I rejoiced, and blessed God, when I recollected that he had put you into this high office of the ministry. O may he preserve you from the snares, and smiles, and frowns of the world; from the fascinations and delusions, from

the lukewarmness, and evangelical formality, and attachment to secular interests, which are sanctioned too much in the church! May you be a wiser, holier, more faithful, and more useful minister, than ever I have been! O keep the concluding scene in view every step of the way; and judge of every thing by it. The evils I have protested against in health appeared to me far, far more pernicious, as I lay gasping for breath, than before: and I seem to rejoice in the hope of entering further protests against them. But I must stop my pen, or I shall hurt myself. You will excuse the overflowings of my heart at this time: it never was more full of love for you. . . . My love and blessing to my daughter. God bless and prosper you, in the best sense! Your truly affectionate father,

"THOMAS SCOTT."

pp. 349—353.

(To be concluded in our next.)

Extract from the Eclectic Review for December, 1822.

MEMOIR OF THE LIFE AND CHARACTER OF WALTER VENNING, ESQ. a Member of the Committee of the London Society for the Improvement of Prison Discipline. By Richard Knill. With a Preface by Robert Winter. D.D. 8vo. pp. 102. (2 plates.) Price 7s. 6d. London, 1822.

We have adverted in a former article to the subject of this highly interesting memoir; and if any of our readers should hitherto have been unacquainted with the name of Walter Venning, they will now learn, that it is not without just reason that we have ranked him in the illustrious company of saints and philanthropists.

Walter Venning was born of pious parents, at Totness, in Devonshire, on the 15th of November, 1781. Before he had completed his eighteenth year, he left England for St. Petersburg, where a near relative of his was established as a merchant, with whom he remained for nearly nine years. In that splendid and dissipated city, removed from the restraints of the parental roof, and surrounded with allurements to vice, in the midst of irreligious associates,

his educational prejudices retained a happy hold upon his mind. The instructions and holy example of his father operated as a constant check upon his passions; and after he became a Christian, he has often said to his friends: "I can never praise God sufficiently for a religious education: it restrained me from vice, and kept me from ruin." But during his stay in Russia, though he often felt the unsatisfying nature of worldly pleasures, he remained a stranger to the power of religion. He left St. Petersburg in 1807, and soon after his arrival in England, his venerable father died; a circumstance which is believed to have tended very powerfully to recal him to a sense of the importance of religion. He now read the scriptures with real solicitude, and sought after truth like a man in earnest.

"A beloved sister still recollects with what emotion he one day said to her, 'What good thing must I do, that I may inherit eternal life?' She instantly replied, in the language of the Saviour, 'This is the work of God, that ye believe on him whom he hath sent.' He paused, and meditated, and appeared astonished at the simplicity of the plan of salvation: and from this period, he gradually embraced the truths and consolations of the gospel."

In the autumn of 1811, he became a member of the Dissenting church in London, under the pastoral care of the Rev. Dr. Winter, to whom he always expressed a sense of deep obligation. With all the ardour and zeal of his character, he now engaged in the Society for visiting and relieving the sick poor, connected with that church; and the habit of relieving the poor, and praying with the sick and dying, thus acquired, no doubt laid the basis of those more extensive exertions on behalf of the guilty and the miserable, which distinguished the latter years of his life.

In the year 1815, he became a member of the Society, then just formed, for the Improvement of Prison Discipline, and the Reformation of Juvenile Offenders. The first ob-

ject of that Society was, to discover the causes of the alarming increase of juvenile delinquency, with a view to suggest some means of checking the evil; for which purpose, a personal investigation of the cases of youthful offenders became necessary. Accordingly, every prison of the metropolis was visited once or twice a week during a very considerable period; and the case of every culprit under a certain age, was searched out in all its details. The parentage of the offender, his means of honest subsistence, what education he had received, the apparent origin of his delinquency, the length of time he had been in the commission of crime, his accomplices, places of resort, and moral behaviour since imprisonment, were all carefully elicited; and the information thus obtained, formed an invaluable mass of evidence, on which the future plans and recommendations of the Society were founded. In the prosecution of these inquiries, many instances came to the knowledge of the visitors, of lads whose cases called for benevolent interference; and a very considerable number have been ultimately restored to the community, by what may be called a collateral effect of these prison visits, their ulterior object being rather the prevention of crime by attacking the growing evil in its source, and the reformation of prison discipline. Mr. Venning, during his residence in England, was one of the most indefatigable and persevering in these benevolent investigations. Much of his time was spent in visiting the prisons of the metropolis; and he availed himself of his access to their wretched inmates, to impart religious instruction, when he could administer no other solace to the offender. One singularly happy instance of success in these labours, which greatly encouraged him, is related in this memoir.

"In one of the visits to the Prison in Cold Bath Fields, he perceived amid the culprits, a fine lad of engaging manners and prepossessing countenance. Being struck with his appearance, he inquired

particularly into his case, and found, after the most minute investigation, that he was imprisoned for the first offence. Anxious to snatch this juvenile offender from the jaws of ruin, he paid particular attention to him, giving him instruction, watching his conduct, and looking for marks of contrition. In this he happily succeeded, and the lad was afterwards placed with a respectable tradesman in the metropolis. His conduct with his master, has invariably proved that Mr. Venning was not mistaken. During his last stay at St. Petersburg, he received a letter from this youth, expressing all the feelings of a grateful heart to his benefactor and deliverer. The circumstance operated on Mr. Venning's mind in the most powerful manner, and so encouraged him, that when he was once inviting a young gentleman to engage in the same benevolent labours, he said to him, 'Only succeed in reclaiming one offender, and it will make you a prison man for life.'"

In May, 1817, Mr. Venning returned to St. Petersburg, partly and ostensibly, we believe, for commercial purposes, but having chiefly in view those higher objects which now occupied the supreme place in his regard. When formerly a resident in that gay capital, he had mixed in the circles of fashion and dissipation, and he wished for an opportunity of showing, in the face of his former associates, that he was "not ashamed of the gospel of Christ," and, it might be, of reclaiming some of those friends whom he remembered with painful interest, from thoughtlessness and infidelity. Ten years had not effaced the recollections which attached him to a country where he had passed the first years of manhood; and what strengthened the impulse he felt to return for a short time, was, his desire to carry into operation there, if possible, the philanthropic plans of the Society in England. He had for a fellow passenger the Rev. Edward Stallybrass, going out as a missionary to the Mongolian tribes in Siberia.

Various circumstances conspired to protract his stay in Russia, beyond his original intention.

"One reason was, the cordial reception which he met with from a near relative, whose mind he was most happy to find

increasingly open to those great truths which he himself had received. Another was, the greatly improved state of religious society in St. Petersburg. A third in connexion with this, was the enlarged opening which he there perceived for all plans of promoting religion, through the wonderful exertions of the Bible Society, and the fourth was, the opportunity of active usefulness which he found in his favourite employment of visiting prisons, both in the metropolis and other parts of the empire."

Mr. Venning met with the warmest encouragement from his excellency Prince Galitzin; and on receiving his assurances of favour and support, he resolved to decline all commercial business, and even to avoid the appearance of it by not attending the exchange, in order that he might devote himself entirely to his philanthropic plans, and "think of nothing besides prisons." When the Imperial Court removed for a season to Moscow in the beginning of 1818, Prince Galitzin invited Mr. Venning thither, to explore the prisons of that city, with which he readily complied. He was there introduced to the Princess Mestchersky, who entered most cordially into his views, accompanied him in his first visit to the prisons of Moscow, and remained his warm supporter in all his benevolent labours. She also translated into Russ, the memorial drawn up by Mr. Venning on the subject of prison discipline, together with the plan of a proposed society for the care of prisons in the Russian capital, which were laid before the Emperor by Prince Galitzin, and obtained the Imperial sanction. A letter from Mr. Venning to Sam. Hoare, jun. Esq. the chairman of the Prison Discipline Society, dated St. Petersburg, Oct. 15, N.S. 1819, announces the first general meeting of the Society for the Care of Prisons, at the residence of its president Prince Galitzin.

"The day of our meeting," he says, "was very remarkable, it being that day six years that the French were driven out of Moscow. The apartment in which we sat, was hung round with the portraits of the most distinguished characters of the

country, both statesmen and generals; among whom I observed the brave Field Marshal Kutusoff, whose amiable daughter, Mrs. Tolstoy, will, I expect, soon prove a second Mrs. Fry."

The Metropolitan of Novogorod and St. Petersburg, the Archbishop of Twer, and their Excellencies Count Lieven and Baron Vittinghoff, were appointed Vice Presidents of the Gentlemen's Committee; and her Excellency, Mrs. Kazadavloff, widow of the late Minister of State for the Interior, President of the Ladies' Committee. Mr. Venning thus concludes the letter containing the account of the General Meeting.

"All the members were divided into sub-committees of inspection, &c. All were anxious to be employed in some way or other in this benevolent work; and the truly pious Mrs. Kazadavloff actually engaged me with tears in her eyes to go with her into the prisons, where, she says, with the blessing of God, she will endeavour to do some good. The prospect of being so benevolently employed, has cheered her spirits, which had been greatly depressed by the decease of her late husband.

"The ship is just come, which I suppose has brought the tablet of the likeness of Howard for the Emperor. I have now made up my mind to pass this winter in Russia, as it bids fair to be the most active and the most happy of my life."

Mrs. Kazadavloff died the year following, on the birth-day of her husband, according to her wish and presentiment that she should expire on that day.

Mr. Venning next turned his attention to the state of the prisons at Cronstadt, and having received his Imperial Majesty's sanction, he took the first opportunity of proceeding to that place. In July, 1820, an auxiliary Prison Committee was established there.

"The large and elegant hall," Mr. Venning writes, "in which we met, was at the appointed hour filled with naval officers; and the orchestra contained companies of sailors, who were permitted to come, being all members of the Cronstadt Bible Society—a circumstance which to my mind rendered their appearance peculiarly pleasing.

"The clergy of Cronstadt were also there, and when the service according to

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the Greek church had been performed, the Admiral (Korabka) rose, and read an admirable letter from Prince Galitzin on the prison subject, in which the beloved monarch's pleasure was declared relative to this Committee. After the letter was read, the Admiral delivered an appropriate speech, in which he enlarged on the usefulness of such an institution; and, as a stimulus to action, he adverted to the indefatigable labours of the illustrious Howard, whose benevolent career was ended by death at Cherson. By this speech you will perceive that the glorious example of Howard still continues to animate a grateful nation, which seems to seek occasions to do justice to the memory of that great man. . . . After the meeting, we dined with several of the members under the hospitable roof of Mr. Berlofsky, with whom we resided. He is the treasurer of the Bible Society in Cronstadt; and wherever we find a true friend of that kindred Institution, we are sure to find a *prison man*. I must mention that the Russian Bible Society has resolved to supply the Prison Society with Bibles and Testaments for the use of the prisoners, *gratis*. When we had dined, we all visited the Naval Hospital. It occurred to me that the sick were not supplied with the scriptures, and I proposed that we should take with us a good supply of the Four Gospels and the Acts, printed in the Slavonian and modern Russ. Accordingly, Dr. Pinkerton and I supplied every ward through which we passed, being in all fifty-eight. Here also I distributed the remainder of my tracts. By this plan, 1217 sick men were furnished with the means of obtaining everlasting life. The poor fellows were soon observed to assemble together in groups, and to press on one another to hear the word of God—some of them with a tract, and others with a Testament, reading aloud to those who rejoiced to hear the great truths of the gospel. We also visited the Lying-in Hospital, and another for unfortunate women, and supplied them with the holy scriptures. It would have cheered your heart to have been with us.

"The Emperor purposes to return to his capital from Warsaw next October, when the plan of the new prison that has been drawn under my direction, will be laid before him, which, if his Majesty approves, will be carried into execution without delay. Thus, my dear friend, the Divine blessing seems to attend every step we take in our heavenly work. . . . I am now on the eve of my departure from Russia. This morning I called on the dear Prince Galitzin, to take leave of him, and to thank him for all his kindness."

In pursuance of this resolution, on the 6th of August, 1820, Mr. Ven-

ning sailed for Copenhagen on his return to his native land, in the American brig *George*; his intention being to visit the prisons and hospitals in that capital, and, if practicable, to establish a Prison Society there. For this purpose, he was furnished with letters of introduction from Prince Galitzin to powerful individuals in Denmark. But, on the fifth day, the ship in which he had embarked, struck on a reef of rocks called *Roth Scar*, in the Gulf of Finland. After every attempt had been made in vain to get her off, the crew were obliged to take to the boats, and they were picked up at last by a Bremen vessel bound for Cronstadt. Here Mr. Venning was taken seriously ill, and, after losing his passage to Copenhagen in another vessel, was ultimately compelled to return to St. Petersburg. "Thus," said his illustrious friend Prince Galitzin, in an address to the Prison Committee at the annual meeting subsequent to his death,

"The Almighty Disposer of events ordained that he should lay down the frail tabernacle of his body here, in order to be clothed with an eternal one not made with hands—that he should here finish his earthly career, in order to commence another in our Father's kingdom, which is on high."

During the whole autumn, Mr. Venning was looking out for a fit opportunity to depart; but adverse winds compelled him to remain in Russia. About three weeks before his death, he went as usual to the prison, accompanied with another member of the Visiting Committee. At this time, there was a male prisoner lying dangerously ill of typhus fever. Both the visitors caught the disorder. Mr. Venning's companion was first seized, and was at one time given over by the physicians; but he recovered, and is still actively engaged in his benevolent labours. Mr. Venning's complaint began with a cold; it rapidly increased; and on the 22d of January, 1821, he expired, in the presence of Dr. Patterson and some other Christian friends. On the following Saturday, his remains were

committed to the grave; and among those who assembled to pay their last tribute to his memory, were Prince Galitzin and several other Russian noblemen, the British Ambassador, Sir Charles Bagott, with his suite, and all the members of the Prison Committee. A simple monument, at the suggestion of Prince Galitzin, is erected over his remains, presenting, on the principal side, a bas-relief, in which Mr. Venning is represented entering a prison with a Bible in his hand: under it, in Russ and English, are the following passages from scripture: "I was sick and ye visited me: I was in prison and ye came unto me."—"And I heard a voice from Heaven saying unto me, Write, Blessed are the dead," &c. On the reverse side, in Russ only, is the following inscription.

"The Society of St. Petersburg for the Improvement of Prisons, have raised this monument to the memory of their beloved co-labourer, Walter Venning, co-patriot (countryman?) of Howard, and founder of the Prison Institutions of this country. He was born in Nov. 1781, and died in the Lord Jesus Christ, on the 10th of January, 1821."

It is not a little remarkable, that "while," as the illustrious president remarked, "Russia has to show near one frontier the ashes of his countryman," who fell a victim to his philanthropy, at another extremity of that vast empire, this simple memorial records the labours of "a second Howard," cut off in the prime of life and the midst of usefulness, by a similar dispensation of Providence. These are the men who illustrate the Christian character, and endear to foreign nations the English name.

A portrait of Mr. Venning, and a view of his monument, are annexed to the present memoir; but we regret that by this means the price of the tract should have been rendered somewhat exorbitant. Of the memoir itself, we cannot say much. Mr. Knill appears to have laboured under some disadvantages in writing it, and we

are under obligations to him for what he has presented to us. But we should have been glad of more details in the place of some of the reflections; and these, we should have thought, might have been obtained from Dr. Patterson or some of his more intimate fellow labourers. A greater distinctness, too, might have been given to the outlines of his character. These were, if we mistake not, a singular meekness and even diffidence, not perhaps altogether natural to him, for he was of a warm and enthusiastic temper, but the result of Christian humility and self-government; combined with an undeviating firmness and perseverance in prosecuting his public undertakings. "No prospect of personal danger," as the Committee of the Prison Discipline Society remark, "no consideration of personal ease, could induce him to relax in his noble efforts." In an extract which Mr. Knill says, not very judiciously, that he would have written in letters of gold, we find this excellent man complaining of his habitual slothfulness, and his too great fondness for luxurious living. Such confessions indicate both the tenderness of his conscience, and the high standard which he had set before him; since nothing was more conspicuous than his constant activity in doing good, his steadiness, and his self-denial. "He sacrificed health, interest, comfort, and society, to encounter vice, misery, disease, and even death." But no trait was more conspicuous in his character than the tenderness of his compassion. While he displayed no small degree of inflexibility in his adherence to the principles of his conduct, his heart was alive to the softest appeals of human misery; "nor would he spare any effort to reform the vicious or befriend the forsaken." One short extract from his private papers, will show both what was the main spring of his actions; and what was the model which he proposed for his own imitation. It occurs in the shape of a meditation on that passage in the

xith of John: "Jesus saith unto his disciples, let us go into Judea. His disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again?"

"May I show the like intrepidity of soul in his service, taking all opportunities of performing the duties of life while the season of it lasts. Then, when the night of death comes, it will close my eyes in peaceful slumbers, till the awful realities of the resurrection burst upon me, and Christ shall take all his faithful servants unto himself for ever."

Young has finely said:

"Talk they of morals? O thou bleeding Love,
The grand morality is love of Thee."

As truly may it be said, true orthodoxy consists in nothing more than in conformity to the Divine exemplar. The highest designation we can bestow on the subject of these memoirs, is this: he was a follower of Christ.

SERMONS FOR CHILDREN; DESIGNED TO PROMOTE THEIR IMMEDIATE PIETY. BY SAMUEL NOTT, JR. *New York: James Eastburn, E. Bliss and E. White, John P. Haven, D. H. Wickham, and J. Montgomery.* 1823. pp. 160. 12mo.

The author of this little volume was one of the first missionaries sent out to India, by the American Board of Commissioners for Foreign Missions. After a residence there of several years, the loss of his health compelled him to return to his native country. He appears, however, to have retained, unimpaired, his missionary spirit. The work before us is introduced by an address to parents which begins thus:

"I heard a popular and pious minister the other day well remark, that the best test of a man's missionary spirit, was in his own family; and that there was little hope of exciting, and especially of keeping alive, a desire to send the gospel to the ends of the earth, in the minds of those people who have not yet the zeal and perseverance to go the length of their

own firesides, to carry its peace and piety to their own flesh and blood. A real desire that the gospel should be preached to *every creature*, will show itself at home; and every parent who feels it, will be a minister of mercy to his own children. The natural effect of his desires for them, will be to make him more earnestly seek the piety and salvation of all the families of the earth; but the reaction of his efforts abroad, will increase his earnestness and labour for his own peculiar charge at home. He that overreaches that which is at hand, and gets hold only of that which is far away, shows rather the incoherent dreamings of the sleeping, than the consistent doings of the waking man."

We live at a time strongly marked by the numerous plans which are devised, and the unusual pains which are taken, to convey appropriate religious instruction and exhortation, to every class and description of the human family that has heretofore suffered by neglect—to Africans, to colliers, to sailors, to rivermen, to prisoners, to pagans, Jews, and Mahometans. For ourselves, we think that we see in this feature of the present times, not the least striking of many strong indications, that we are rapidly approaching the period, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Children, as a particular and most important class of immortal beings, have not been overlooked, in this recently awakened and excited exercise of Christian benevolence. The Sabbath schools and Bible classes, which have been lately and numerous formed in Britain and in this country, bear ample and honourable testimony, to the care and pains which have been employed to instil into the minds of the rising generation, the principles of sound morals and of Christian piety. But the author of the book before us is, so far as we know, the first* who has at-

* Since penning the above, the writer has seen the following advertisement: "Published by Samuel T. Armstrong, No. 50, Cornhill, Boston, and John P. Haven, 182, Broadway, New York—SERMONS ADDRESSED TO CHILDREN. By John Burder, A. M. son of the Rev. George Burder of

tempted to write sermons for children. For youth, volumes of such discourses have long since been published. Mr. Nott, however, is of the opinion that sermons may be so managed as to be highly useful to those who are yet in what may be considered the age of childhood. He says—

“The medium age which the author has had in view, is nine or ten years. With due parental explanation, he believes these sermons may be made useful and interesting to those much younger; and that they also meet the case of those who are some years older. They have grown out of his habit of familiarly lecturing to his own children when reading the scriptures with them; and out of lectures familiar and unpremeditated, at the quarterly meetings of ‘The New York Maternal Society;’ at which meetings the mothers have gathered their children with them for instruction and prayer. The one first delivered on this occasion, was shortly after written, and published under the title of ‘A Lecture on the first Psalm,’ and now with some alterations, forms the 7th of the following series.

The author considers these sermons, therefore, as having already undergone the test of experiment, and feels some confidence, that what has been found intelligible and interesting in parts, will not cease to be so, now they are combined together.

“The sober name of sermons will not, it is hoped, doom the volume to neglect. It need not be thought impossible or even difficult to interest children in sermons, if they are suited to their case, and their capacity; if they are brought home to their business and bosoms. There is no need of supposing that children require the interest of continued and eventful narrative,

London.” Of these sermons the editor of the Boston Recorder concludes a commendatory article by saying: “The style of execution can be learned from comparison with no other work we have ever seen. It is *incomparable*.” Whether Mr. Nott took the thought of writing sermons for children from seeing this work, or hearing of it, we know not—possibly the same thing occurred to both these good men about the same time, without any knowledge of each other’s views or intentions. This we know has taken place in matters of science; and it is equally probable that it should take place in the concerns of religion, when they become the subject of much serious thought and inquiry.

more than adults. Their minds are equally susceptible of pleasure and benefit from suitable *direct* communications; they have all the faculties of the human soul, and it is but fair to suppose, that they, like others of their kind, will be most interested in the just and proportionate use of them all. They are not monsters, to whose deformity we must minister by purveying to a predominant and overgrown faculty; but each of them, men in miniature, whose complete and perfect growth we are to promote, by a judicious ministry to every part.

How far the amiable “confidence” expressed in this extract will be justified by the event, we undertake not to pronounce or predict—Much will certainly depend, as the author remarks, on what is done by parents. “These sermons (he says) will not fulfil their author’s intention, if they are left to work their own way into the understanding and affections of a child, but only when the father and the mother invite their attention, solve their difficulties, and encourage them in their progress.”

We have, nevertheless, no hesitation in recommending, and that very earnestly, this little volume, to all Christian parents who have children growing up around them. We have ourselves perused it with much interest. It is, in our judgment, as well adapted to answer the design proposed as it easily could be. The author, we think, deserves the thanks of the religious publick, for the attempt he is making, in this untried way, to reach the minds of children with the precious truths of the gospel: and we hope, indeed, that he will receive better encouragement to proceed with spirit in his benevolent enterprise, than any which he can derive from thanks or plaudits.

Long have we been persuaded that all great changes in the human mind, and in established habits, must be effected, chiefly, by beginning with children and youth. Richard Baxter has somewhere given it as his opinion, that if Christian parents would *fully* perform their duty to their children, the publick preaching of the gospel would not be the *ordinary*

means made use of for the conversion of sinners—that is, that there would be a greater number of children savingly renewed, before they could be profited by publick preaching, than the number so renewed by the instrumentality of preaching. We are not exactly prepared to subscribe to this opinion; and yet we verily believe it points at more truth than has ever been thought of, by many who have not seriously considered this subject.

Family instruction, family govern-

ment, and family religion, must lie at the foundation of almost all that is good, and stable, and auspicious, both in the church and in the state. We wish we had time and space to pursue this topick. We know indeed that it is with us such a favourite topick, that whenever we touch it, we are prone to be garrulous. But if we could speak upon it with effect, we should think that the last breath of life could not be better expended than in urging it.

Literary and Philosophical Intelligence.

On the 6th Oct. 1822, a tremendous volcano poured forth stones and lava from a mountain situated in the Beanjean Regencies, about 200 miles from Batavia. 5000 natives were buried by the stones and ashes. 300 have been found most dreadfully burnt, and but faint hopes are entertained of the recovery of most of them.

Two Greek youths, Fazlo Cavallizo, and Anastasius Caravilla, have arrived at Salem, in the brig *America*, from Malta and Gibraltar.—They have been sent to this country to be educated at the Foreign Mission School at Cornwall, Connecticut.

Buffalo, Feb. 4.

Indian Marriages.—At the mission house, in the Seneca village, near this place, on the 8th ult. the Rev. Mr. Harris, resident missionary, married 9 couple of the natives, 8 of whom had previously been married according to the Indian ceremony. Their objects appear to have been, “to give their publick attestation in favour of Christian institutions; and to recommend the same by their example to the practice of their brethren.”

The following singular facts were stated at a meeting of a public society in Sheffield, England:—Gibbon, who in his celebrated *History of the Decline and Fall of the Roman Empire*, has left an imperishable memorial of his enmity to the gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman who, out of its rents, expends

a large sum annually in the promulgation of that very gospel which his predecessor insidiously endeavoured to undermine. Voltaire boasted that with one hand he would overthrow that edifice of Christianity, which required the hands of twelve Apostles to build up. At this day, the press which he employed at Ferney to print his blasphemies, is actually employed at Geneva in printing the Holy Scriptures. It is a remarkable circumstance, also, that the first provisional meeting for the re-formation of an Auxiliary Bible Society, at Edinburgh, was held in the room in which Hume died.

ABBE HAUY.

Died, at Paris, on the 1st of June, the Abbé Haüy, member of the Royal Academy of Sciences, and canon of Notre Dame. This distinguished mineralogist met his death in consequence of a fall, by which he fractured the neck of the os femoris. He fell down on the 14th of May in his cabinet, in consequence, it is believed, of slipping his foot, as he did not subsequently show any affection of the head, which would lead to the idea of his having suffered any apoplectic seizure. He was attended by M. Almand, surgeon to the Salpêtrière; but the pain, partly arising from the accident, and partly from an attack of nephralgia, prevented the nature of the accident from being discovered for some time. An abscess formed, which was evacuated; and his strength from this period declined with rapidity, till the morning of the 1st of June, when he died. His interment took place at Père la Chaise, on the 3d of June, which was attended by Gay-Lussac, as president of the

Institute, and a considerable body of its members.

ABBE SICARD.

Died lately, at Paris, in his 80th year, the Abbé Sicard, director of the Institution for the Deaf and Dumb. He was born at Touseret in 1742, and was educated at Toulouse; and early in life entered the church, becoming vicar-general of Condour and a canon of Bourdeaux. M. Cicé, archbishop of the diocese, having resolved to establish an asylum for the deaf and dumb, Sicard was despatched to Paris, to make himself acquainted with the system of the Abbé de l'Épée, whom he afterwards succeeded in 1789. During the revolution, learning and benevolence proved no protection, and the abbé Sicard had nearly shared the fate of the unfortunate Lavoisier. He was detained prisoner till the 4th of September, when he was carried before the National Assembly, where he made a speech, which, joined to the interest made in his behalf, seems to have procured his liberation.

After a considerable suspension of his duties M. Sicard was at length restored to his charge; and the institution being now supported by M. Chaptal, at that time minister of the interior, began to flourish. In 1800 a press was established, by which means his pupils became initiated in the art of printing; it was here that the works of the Abbé were principally published. One of his first pupils at Bordeaux was Massieu, who followed him to Paris, and whose astonishing acquirements tended, in a remarkable degree, to give celebrity to the system of education adopted by his master.

The school of the Abbé Sicard was an object of great interest and general attraction to all strangers visiting Paris. The readiness which he always showed in explaining his method, and the proofs of cultivated mind and useful acquirements given by his pupils at their public exercises, have been the means of leading to the establishment of similar schools in various parts of Europe, and also of the United States. The name of Sicard is associated with the system of De l'Épée, which he greatly improved, and deservedly ranks high among the benefactors of mankind.

NEW PUBLICATIONS.

ORIGINAL.

History of the Reformation. Being an Abridgment of Burnet; together with

Sketches of the Lives of Luther, Calvin, and Zuingle, the three celebrated Reformers of the Continent. By the Rev. Benjamin Allen, Rector of St. Paul's Church, Philadelphia. Second Edition. Philadelphia. 12mo. pp. 297.

The Life of James Otis, of Massachusetts: containing, also, Notices of some contemporary Characters and Events from the year 1760 to 1775. By William Tudor. Boston. 8vo. pp. 308.

A Narrative of the Expedition to Don-gola and Sennaer, under the command of his Excellence Ismael Pasha, undertaken by order of his Highness Mehemmed Ali Pasha, Viceroy of Egypt. By George Bethune English. Boston.

Some Thoughts upon Population. Boston. 8vo. pp. 19.

Seventy-Six. By the author of Logan. 2 vols. 12mo. Baltimore. pp. 520.

The Author's Jewel. Consisting of Essays, Miscellaneous, Literary, and Moral. By S. Simpson. Philadelphia. 18mo. pp. 251.

Sermons for Children; designed to promote their immediate Piety. By Samuel Nott, jr. New York. 18mo. pp. 160.

The Criminal Recorder: or Reports of Criminal Law Cases, decided at the City Hall, New York, in December, January, and February. With Notes and References. By Jacob D. Wheeler. New York. 8vo. pp. 108.

North American Review. No. 38.

Woodbridge's Rudiments of Geography, on a new plan, designed to assist the Memory by Comparison and Classification. With an Atlas. Third Edition. Hartford. pp. 208. 18mo.

The Harp of the Beech Woods. Original Poems. Marhose. pp. 156.

SELECTED.

Peveril of the Peak; a Romance, by the author of Waverley, Ivanhoe, &c. &c. Philadelphia. 3 vols. 12mo. pp. 763. New York. 2 vols. 12mo.

Napoleon in Exile; or a Voice from St. Helena. The opinions and reflections of Napoleon on the most important events of his life and government, in his own words. By Barry E. O'Meara, Esq. his late Surgeon. Fourth American Edition. New York and Philadelphia. 2 vols. 12mo. pp. 687.

The Museum of Foreign Literature and Science. Conducted by Robert Walsh, jr. No. 9. Philadelphia. pp. 96.

Religious Intelligence.

VIEW OF THE MISSIONS UNDER THE DIRECTION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FO- REIGN MISSIONS.

MISSION IN CEYLON.

Joint Letter of the Missionaries.

This letter is dated May 30, 1822. It begins with a statement of facts relative to the ill health of Mr. Woodward; his voyage to Madras and Calcutta, for its restoration; and the series of kind providences, which attended him. These were sufficiently noted at p. 172, of our last volume.* Mr. Woodward arrived at Jaffna, with improved health, on the 16th of January.—The letter than adverts to intelligence just received, confirming a report which had reached them some time before, that their “beloved friend and patron,” Dr. Worcester, was no more in this world. “This intelligence,” say they, “has filled our little circle with mourning. We all had the happiness of being personally acquainted with this friend of the heathen; and we have all heard him plead with the Angel of the covenant for them, and also for those who had left kindred and home for their sakes. But we bow in silence to Him, whose ways are in the deep, and in whose sight the death of his saints is precious.”

Mr. and Mrs. Richards have been called to part with their little daughter, who died on the 31st of December. On the day following, she was buried by the side of Dr. and Mrs. Scudder’s infant, and near the remains of Mrs. Poor. Some new symptoms had excited fears, that the dissolution of Mr. Richards was not far distant.—The letter proceeds:

Bible Societies formed by the Heathen, and others.

“Of the cause of Christ in general in this district, we rejoice in being able to speak with encouragement. At the commencement of 1821, a Tamul Bible Society was formed in Jaffnapatam, consisting mostly of native Christians; and on the 17th of November, one of the same description, composed almost entirely of heathens themselves, was formed at Malagam, which lies nearly in the centre of the parishes under our care. These two associations pay an annual subscription of several hundred Rix dollars for the spread of the word of God in their own language. It cannot be supposed that men, whose

system of religion is condemned by the principles of Christianity, could contribute to the circulation of the Bible from proper motives; but, whatever be the object, we rejoice in the belief, that the example may do some good, and that the habit of giving to such an object, however small be the contributions, may be instrumental of the happiest results.

“On the last day of the year, a Branch Bible Society, auxiliary to the Colombo Bible Society, was formed in Jaffnapatam. In this are united Malabars, Portuguese, Dutch, English, and Americans. The formation of this society was the most interesting event we have witnessed in this place. Sums, amounting to 1,200 Rix dollars annually, were subscribed, and an interest was excited, which we trust will not soon subside. By the well directed efforts of these societies, we cannot but hope that light will spring up and knowledge be increased.”

Some schools, which had been suspended for want of funds, had been resumed. The *spasmodic cholera*,—that dreadful scourge to the native population,—after having swept away thousands, had nearly ceased its ravages. Sunshine had returned after the storm; and quietness after a season of general confusion and alarm. The schools, which had been deprived of half their scholars, were again filled; and the congregations attending on the public preaching of the word, had, in most cases, become as in times past.—The following paragraphs should not be abridged.

Preaching the Gospel.

“We feel confident that there never has been a time, when we could more emphatically say, ‘Knowledge is increased.’ After the more regular services in the forenoon at our stations, on the Sabbath, six missionaries, three native preachers, and fifteen or twenty of our most forward boys in the boarding schools, whom we generally ‘send forth by two and two,’ are able to go into villages, fields, streets, and from house to house, for the purpose of preaching the gospel, or of reading tracts, or extracts and portions from the scriptures; and, as many of the places at which we preach are previously appointed, we not unfrequently have small congregations.

“The method of spreading the gospel, by sending our boarding boys to read to the people, has become interesting and greatly useful, as it not only enables us to communicate the truth to hundreds in a

* Missionary Herald.

day, who must otherwise remain uninstructed, but at the same time teaches our boys to defend the Christian religion from all the false accusations and vain objections brought against it by the heathen. Nor is it less interesting to state, that the females who have joined our church, seem to take a lively interest in the cause, and often seek opportunities, by going to different houses, of communicating truth to their own sex, and are sometimes successful in persuading a few to break away from their former customs, to go to the house of worship, and to listen to a preached gospel.

"Besides these methods of spreading the knowledge of salvation through Christ, we have taken tours, in which we have visited most of the parishes in the district, and some of the neighbouring islands. On these tours we spend as much time, as circumstances render proper, always taking our supplies with us, as it would be altogether imprudent to depend either upon the generosity, or the compassion of the people; and even if we could, their scanty store would not always afford our necessary food. It is our grand object to preach the gospel to every creature wherever we go, and to declare, as may be best suited to the hearer, the whole counsel of God.—It is hardly necessary to add, that our opportunities for a judicious and profitable distribution of tracts and books, are very numerous; and it is matter of deep regret that, through the failure of our printing establishment, and of funds, we are, in this respect, very much embarrassed."

The Boarding Schools.

"By some of the above remarks, you will understand that our boarding schools still continue to be a source of great encouragement. We have recently commenced a school of this description, at Manepy, so that we now have one at each station. Perhaps it may be thought by some, that we are forsaking the more appropriate work of a missionary, and confining our attention too much to the education of these children and youth. But it should be distinctly understood, that the care and instruction of these schools devolve, in a great degree, on the females of our mission, assisted by natives; and though domestic duties may prevent them from labouring, to any great extent, among the people, they may in this way be very useful to the cause.—In these schools, much religious instruction is daily given, and all possible care is taken to keep the scholars from the contaminating influence of heathen customs. The change effected in the habits of these children, by the discipline of a few days

only, is exceedingly interesting, and the number from these schools who have been added to our church, sufficiently proves, that the moral influence of such discipline is most happy in its effects."

Admission to the Church.

"In some of our former letters, we mentioned the hopeful conversion of two girls in the boarding-school at Tillipally, and also that some other individuals gave evidence of a change of heart. On the 21st of December, these girls, Miranda Safford and Mary Poor,* and the hired man of Mr. Richards, Daniel Smead, were admitted to the church. One of the girls and the hired man received the ordinance of baptism; the other, being from a Roman Catholic family, had been previously baptized. These two were the first females we have received to our communion from among the heathen; and as they have made considerable progress in reading, and in a knowledge of the word of God, as well as in many things of less importance, we cannot but hope they will be made a great blessing to many of their own sex.

"A boy, named S. B. Gautier, belonging to the boarding-school at Panditeripo, has also been admitted to our church. For some months past there have been favourable appearances at Oodooville. Some individuals connected with the station, and two or three in a neighbouring village, expressed great anxiety for the salvation of their souls; and there was encouragement to hope, that five or six would eventually be added to our church. In these hopes we have not been entirely disappointed. Four of the number, the instructor of the boarding-school, one male and one female domestic, and a woman in the neighbourhood, were received into the church, on the 21st of last month. Most of the brethren and sisters, and a very large congregation of native people, were present. After the sermon, three of the candidates knelt and received the ordinance of baptism. The other one, having been a member of Mr. David's school, had been previously baptized by him. They were then all admitted into fellowship with the church. Mr. and Mrs. Winslow's child, and six children of the newly admitted members, were also baptized. The ordinance of the Lord's supper was then administered, and the whole concluded by singing the doxology. All the exercises, excepting the prayer before the baptism of Mr. Winslow's child, were in Tamul. This was a most interesting scene. We had never before witnessed the heathen

* The original names of these girls were Chelley and Mariel.

coming to Christ, bearing their children in their arms. We had never before, at one time, received so many; nor had we before admitted an individual from the midst of the heathen, entirely removed from every influence, excepting that of a preached gospel, as was the case of the women in the neighbourhood. The congregation gazed with apparent astonishment, wondering whereunto this would grow. Our little church now consists of 32 members, of whom 17 are Malabars; and we are happy to add, with devout thankfulness, that we have as yet admitted no one, who does not come out from the world, and give evidence of spiritual communion with the Father, and with his Son Jesus Christ."

ACCOUNT OF DANIEL SMEAD, A NATIVE CONVERT.

Tillipally, May 30, 1822.

Dear Sir,—About seven months ago, some extracts from the journal kept at this station were forwarded to the Prudential Committee. The journal, from which those extracts were made, contains some notices respecting the hopeful conversion of Daniel Smead, a native Malabar, now living in our family in the capacity of a hired man. As Smead's attention was first excited to religious subjects at Batticotta, and as no particular circumstances respecting him have been mentioned in the journal at that station, we thought it expedient to give you a short, connected account of the exercises of his mind, and of the reasons we have to believe, that he has been made a subject of saving grace. We take the liberty, therefore, of sending you the following account; and subscribe ourselves yours, with sentiments of sincere respect and affection,

JAMES RICHARDS.
DANIEL POOR.

J. Evans, Esq.

DANIEL SMEAD, a young man of about 19 years of age, was born of heathen parents, of the Vallale cast, at Trincomalee. He lived with his parents till he was eight or ten years old, and was then employed as a servant in several English families. In the year 1817, he came to Jaffna with a gentleman, in whose family he lived till the latter part of 1819. Not being pleased with the treatment he received, he left his master, and was for several months without employment. At this time, he went to visit several of his relatives, who live near Jaffna; but they despised and rejected him, saying, "You have polluted yourself by living with white people, and shall not live in our house." He would have returned to Trincomalee, but was ashamed to go home, as he was then in a destitute state. He continued in Jaffna

several months, supported by the charity of some of his acquaintances. In January, 1820, he went to Batticotta, and requested employment in Mr. Richard's family. He was received for a time on trial. He soon gave evidence that he was well acquainted with his business. He was, however, considerably inclined to intemperance, and to some other gross vices, which are prevalent among the natives. After being at Batticotta several months, and seeing the children there engaged in learning, he expressed a wish to learn to read and write. By diligence in his business, he was able to spend a small portion of his time in the school. In the former part of the year 1821, there was some appearance of special seriousness at the Batticotta station. At that time, Smead's attention was excited to the concerns of his soul. He regularly attended the meeting, which was held weekly by Mr. Meigs with those who were disposed to make inquiries on religious subjects. From the nature of his inquiries at those meetings, and from his general deportment, it appeared that he was in earnest in seeking the salvation of his soul. He frequently sought opportunities for conversation on religious subjects, and expressed much pleasure on receiving instruction. We were surprised to learn how grossly ignorant he was of moral and religious subjects; when he first went to Batticotta. He supposed that the Sabbath was appointed by the Governor, and that its design was to give to gentlemen, an opportunity for amusement and recreation. His views on other important points, were equally erroneous.

In the month of March, he exhibited some evidences of having received Christ by faith as his Saviour. About this time, his father, and several of his near relatives, died. The manner in which he was affected by these events, increased our hopes of his saving conversion. He appeared to be much concerned for the souls of his deceased friends, fearing that, as they had lived and died in idolatry, ignorant of the only Saviour of sinners, they had perished. He was much quieted by the representations that were made to him of the character of God, and thought it desirable, that such a Being should reign, and have all things at his disposal.

Soon after, he was taken sick, and suffered great pain; but his mind was in a happy frame, and he was much disposed to converse on religious subjects with all who came to see him. The change that had been wrought in him, as manifested by his conduct, attracted the notice of all who knew him.

On Mr. Richards's removal to Tillipally, we were furnished with further evidence

of his sincerity, by the speedy and intimate acquaintance, which he formed with those, who are considered pious at this station. He soon became acquainted with the views and feelings of most of those, who are connected with the family, and frequently conversed and prayed in private with all, who were willing to hear him. Though he was an entire stranger in the parish, he conversed freely with different persons, and even with the head men of the village. As he is quite unassuming in his manner of address, many are induced from curiosity to listen to what he says.

Observing, that on Sabbath mornings he was frequently abroad in the neighbourhood, conversing with the people, we began to send him in turn with those members of the church, who stately go to the school-bungalows, in several villages, to hear the children repeat the catechism, and to read and converse with those who attend on such occasions. For many months past, he has been useful by conversing on religious subjects with persons in various places. Though his knowledge is comparatively small, he manifests considerable judgment, in selecting those topics, which are readily understood by the people; such as the practical influence of the two religions; and the conduct of the Brahmins, compared with that of the missionaries, in promoting both the temporal and spiritual welfare of the people.

From the time of his conviction of the truth and importance of the Christian religion, his disregard to cast has been very observable. He was the first hired man of the Vellale cast, who was willing to have his food cooked on the premises at Batticotta. When the boys in the boarding school at that station, were removed from the cook-house, which stood upon a piece of land belonging to a heathen, and were directed to eat in a building prepared for the purpose, on the mission premises, Smead was particularly active in reconciling the minds of the larger boys to the removal, and in conversing with many who came to the station at that time, on the folly of attaching so much importance to the subject of cast.

He early manifested an indifference on the subject of acquiring property, which we had not seen before among the natives. When he came to Mr. Richards's, as he had been for some time without employment, he was willing to labour for about half the sum, that he had been accustomed to receive. He frequently visited the gentleman, with whom he formerly lived, and was much urged, both by presents and a promise of kind treatment and high wages, to return; but he chose to continue at Batticotta. Though he manifest-

ed no wish to have more wages, Mr. Richards repeatedly increased them, in consideration of his diligence and fidelity. A short time before his concern for his soul was manifested, Mr. Richards, in consequence of some changes in his family, thought he should no longer want the services of Smead. When he heard of this, he proposed to continue at Batticotta, on condition of receiving his food and clothes. In consequence of this proof of his attachment to the family, Mr. Richards continued to employ him, and gave him his usual wages. After he became more interested in the subject of Christianity, he frequently expressed a wish to bind himself to Mr. Richards for life; requesting, that Mr. Richards would watch over him, reprove him when necessary, and control him in all his affairs.

Soon after he came to Tillipally, his uncle, who has the care of his brother and sister, informed him that his father had left him a large sum of money, and urged him to return to Trincomalee, to settle his father's estate. The uncle told him, that he could not inherit the property bequeathed to him, unless he would go himself to Trincomalee and prove that he was a son of his deceased father; and added, that great losses would be sustained, unless he went to take care of the property. Smead had reason to believe, that his father had left him part of the estate; but fearing that his friends had laid some plans to withdraw him from the missionaries, and from the means of Christian instruction, he was unwilling to trust himself in their hands. He chose rather to hazard the loss of his property, than to expose himself to the trials and temptations, which he foresaw would arise from a compliance with his uncle's advice. When his uncle rebuked and reproached him for having become a Christian, Smead earnestly warned and entreated him to leave the worship of idols, and to receive the only true religion. His uncle continued several days in the neighbourhood, and had frequent conversations with him; but as he had no encouragement to hope, that he should succeed in his object, he returned to Trincomalee. Smead's conduct in this affair, was a matter of much astonishment to his companions. They thought him beside himself, that he should prefer being dependent on others, to living independently. Smead thought he could visit his friends without much danger, after he had made an open profession of Christianity, and united himself more closely with us. The manner in which he expends the money he receives from us, indicates a spirit of benevolence, which we have not before seen among this peo-

ple. He wished to give monthly to the Bible Society, a sum equal to *one-seventh part* of his wages; but as we dissuaded him from so doing, he reduced his subscription.

About two months after he came to Tillingally, several persons were received into the church. At that time he expressed a wish to make a publick profession of his faith in Christ by receiving baptism and the Lord's Supper. Though we indulged pleasing hopes of his piety, we thought it expedient to defer his admission.

After he had repeatedly expressed a wish to join the church, we were more particular in pointing out to him the nature of baptism and the Lord's Supper; the character of those who become worthy partakers of the ordinances; the duties of those who make a profession of faith in Christ; and the evil consequences of self-deception and hypocrisy. When he became more fully acquainted with these subjects, he had many fears, lest he was destitute of the essential qualifications for receiving the ordinances. After waiting several months, a conviction of duty appeared to urge him to make an open profession of his faith. On Christmas day, 1821, Smead, Miranda Safford, and Mary Poor,* were publickly received as members of our church.

From that time to the present, Smead has conducted himself much to our satisfaction. The abandonment of former external vices, and the new course he has pursued, are to us pleasing evidences of the sincerity of his faith and repentance. We have, however, been taught, in giving accounts of native converts, to "rejoice with trembling."

Before he became hopefully pious, he took some steps with reference to marriage. A respectable heathen at Jaffnapatam, made very advantageous proposals to him, to marry his daughter. He concluded to accept the proposals. But while they delayed to make the necessary formal agreement, his attention was particularly turned to the subject of the Christian religion. In consequence of this, he became more and more indifferent to the subject of marrying a heathen girl. Noticing the difference between the girls in our boarding schools, and the heathen females, he manifested a partiality for the former. As he did not consider himself under obligations to the *man* at Jaffnapatam, (the girl in such cases is considered as having no voice,) he relinquished all

further attention to the subject. Having his attention turned to those in the school, he became pleased with the suggestion made to him of marrying Miranda Safford, the oldest girl in the school. He mentioned several advantages which he anticipated from such a marriage, arising from the progress she had made in her studies, especially in Christian knowledge, and from her apparent devotedness to the service of Christ.

Miranda was received into the boarding school in May, 1819. From the time of her entering the school, she behaved with so good a degree of propriety, that Mrs. Poor had less trouble with her, than with most others. She was quite disposed to learn to sew, knit, and to attend to other things of the kind; but had little inclination for learning. Such were the views of the people on the subject of females being instructed, that it was for a long time extremely irksome, not only to Miranda, but to all the girls in the school, to spend a part of their time in learning to read. They were aware, that by so doing, they were exposed to much reproach, and degraded themselves, in the views of the people. We thought that much was depending upon the course pursued by those, who first entered the school. It was very desirable, that the oldest girls, by their diligence and progress in their studies, should set a proper example to those who should come after them. With reference to this, a handsome reward was promised to the four oldest girls, (of whom Miranda was one,) on condition of their reading the four Gospels, and committing to memory a number of lessons which were specified. This proposal produced its desired effect, and the girls were furnished with an answer to the question, which was constantly proposed; "What good will you get by learning to read?" Miranda became attentive to her studies; and, in the course of six or eight months, was entitled to the promised reward. Though she had received much instruction, her mind appeared not to be particularly affected by it, till the time of Mrs. Poor's decease. Mrs. Poor's last exhortation to her, and the scenes which she there witnessed, were, by the blessing of God, the means of rousing her attention to the concerns of her soul. As several notices of her case were made in the journal, sent from this station, it is unnecessary to say any thing further at present, than that she continues to give pleasing evidence of the sincerity of her Christian profession.

* The Tamul name of Smead is Viragutty,—the name of a very malignant demon worshipped by the people. That of Miranda Safford, is Chelley; and that of Mary Poor, is Mariel.

On the subject of Smead's marriage to Miranda, his attachment to the cause of Christ, as well as to his intended partner, was put to a severe test. He is of the Vellale cast, which, on this island, is infe-

rior only to the cast of Brahmins. Miranda is comparatively of low cast; so low, that those of the highest cast of natives, do not eat with those of her cast. In case of his marrying Miranda, he did not expect to receive as dowry more than half the sum, which he would have received if he had complied with the proposals made to him at Jaffna.

These obstacles, which at first appeared formidable, and in most cases would have been insurmountable, were at length overcome. In the course of a few months, after a due attention to the subject, by all concerned, a legal agreement of marriage was made. This produced a considerable excitement; not only at the station, but among the heathen around us, and he was exposed to some reproach. In the view of the heathen, his conduct was quite unaccountable and disgraceful.

On the 3d of April, he and Miranda were married in the church by the Rev. Christian David, in the presence of about 150 natives. Previously to the marriage ceremonies, Mr. David preached from Heb. xiii. 4. After the service in the church, a number of persons, who had been invited, friends of the bride and bridegroom, partook of a feast provided for the occasion on our premises. At this time, several persons of high cast, ate for the first time, on land occupied by Christians; and respectable men of different casts, who, according to the customs of the country, do not eat at each other's house, were brought together at this feast. The men were accommodated in one building, and the women in another. When it was suggested to the man, who superintended the business, that both should eat together, he assured us, that if we made such a proposal all the guests would leave us. Agreeably to the custom of the people, those who are guests at marriage feasts, usually make a present of money to the bride and bridegroom. They either give the money on the day of marriage, or subscribe a paper or ola, promising to pay the several sums affixed to their names. They do this, however, with a full expectation, that on some future occasion, they will receive as great a sum from those to whom their present is made. The practice of making presents on such occasions is one method of laying up money, on the part of those who give, for a time of need. There are various occasions on which feasts are made for the purpose of procuring money. Persons making the feast, expect then to receive the money which, on different occasions, they have given to others. This practice is attended with many evil consequences. It lays the foundation for discontent and numberless disputes. These presents appear to be considered either as free gifts,

or as money lent, as may best suit the convenience of the persons concerned. As it is expected that those who attend the feasts, will make a present, it is often for the interest of many to excuse themselves from attending. This of course gives umbrage to the master of the feast, his invitation is slighted, and he is disappointed in his expectations of receiving a present. The rich, and those in authority, are almost the only persons who make a gain by this practice. A short time ago the head man of this parish made a feast, on the occasion of putting rings into his son's ears, and probably received more than \$1,000. Such things forcibly remind us of the injunction of our Saviour: "When thou makest a feast call not thy rich neighbours, &c." As this practice is fraught with evil, we have advised that it be discontinued by all who are connected with us. Smead, and many others, see the propriety of this advice, and are disposed to regard it. Immediately after the feast, the bridegroom and bride went to her father's house, accompanied by their friends. When it was proposed to some of the Vellale cast, who had been at the feast, to go with them, they consented, on condition that they should not be urged to eat at their friend's house. For though they consented to eat with those of her cast, here at the station, they could not do it in other places.

After spending a few days at her father's house, Smead and Miranda returned, and now live in a building on our premises. While absent, they commenced the practice, which they still continue, of reading the scriptures morning and evening, and of uniting in family prayer. They also conversed freely with their friends, several of whom attended church on the following Sabbath. A little girl of the Vellale cast from that village, has lately been received into our boarding school; and two others have been proposed to us for admission, whom we shall probably receive. Smead has several times visited his wife's relatives for the purpose of making known to them the Christian religion. Some of them are induced to receive information on the subject, and thus encourage us to use further means for instructing them. Smead and Miranda are in the habit of eating together. This is an innovation, which surprises all, and gives offence to many, even to her own relatives. It is considered by the people an intolerable thing, that a woman should eat with her husband. Even the Roman Catholics of high cast, do not so far depart from the custom of the country.

The heathen seem to think, that our religion is indeed calculated to turn the world upside-down. The minds of those in our boarding school and of others, who

daily notice in what manner missionaries live together as families, are gradually prepared for some of those changes in the state of society, which we wish to introduce. In consequence of the innovations, which have already been made, many are inclined to the belief, *that there will be a universal change in the religion and customs of the people.*

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J., during the month of February last, viz.

Of Rev. Dr. William Neill, collected by two ladies in Snow Hill, Maryland, and forwarded by Rev. T. B. Balch, for the Contingent Fund	\$14 25
Of Mr. John Moore, a donation from Mr. H. G. Ludlow	1 00
Amount received for the Contingent Fund	15 25
Of Rev. Dr. William Neill, from individuals of Rocky Spring, Pennsylvania, and forwarded by Rev. John McKnight, being subscriptions formerly obtained by Dr. Neill, for Synod of Philadelphia Professorship	10 00
Of a Friend, his first instalment for the Oriental and Biblical Literature Professorship	50 00
Of Rev. Dr. Samuel Miller, a donation from Deacon John Ashley, of West Springfield, Massachusetts, for the Students' Permanent Fund	150 00
Deacon Ashley also generously sent to the Professors at Princeton \$50, for the immediate assistance of the Students in the Seminary.	
Of Rev. Charles Hodge, from Mr. Goodman, for a Scholarship to be endowed by the Senior Class of 1823	15 00
Total	\$240 25

FOREIGN.

SANGUINARY SUPERSTITIONS OF THE NEW ZEALANDERS.

From the London Missionary Register.

The account which Mr. Marsden gives of the sanguinary superstitions of this people, is painfully interesting:

In time of war, great honour is paid to the head of a warrior, when killed in battle, if he is properly tattooed. His head is taken to the conqueror, and preserved, as the spoils of war, with respect—as a standard, when taken from a regiment, is respected by the victor.

It is gratifying to the vanquished, to know that the heads of their chiefs are preserved by the enemy; for when the conqueror wishes to make peace, he takes the heads of the chiefs along with him, and exhibits them to their tribe. If the tribe are desirous of putting an end to the contest, they cry aloud at the sight of the heads of their chiefs, and all hostilities terminate: this is the signal that the conqueror will grant them any terms which they may require. But if the tribe are determined to renew the contest and risk the issue of another battle, they do not cry.

Thus the head of a chief may be considered as the standard of the tribe to which he belongs, and the signal of peace or war.

If the conqueror never intends to make peace, he will dispose of the heads of those chiefs whom he kills in battle, to ships, or to any persons who will buy them. Sometimes they are purchased by the friends of the vanquished, and returned to their surviving relations, who hold them in the highest veneration, and indulge their natural feelings, by reviewing them, and weeping over them.

When a chief is killed in a regular battle, the victors cry aloud, as soon as he falls, "Throw us the man," if he falls within the lines of his own party. If the party, whose chief is dead, are intimidated, they immediately comply with the command. As soon as the victim is received, his head is immediately cut off; and a proclamation issued for all the chiefs to attend, who belong to the victorious party, to assist in performing the accustomed religious ceremony, in order to ascertain, by augury, whether their god will prosper them in the present battle. If the priest, after the performance of the ceremony, says that their god is propitious, they are inspired with fresh courage to attack the enemy; but if the priest returns answer, that their god will not be propitious, they quit the field of battle in sullen silence. The head already in possession, is preserved for the chief on whose account the war was undertaken, as a satisfaction for the injury which he, or some one of his tribe, had received from the enemy.

When the war is over, and the head properly cured, it is sent round to all the chiefs' friends, as a gratification to them, and to show them that justice has been obtained from the offending party.

With respect to the body of the chief, it is cut up into small portions, and dressed

for those who were in the battle, under the immediate direction of the chief who retains the head: and, if he wishes to gratify any of his friends who are not present, small portions are reserved for them; on the receipt of which they give thanks to their god for the victory obtained over the enemy. If the flesh should be so putrid, from the length of time before it is received, that it cannot be eaten, a substitute is eaten instead.

They not only eat the flesh of the chiefs, but are wont to take their bones, and distribute them among their friends, who make whistles of some of them, and fish-hooks of others. These they value and preserve with care, as memorials of the death of their enemies.

It is also customary with them, for a man, when he kills another in battle, to taste the blood of the slain. He imagines that he shall then be safe from the wrath of the god of him that is fallen; believing, that, from the moment he tastes the blood of the man whom he has killed, the dead man becomes a part of himself, and places him under the protection of the Atua, or God, of the departed spirit.

Mr. Kendall informed me, that, on one occasion, Shunghee ate the left eye of a great chief, whom he killed in battle at Shukeangha. The New Zealanders believe that the left eye, some time after death, ascends to the heavens; and becomes a star in the firmament. Shunghee ate the chief's left eye, from present revenge; and under the idea of increasing his own future glory and brightness, when his own left eye should become a star.

When a chief of the enemy's party is killed, his body is immediately demanded by the assailants; and, as before stated, if the party attacked are intimidated, it is directly delivered up. If the chief was a married man, his wife is then called for; and she is also delivered into the hands of the enemy. She is taken away with the body of her husband, and is killed. If she loved her husband, she voluntarily resigns herself and her children; and desires the victors to do to her and her children as they had done to her husband. If the party refuse to give up the chief's wife, they are immediately attacked by the enemy; who will not give up the contest, till they obtain her, or are overpowered.

When they have got possession of a chief and his wife, after the woman is killed, their bodies are placed in order before the chiefs. The Areekee, or high priest; then calls out to the chiefs to dress the body of the man for his god; and the priestess, who is also an Areekee, gives the command to the wives of the chiefs to dress the woman for her god. The bodies are then placed on the fires, and roasted by the chiefs and their wives; none of the

common people being allowed to touch them, as they are tabooed.

When the bodies are dressed, the Areekees take each a piece of the flesh, in a small basket, which they hang on two sticks stuck into the ground, as food for their gods, (to whom they are going to offer up their prayers, and whom they are about to consult relative to the present contest,) in order that their gods may partake first of the sacrifices.

While these services are performing, all the chiefs sit, in profound silence, in a circle, round the bodies, with their faces covered with their hands or mats, as they are not permitted to look on these mysteries; while the Areekees are praying, and picking small pieces of the flesh from their sacrifices, which they eat at the same time. These consecrated bodies are only to be eaten by the Areekees.

When all the sacred services are completed, the Areekees return the answer of their gods to their prayers and offerings. If their prayers and offerings are accepted, the battle is immediately renewed (as before mentioned), and all in common feed upon the after-slain. They eat the slain, not so much for food, as for mental gratification; and to display, publicly, to the enemy, their bitter revenge.

In the village of Tipponah, I observed the heads of eleven chiefs stuck up on poles, as trophies of victory. I learned that they were part of those whom Shunghee brought with him, from his last expedition to the southward. He had cured them all. Their countenances were very natural, excepting their lips and teeth, which had all a ghastly grin, as if they had been fixed by the last agonies of death.

How painful must these exhibitions be to the wives, children, and subjects of these departed chiefs, who are prisoners of war, and labouring on the very spot, with these heads in full view! My mind was filled with horror and disgust at the sight of this Golgotha: at the same time, I anticipated, with pleasing sensations, that glorious period, when, through the influence of the gospel, the voice of joy and melody would be heard in these habitations of darkness and cruelty, where nothing now reigns but savage joy on one hand, and weeping and mourning on the other.

Alleged Origin of Eating Human Flesh.

Conversing with the chiefs of Tiami on this subject, Mr. Marsden says—

They first alleged, that it originated from the largest fishes of the sea eating other fishes, and of some even eating their own kind—that large fishes eat small ones—small fishes eat insects—dogs will

eat men, and men will eat dogs, and dogs devour one another—the birds of the air also devour one another—and one god will devour another god. I should not have understood how the gods could eat one another, if Shunghee had not before informed me, that, when he was to the southward, and had killed a number of people, he was afraid that their god would kill him, in retaliation, esteeming himself a god; but he caught their god, being a reptile, and eat part of it, and reserved the other part for his friends, as it was sacred food; and, by this means, he rested satisfied that they were all secure from his resentment.

[Shunghee is the hero of New Zealand. In works of revenge, and blood, and murder, he stands pre-eminent. The Macedonian was never more fond of war. Shunghee is a cannibal; and yet he has seen civilized society. In the summer of 1820, he visited England, in company with Mr. Kendall, where he spent five months, and was introduced to many persons in the higher ranks of society, and was shown a multitude of things fitted to inspire him with a taste for civilized life. He returned, however, to his native island, with no apparent religious impressions; nor is it known that he ever had any. Hence his perverse, barbarous conduct.]

View of Publick Affairs.

There is little of a domestick nature to lay before our readers. Congress terminated its session, of course, on the 4th instant. During the session, 96 acts, private and publick, were passed: and 6 resolutions, referring to publick concerns of the government in the recess of the national legislature. We sincerely rejoice that Mr. Mercer's resolution, relative to the African slave trade, was eventually carried, and by a majority of 131 to 9. It is in the following words:

“Resolved, That the President of the United States be requested to enter upon and to prosecute, from time to time, such negotiations with the several maritime powers of Europe and America, as he may deem expedient for the effectual abolition of the African Slave Trade, and its ultimate denunciation as piracy, under the Law of Nations, by the consent of the civilized world.”

The contentions concerning the candidates for the office of President of the United States are general and animated—we might almost say violent—but it is neither our duty nor our inclination to take any part in this debate.

There is nothing new or important from Europe in relation to the differences between France and Spain, or to the war between Greece and Turkey.

The Russian claims to the exclusive navigation of the northern part of the Pacific Ocean, have been lately very openly urged. It is said that an additional maritime force has recently been sent there to put into execution the *ukase* of the emperor, respecting the restriction of trade. We hope the policy of the court of St. Petersburg, will not place our government under the necessity of making use of any measures of counteraction.

It is said that there are secretly spreading far and wide through Ireland, associations resembling the Carbonari.

A rumour having been widely spread, that Cuba was about to be ceded to Great Britain, the English minister has caused our government to be informed that the British nation would consider itself disgraced, were it to avail itself of the present condition of Spain to aggrandize herself by the dismemberment of the Spanish territories. We have much hope of Mr. Canning. He certainly enjoys to a much greater degree than his predecessor, the confidence of England, and of the friends of liberty and honest policy throughout the world. His retirement some years ago from office, was in obedience to *principle*. He has been the constant advocate of Catholic emancipation, and we confidently anticipate a great improvement of the condition of Ireland under his administration. Already, it is said, have the commissions of two thousand useless magistrates been revoked. At the present time we believe there is no man living, the Emperor Alexander perhaps excepted, in whose hands is placed a greater power of doing good, than is held by the British prime minister. Possessing talents that have seldom been equalled, enjoying in an unusual degree the public confidence, and swaying the resources of a mighty empire, his responsibility is indeed great, and it is to be hoped, for his own sake as well as that of the world, that he may acquit himself worthily.

To Correspondents.

We request our correspondents to be particular in adding a signature to every paper that they send us. We are glad to say that we have on hand several valuable pieces, which in due time we expect to insert in the Christian Advocate. The most of them however are without signatures.—JUSTIN and W. J. B. will appear in our next number.

THE

CHRISTIAN ADVOCATE.

APRIL, 1823.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE I.

(Continued from page 103.)

Again,—Another use, and a very important one, of a catechism, or articles of faith, is to bring together, in proper order, all the principal truths and doctrines of the Bible; so that they may be seen at one view, and in a small compass. We believe that this is very advantageous to all our people, and especially to the young. Hence the practice so general in our church of requiring children and youth to commit accurately to memory, at least our shorter catechism—frequently, with the whole of the scripture proofs. If it be remarked that much of this catechism cannot be fully understood by children in their early years, it should be remembered, that this is no more than is true of almost all *elementary* instruction. Scarcely ever is it more than partially understood at first; but being treasured up in the memory, it is there for meditation, and investigation, and application, as the mind gradually advances in knowledge and in strength. Parents and teachers, as I have already had occasion to remind you, should explain the catechism to their children, as far as is practicable. To explain it more fully, and to apply it practically, is what I am to attempt in these lectures;

which I am sure will be heard with far greater interest, and better comprehension, by those who have learned the catechism, than by those who have not.

It is, without doubt, a wise order that the sacred volume should be given to us exactly as we have received it, with its doctrines, and precepts, and institutions, connected with history, and biography, and poetry, and proverbs, and prophecy, and epistolary writings. But will any one contend that it is either unlawful or unprofitable, to select from the different parts of the sacred volume, the chief principles and doctrines of divine revelation, to digest them into system, and thus to present them in a connected view? What is a sermon—or at least what ought it to be—but the statement, illustration and enforcement of some revealed truth? And why may not this as lawfully be done in a Catechism, or a Confession of Faith, as in a sermon, or indeed in any other form of discourse or communication? “To the law and to the testimony”—Is not the practice for which I here plead—that of making summaries of religious truth—countenanced by what we find in the Bible itself? What is the decalogue, or moral law, but a summary of religious truth and duty? And did not our Lord himself reduce this summary, even to much narrower limits than are given to it in the Old Testament? What is the Lord’s prayer, but a summary of de-

votion? What did the apostle Paul mean when he expressly commanded Timothy—"Hold fast *the form of sound words* which thou hast heard of me?" And when it is considered how short a time the apostle remained in some of the places in which he established churches, we can, I apprehend, scarcely conceive that, at first, he had time to do more than to give his converts, as missionaries now do, a summary of Christian truth and doctrine. That he could not do less than this, is manifest from the nature of the case. Christian churches could not be established and organized without it. This practice, then, appears, I think, to be warranted by apostolick example and divine authority.

Will it be said, that the summaries to which we have referred were made under the same infallible guidance of inspiration, by which the scriptures themselves were indited? Such certainly was the fact; and by referring to the summaries of inspiration, we only claim to have established the point, that such compilations are, in themselves, lawful and useful.

We will now examine, a little more closely, the system of those who admit—not however, it would seem, without some reluctance—that summaries of faith and duty may be framed, provided that in making them, nothing but the very language of scripture be employed. In accordance with this system, summaries of religious truth have been formed, by simply bringing together, from various parts of the sacred volume, a large number of what have been considered apposite texts. Now, although this plan seems to me to require such a regard to *mere language*, as is not required either by reason or revelation, yet I would not offer a single objection against it, were it not for the fact already mentioned—a fact too notorious to be denied or disguised—that the constructions given to the language of scripture are so various and opposite, that all the sects of Christendom take shelter

under it; so that it can never be known what a man's *real* sentiments are, merely by his quotations of scripture. Are we to believe that the advocates of this system seek to *conceal* their sentiments—a part of them at least? Do they hold something which they would rather not openly and fully avow, in the face of the world? It really seems no violation of candour or charity, to believe that something of this kind has an influence, on some of those who so vehemently denounce and vituperate all human formularies of faith and doctrine. Others, however, we doubt not there are, who conscientiously think that creeds and confessions, expressed in other words than those of scripture, unduly cramp the human mind; and that by confining ourselves to the very language of inspiration we should provide against this evil. But we rather think that the evil which these good men would guard against is imaginary; and that their system, if adopted, would throw us upon one that is undeniably great—the evil of sheltering every kind of heresy under a professed regard to the language of inspiration.—Not, by any means, that we consider the language of scripture, in regard to the fundamentals of religion, as in itself loose and equivocal. On the contrary, we believe and maintain that no language can be more plain, significant, and impressive. But what with pretended improvements in translating the original, and the glosses and explanations put upon the translation after it is made, we know that this language has been, and constantly is, most grossly perverted. *We want to tell how we understand it*; and we give the passages of scripture along with our creed, for this very purpose. Does not this embrace the whole that is desirable—a scriptural creed and the interpretation that we give to scripture? Who can deny that this is frank, and fair, and harmless? Nay, is it not perfectly reasonable and highly useful?

As to cramping the human mind, we have to remark, that we do not

believe that *great* discoveries are yet to be made in the meaning of the word of God. That prophecy may hereafter be better understood than it is at present, and that particular passages of scripture may be illustrated by learned criticisms, by historical investigations, by geographical, geological, and such like researches and discoveries, we readily admit. But we have no belief that any one leading *doctrine* of Christianity, any one point that we now hold as an important practical truth of the revealed system, will ever be *changed*, by any discoveries yet to be made in the meaning of the sacred writings. We conceive it to be in the highest degree improbable, that any such doctrines and truths as these should have been hidden from the people of God, from the time of the apostles till the present, and that they will continue to be hidden, till the time when these supposed discoveries are to be made. It seems to us, on the contrary, that any pretension that a new and important doctrine had been discovered in the Bible, would be proved false, by its very claim to be *both new and important*. What is important in the doctrines of scripture, has *always* been important to the church of Christ; and we cannot think it reasonable to believe that the whole church has been deprived of truth, important to her edification, for nearly two thousand years; because it was revealed in such a covert manner, that the veil of mystery could not be drawn aside in all that period. Now, our confession and catechisms profess to specify only the *leading* truths and doctrines of revelation: they do not extend to small and less important circumstances and particulars. They therefore relate only to that which we believe to be *unchangeable*.—They restrict the human mind no more than it is restricted by divine authority. They thus endeavour to provide for the maintenance of an orthodox scriptural creed; and yet they leave a full and complete opening for all real im-

provements in biblical learning and theological knowledge.

The utility of religious summaries, my young friends, is not inconsiderable. Those especially in the catechetical or questionnaire form, which renders them most easy and interesting, are incalculably useful to children and youth; and indeed to Christians of all ages and descriptions. For myself, I have no reluctance to state thus publicly, what I have frequently mentioned in private, that in the composition of sermons, one of the readiest and best aids I have ever found, has been my catechism. Let me add further, that long observation has satisfied me, that a principal reason why instruction and exhortation from the pulpit are so little efficacious, is, that they presuppose a degree of information, or an acquaintance with the truths and doctrines of divine revelation, which, by a great part of the hearers, is not possessed; and which would best of all have been supplied by catechetical instruction. It is exactly this kind of instruction, which is, at the present time, most urgently needed, in many, perhaps in the most of our congregations. It is needed to imbue effectually the minds of our people with “the first principles of the oracles of God;” to indoctrinate them soundly and systematically in revealed truth; and thus to guard them against being “carried about with every wind of doctrine;” as well as to prepare them to join in the weekly service of the sanctuary with full understanding, and with minds in all respects formed for the right and deep impression of sacred truth.

Catechisms and creeds of human composition, have, in fact, always existed in the church of God. The Jews have them till this day. What is usually called the apostles’ creed, though probably not composed by the apostles themselves, was apparently formed in the apostolick age. That creeds of human composition may be abused, and have been abused, we do not deny. But so has the inspired

volume itself, and that in the most palpable and lamentable manner. To argue against the usefulness of any thing, because it *may* be abused, is weak and inconclusive. The argument proves too much.—It goes to destroy every thing excellent. In the primitive Christian church, there was an order of men called catechists, whose business it was to instruct in the first principles of religion, and a description of persons called catechumens, who received this instruction, and by it were prepared for baptism and full communion with the church. We have no such order of men at present in our church, but the duties which they performed ought to be discharged faithfully by parents and pastors; for without this kind of instruction, the best preparation will seldom, if ever, be made, for advancing rapidly and correctly in Christian knowledge and Christian edification.

Once more—Creeds and catechisms are of use to make known to the world at large, what are the *real* religious tenets of the several Christian denominations that adopt them. It is frequently made the subject of complaint, by different sects of Christians, that their religious faith and principles are misrepresented. This is certainly a just complaint, by every sect that has given to the world a full and fair exhibition of its faith and practice, by which it is known to be governed. But surely those who have not done this, have little reason to complain. At least, they ought not to complain of any misconceptions, or misrepresentations, which do not appear to have been wilful and malignant. It does seem to me that every religious denomination owes to itself, and to the world at large, a fair exhibition of the fundamentals of its faith. To itself it owes such an exhibition, that unfounded prejudices may not be conceived to its disadvantage—and for the same reason, as well as that those who do not belong to it, may be gratified and edified, the debt is due to the world at large. The justice of

this opinion has, in fact, been almost universally felt, if not distinctly admitted.* There are very few sects in Christendom, that have not published and acknowledged formularies of their faith: and those who have not, almost always refer, when inquiries about their principles are made, to some writings, or to some author, generally acknowledged as having made a just representation of their religious belief and practice.

You have now heard my reply to all the objections, of any moment, which I have ever heard, against religious creeds and catechisms, and my reasons for thinking that these formularies and summaries are not only lawful, but exceedingly useful and important. If what I have said on this subject has been satisfactory—and I hope it has been so—you will be prepared to hear the intended course of lectures without prejudice, and consequently with a greater prospect of advantage.

The catechism on which the subsequent lectures are to be founded, is the production of some of the most learned and pious divines that ever lived. Its origin was this—In the year A. D. 1643, an assembly of one hundred and twenty-one divines, with thirty lay assessors, was convened, by an order of the British parliament, in Westminster. They were soon joined by commissioners from Scotland. They sat more than five years and a half. They hoped to have formed a rule of faith, and form of church government, for both nations. What they did was ultimately rejected by the English, and adopted by the Scotch. The Presbyterian church in this country, derives its origin from that of Scotland, and has taken its Confession of Faith, with some important alterations relative to magistrates and civil government, and its catechisms, with only one slight alteration,† from the Scottish model.

* See Corpus et Syntagma confessionum fidei, &c.

† The single alteration, or omission rather, was in the larger catechism; where, in stating what is forbidden in the second

The present standards of our church were adopted by the Synod of New York and Philadelphia, sitting in this city, in May 1788.

You will understand, my young friends, that I am no advocate for national churches, or ecclesiastical establishments of any kind; nor is any thing of this sort, in the slightest degree, countenanced, but on the contrary, it is expressly disclaimed in our church standards, and cordially disapproved, I know, by the clergy, as well as the laity of our church. In this we certainly differ from the Westminster assembly of divines. What we esteem their error, in regard to national religious establishments, was, however, rather the error of the day in which they lived, than any thing peculiar to the men who composed that assembly. There is not one word touching this point, and there never was, in the shorter catechism which they formed. This is a composition, which has been held, by as competent judges probably as the world has seen since the apostolick age, to be among the soundest and best expressed compendiums of Christian faith and practice, that were ever formed by uninspired men. Such, then, is the catechism, and such the short history of it, to which your serious attention is to be drawn, in the subsequent lectures.

In the conclusion of this introductory address, allow me to say, that I indulge the hope, that your attendance here will be regular, punctual, and serious. Occasional absences it may not be practicable to avoid. But may it not be expected that slight hindrances and fashionable amusements will not be permitted to draw you aside from a course of religious instruction, which will occupy but one evening in the week, and which

commandment, the original framers of the catechism, among many things which they specify, mention this—"tolerating a false religion." This clause, the writer, who was a member of the Synod that adopted our standards, remembers was rejected very promptly—he thinks without debate, and by a unanimous vote.

it will be highly advantageous to receive in a connected series.

One thing more, and I shall have done. Let me beseech you all, not to content yourselves merely with *intellectual* improvement, important and commendable as such improvement certainly is. I have known some young persons, who were desirous to increase their *knowledge*, and to render it accurate, on the subject of religion; and who, notwithstanding, guarded themselves very cautiously, against the influence of this knowledge on their *hearts and lives*. They wished to understand religion, but not to practise it. Take, I entreat you, a different course. Endeavour to open your hearts, as well as your understandings, to the sacred truths which you are to hear explained and inculcated. Do I ask too much, when I request you always to pray for a divine blessing on what you are going to hear, and after you shall have heard it? If you will do this, the happiest result may certainly be expected. And if, in answer to your prayers, and the prayers of many which will, I know, be offered for you, your attention to these lectures shall be the means of leading you to genuine Christian piety, we shall have reason to rejoice—and I hope shall actually rejoice together—through every subsequent period of our existence—I, that I was permitted to be the instrument of so much good; and you, that God was pleased to bless my feeble endeavours, to your eternal benefit. For this let us now pray together.

FOR THE CHRISTIAN ADVOCATE.

DISSERTATION ON TYPES.

(Continued from page 108.)

Dr. Sykes's theory, on the existence of types, must now receive a few moments attention. Being sensible of the difficulty which attends all system, built upon the principle of accommodation, he endeavours to disprove them, by subjecting the apostolick writings to the ordeal of his unmerciful criticisms.

First. He examines all those words which are supposed to signify a designed representation of something future, and concludes, that they imply a resemblance which is entirely casual and not predetermined.

Secondly. He considers, that all those passages which are adduced in confirmation of the doctrine of types, are simply intended to illustrate some important truth, by antitheses, comparisons, or similitudes.

Thirdly. He endeavours to prove, from the design of the sacred writers, the correctness of his principles and the propriety of his criticisms. The meaning, which he attaches to those terms to which he adverts, is generally very correct; but, in applying these terms, and stating the design of the writers, he uses sophistry and perversion. He manifests too little regard to the general strain and connexion of the sacred text, and lays great stress upon verbal distinctions. As a further confirmation, therefore, of the existence of types, it may be proper to offer some additional arguments—and,

First. If the ceremonial institutions of the ancient dispensation were not typical, it will be impossible to account for them upon any satisfactory principles. Without this key to unlock the pentateuch, the whole ritual contained in it will be utterly unintelligible; and will seem to consist only of a burdensome round of unmeaning ceremonies. To say even that the heathen ceremonies were entirely arbitrary, and totally unconnected with matters of fact, would justly be deemed an unwarrantable assertion. But much more so would be the belief, that an All-wise God appointed the ritual of the Jewish church, without any determinate meaning and design. It is utterly incredible, that those observances should in themselves, and without any spiritual significancy, be pleasing to the Almighty, who is a Spirit, and must therefore be worshipped, in spirit and in truth.—Though some may probably have been enjoined with a view of more effec-

tually separating the Israelites from their idolatrous neighbours, yet this is far from being the case with them *all*; and unless a satisfactory account of their meaning can be given, it is vain to endeavour to reconcile such an institution to reason.

Secondly. Since the Jewish and Christian dispensations are both of divine origin, it is necessary that there should be some bond of connexion, by which they may be drawn into contact with each other. Did no such harmony exist, it would be difficult to answer the question, “by what authority is the one superseded, and its ordinances, allowedly proceeding from God, no longer observed, while the other is adopted by the whole Christian world, as a standard of faith and practice?” Were this question incapable of solution, the Jews might with justice reproach us, as rejecting truth to embrace error, and as preferring the fictitious legends of imposture to the wonders of genuine revelation.* And this question will actually be found incapable of solution, if we reject the doctrine of types. If the Mosaick institutions were not designed to shadow forth and prefigure the blessings of the gospel dispensation, it is impossible to conceive of any bond of union between them. Unless, therefore, we prefer the darkness and gloom of the former to the cheering effulgence which is shed around us by the latter, we ought to be cautious, and not, without solid reasons, put forth our exertions to tear them asunder. But,

Thirdly. Were these considerations entirely disregarded, we should not be justified in giving up the question. The Bible settles it, upon a basis which cannot, without great violence, be removed. It is utterly impossible to explain the Epistle to the Hebrews on any other principle, without destroying all its force, and rendering it contemptible,—without transforming plain and unequivocal assertions into inappropriate com-

* Faber.

parisons and illustrations,—without changing clear and cogent arguments into mere quibbles and sophistical deductions. Not to multiply examples, a single passage will be sufficient to show the propriety of these remarks. The author of this Epistle, after describing the Tabernacle, and the services performed by the priests in the holy place, thus proceeds:—“But into the second tabernacle,” or Holy of Holies, “went the high priest alone, every year, not without blood which he offered for himself and for the errors of the people; the Holy Ghost thus signifying, that the holiest of all was not yet made manifest, while as yet the first tabernacle was standing.” Now, all those who reject types, strenuously contend, that the ceremonial observances were adverted to by St. Paul, merely for the sake of comparing them with the blessings of the gospel, and thereby illustrating the importance of those blessings; and that there was no designed connexion between them—the former not presignifying any thing which belonged to the latter. But, in the passage just quoted, the Apostle explicitly contradicts this statement. He says that the Holy Ghost did signify, by a part of these observances at least, that they had a special relation to something future. Now, this, when compared with numerous other passages of the same purport, but which cannot be adduced at present, is of itself sufficient to satisfy every candid person, that the Mosaick institutions had a typical reference to the gospel dispensation.

II. Having established the existence of types, or, at least, developed some of those principles by which this point may be established, the next thing to be considered is their nature. As this head will naturally be involved in the third, under which their extent is to be discussed, a very few remarks, in order to prevent confusion, must suffice for the present. And,

First. The first characteristic of a type is its adumbration of the thing

typified. One thing may adumbrate another, either in something which it has in common with the other, or in any other way in which the thing representing can be compared with the thing represented.

Secondly. The next requisite to constitute a type, is, that it be prepared and designed by the Supreme Being to represent its antitype. This forms the distinction between a type and a simile; for many things are compared to others which they were not made to resemble for the purpose of representing them. The same remark must be applied also to a metaphor, or that species of simile in which one thing is called by the name of another.

Thirdly. A type is a representation, not of something present, but of something future. Those institutions of Moses, which partook of the nature of types, are called “a shadow of good things to come.”

Fourthly. A type differs from a symbol, in the former being a representation constituted by persons, events, and things, which have a real existence; while the latter is a representation constituted by arbitrary signs which have no real existence. They may, indeed, be similar to something which either has, or has not, had a real existence.

III. The preceding observations being deemed sufficient to prepare the way for considering the extension of types, that part of our subject now presents itself. The precise question in dispute is, are we at liberty to consider any institution, person, or event, as typical, for which we have not the direct and explicit authority of the inspired writers? Those who embrace the affirmative, may be supposed to reason thus:

First, It will be admitted, on both sides, that the whole Jewish ritual presignified the Messiah and the blessings of the gospel. But if the whole be typical, all the parts of that whole must be typical also; for what is true of the whole must be true of all its parts.

Secondly, It is observable, that

many institutions, persons and events, not declared to be typical by the apostles, possess all those attributes and characteristic which belong to other things, which the apostles do declare to be typical. And, in many instances, it is believed, the former appear better adapted to prefigure certain gospel institutions and privileges than the latter. What possible reason can be assigned why they should not both be considered in the same light? Do not similar premises lead to similar conclusions?

Thirdly, There are many emblematical representations, both in the Old Testament and in the New, which cannot be understood literally; and yet there is no express authority for giving them any other sense. Thus, Ezekiel's vision of the Temple, the several exhibitions made to St. John in the isle of Patmos, and numerous others of the same description, have no literal meaning; still we must not, on the hypothesis controverted, give them a mystical meaning, because we have no authority for so doing. Even after those events which they were designed to prefigure have actually taken place, and the connexion between the symbolical representation and the events shadowed forth, is conspicuously manifest—even then, we have no right to say that the former prefigured the latter—This surely is carrying the restrictive principle to a great extent.

Such are the common arguments in favour of the affirmative. With this reasoning, however, some perhaps may not be satisfied, and may be ready to oppose to it the following objections:

First, The argument drawn from the typical nature of the Mosaick economy, considered as an entire system, from which it is inferred that all the parts of that system participate in the nature of the whole, is inconclusive. It proves too much, and therefore proves nothing. If it were admissible, every particle of matter belonging to the tabernacle, might be shown to be a type. This species

of reasoning is very proper to be employed in mathematicks, but involves in its train the most absurd consequences, when enlisted into the service of theology. Setting aside consequences, it may be easily shown to be erroneous from the very nature of types. In a type, which is constituted by a *single ceremony*, we are only to consider the parts of this ceremony as contributing to render the ceremony entire, and, by this means, constituting it a fit representation of something else. The respective parts of this ceremony are not considered as having a special relation to corresponding parts in the thing represented, but as having a primary and special relation to the ceremony itself, and as being necessary to render it entire, without which it could not assume a representative character. There may be indeed some particular parts of this ceremony, which are especially designed to point out some characteristic of the antitype; but this does not touch the principle of reasoning from the whole to all the parts. The same is true with regard to a *system* of ceremonies. The whole may be typical, and yet there may be many parts which are added, either for rendering it entire, or for some other purpose not at all connected with its typical character. And it is generally admitted, even by those who contend for the principle in question, that many parts of the Mosaick ritual were purely distinctive, and were appended to it, merely for the purpose of more effectually separating the Israelites from the idolatrous nations around them. Of course these parts could not be typical. In short, there appears, from any thing that can be said to the contrary, as great an absurdity in reasoning from an entire system to all its parts, as in reasoning from a single individual to his limbs, the hairs of his head, and the innumerable particles of which he is composed.

Thirdly, The argument drawn from analogy is defective. Here the reasoning is from one part of the system to another. The fact that

one ceremony, not expressly declared to be typical, exhibits all the characteristics which are discoverable in other ceremonies recognised as typical by inspired writers, is deemed a sufficient warrant for reducing the former under the same class with the latter. But why so? Either because the original design of both was the same, or because they have a strong resemblance to each other, or, because they belong to the same system. One or other of these causes must be assigned, for giving them both the same character; no other is supposable. If it be said that the former is typical because *that*, as well as the *latter*, was so designed, it amounts to nothing more or less than a *petitio principii*. If the conclusion be drawn from the resemblance between the two, then mere resemblance becomes the criterion by which to determine the typical character. Upon this principle, many of the heathen rites and superstitions, many of the persons and events described in Grecian and Roman history, must be typical.—If because they both belong to the same system, then the former argument is again brought forward which has already been refuted.

Thirdly, It is urged that there are many emblematical representations made in scripture which cannot be understood literally, and for which, if we confine ourselves to the authority of the inspired writers, no meaning at all can be assigned. This argument is inapplicable to the present subject. It supposes that types and symbols are the same, and therefore require the same rules of interpretation, which is incorrect. They are very clearly distinguishable. The foundation of types is laid in reality. They are real things representing other real things. Symbols are only fictitious resemblances. The former have a real, as well as a mystical meaning; the latter have only a mystical meaning. To illustrate this by examples: Jonah's being swallowed by the whale was something which actually took place; but St. John saw nothing real

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when an army of locusts was presented to his view. In the former case, there is a real transaction, and we see nothing in the nature of that transaction, in itself considered, that would induce us to conclude that it had a typical import. In the latter, there is a fictitious representation made, for which, we are under the necessity of searching out a hidden sense, if we would attach to it any sense at all.

Fourthly, It appears, from the very nature and design of types, that we are not to extend them. Now, they must have been adapted, either to prove to the Jews the future existence of those things which they prefigured; or to instruct them into the nature of those things, after their future existence was ascertained; or to impress them more strongly upon their minds, when they had not only obtained the knowledge of their future existence, but had become more or less acquainted with their nature. But the typical institutions of the Jews never could have proved to them the future existence of those things which they were designed to prefigure. Suppose they had never received the least intimation, from any source whatever, that their institutions had a special reference to the gospel dispensation. Would they ever have conjectured such a thing? The supposition is beyond all probability.

Neither would it have been possible for them to become acquainted with the nature of those things, which were adumbrated by their rites and ceremonies, merely from a knowledge of the fact, that such things were to exist. Without being previously informed in some measure, as to the nature of those things, their rites and ceremonies were incapable of furnishing them with proper conceptions of their nature. If, therefore, the Mosaic institutions were neither adapted to furnish proof or instruction, with regard to those blessings which they were designed to represent, their only use must have been, so far as they relate to the question under

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discussion, to produce a more lively impression of those blessings upon the mind, after their future existence had been made known, and some conceptions had been formed of their nature. But if they were incapable of affording either proof or instruction, and adapted only to produce a lively impression upon the mind, then, surely, they could possess no such decisive characteristic as would enable one to determine their typical character. For this character they must have been indebted solely to divine appointment, in every instance; and it never could have been known, whether any of them did possess this character, without a special revelation for that purpose. Of course, if the knowledge of the design of God, in appointing any institution or ceremony, is indispensably necessary, in order to ascertain whether it have a typical import, and, if this design cannot be known, any further than it is revealed, we have no right to consider any thing as typical, for which we cannot produce a revelation of that design.

Lastly, Supposing it were fairly demonstrated, that the authority of the apostles is not to be considered the criterion by which we are to determine the existence of types; is it not incumbent on those, who go beyond that authority, to fix upon some other criterion? But what other criterion can be fixed upon? When this is neglected, a thousand things are presented to the mind, varying in their degrees of resemblance; some appear more, and others less fitted for representing certain parts of the Christian economy. The degrees of similarity which they exhibit proceed by so insensible a gradation, that no distinctive line can be drawn between them. Hence we can find no rule embracing any one of these things, which would not, with almost equal propriety, embrace them all. And this is not merely a supposition; experience has shown us, to what a melancholy extent the typical interpretation has been carried, in consequence of rejecting the

only means by which it can be confined within proper limits. This unwarrantable extension has furnished the enemies of Christianity with some of the most powerful weapons which they have ever wielded against our holy religion. It becomes us, therefore, to confine ourselves within the limits prescribed by the inspired writers, unless we can justify ourselves, in transgressing those limits, by sound and conclusive reasoning.

Such are the arguments which partial views of this subject naturally suggest. They have been stated under their present form, merely for the purpose of gradually developing the true principles on which its decision depends. These principles, however, are, as yet, hardly discoverable, amid the sophistry employed on both sides of the question.

(To be concluded in our next.)

FOR THE CHRISTIAN ADVOCATE.

REBECCA; OR THE DEATH OF THE FARMER'S DAUGHTER.

There is nothing which excites a more melancholy interest in a mind of keen sensibility, than to behold a lovely young female withering under a lingering consumption. The approaches of death in this form are so imperceptible and deceitful, that the victim, unconscious of her situation, often gathers blossoms of hope on the borders of her grave. Like a tender plant whose roots are fast decaying for lack of moisture, so long as a green leaf or opening bud is seen in its topmost branches, the faithful gardener prunes its dying boughs and waters its parched roots, with the hope that it will yet revive and flourish. Such had been the condition of Rebecca—whose last hours, by a concurrence of circumstances, I was permitted to witness.

The sun was just setting, and the twilight had begun to throw a gloomy indistinctness and solemnity over every object of nature. My eyes were still fixed on the splendid clouds, which seemed like a royal

canopy, to encircle in their ample and brilliant folds the retiring king of day. Obscurity was gathering fast behind me, and in a few moments only a mellow streak of light lingered in the west. I imperceptibly dropped the reins on my horse's neck, and the animal instinctively slackening his pace to a walk, I folded my arms and gave way to that pleasing succession of thoughts which float through the mind when it is left careless and free. I was aroused from this reverie by my horse pricking up his ears and quickening his pace, as a regular slow trot was heard, with more and more distinctness, from behind. Before the approaching traveller was quite in a range with me, I received the friendly salutation so customary in New England. It proceeded from a man apparently about sixty, whom, as far as the twilight permitted me to scrutinize him, I took to be a country physician. A moment's conversation however convinced me of my mistake; for I soon recognised a respectable clergyman with whom I had had the honour of being acquainted a number of years before. The mutual salutations having passed, I inquired whither he was travelling? "I am going only a mile further," was his reply. "I am sent for to visit an afflicted family." What should call you so far from your own parish, sir? said I. Have they no clergyman in this village? "None but myself."

Here the old gentleman gave me a circumstantial account of the ecclesiastical condition of this parish, as well as the one in which he had, for a long time, been settled. It appeared that his own little flock, situated ten or twelve miles distant from this village, had struggled hard to support their worthy pastor; and for many years had succeeded. The burden, however, had been borne by a few of the more wealthy farmers. The others being too poor to contribute money, evinced their desire to support the gospel, by occasionally presenting

him with a load of wood, a few bushels of grain, or a shoulder of mutton, usages of long standing in the parishes of New England. By a succession of unfavourable circumstances, many of those on whom he had chiefly depended became reduced, as to their worldly possessions; and this, with the increase of his family, had driven him to the disagreeable necessity of dividing his labours. A neighbouring religious society, being in a similar condition with his own, very readily pledged themselves to contribute to his support, provided they might share his ministrations. The agreement was accordingly entered into, and the old gentleman preached alternately, in his own society and in this. Just as he concluded this narration, he checked his horse, observing that he was obliged to turn off from the main road into a narrow lane, which now presented itself on the left: he added, however, that if I would accompany him, he would introduce me to a scene which would more than compensate for my detention. The remaining distance which I had to travel being short, and my curiosity being somewhat awakened, I consented.

The lane which we entered was both narrow and winding. It appeared to be an unfrequented path; for the grass had covered it, with the exception of two streaks which were recognised as the marks of an occasional carriage-wheel. Through a thin group of forest trees which the lane intersected, a glimmering light now and then fell upon the eye, and was again lost amid the foliage. "That light," said the reverend old man, "proceeds from the habitation of sorrow;" but checking himself, he continued in an under tone—"why should we mourn? Is not our loss her gain? Is it not a jewel which the Saviour has polished for his crown? and why should that crown be less splendid when such a diamond is ready to grace it?"

As the place of our destination was full half a mile distant, my companion occupied the time in prepar-

ing my mind for the scene which I was to witness. After touching on the uncertainty of human hopes, and the shadowy nature of terrestrial things, he observed that he was about to make his last visit to Rebecca—the loveliest youth of the village. “Little did I expect,” said the old man, “when I last parted from her, that her earthly tabernacle would stand till this time. I thought it would, ere this, have been dissolved. But her mansion is not quite ready. When it is, her Saviour will send his angels to bring her to it.”

Here I interrupted him, begging that he would state to me a little more minutely the character and condition of this young lady. He cheerfully complied with my request. She was, it appeared, the daughter of a respectable farmer, who, as to intelligence, wealth, and what are the invariable concomitants of these, influence, was the most considerable person in the village. He was moreover distinguished for active benevolence and ardent piety. He was the main pillar in their little church. Besides contributing largely to the officiating clergyman, he almost supplied, in his absence, the ordinary service of the sanctuary, by selecting and reading an edifying sermon, accompanying it with his warm and animating prayers. Of his three daughters, Rebecca was his favourite. Not that this good man indulged an unwarrantable predilection; but when with the native amiability of his child the pious parent sees religion sweetly blended, *that* child is doubly dear. While his affection for his Rebecca was increased, it was not, in the least degree, lessened towards the rest. A few months ago she had been gay and thoughtless. A comely and graceful person, united to a mind of more than ordinary culture, gave her an acknowledged superiority. But while her heart was beating high with romantic schemes of earthly felicity, her attention was called to a subject which had, hitherto, been as much as possible excluded from her thoughts.

Her kind parents had felt many a bitter pang at her apparent indifference to religion. They had tenderly remonstrated with her, but in vain. The full tide of her soul seemed to set towards the deceitful pleasures of this world. While tears and remonstrances were ineffectual, prayer was heard in her behalf; and in an extraordinary season of religious excitement, caused by the outpouring of the Divine Spirit on the village, the affectionate father had the ineffable satisfaction of seeing his Rebecca one of the first fruits of a spiritual harvest. The moral change in this lovely girl was very manifest. 'Tis true she dazzled less, but then she shone with a milder and more majestic light. Her manners were chastened, and her countenance, illuminated with Christian hope, was indicative of the inward peace of her soul.

But alas, how soon the fairest earthly form is changed, and the fairest earthly prospect marred. The morning is serene and pleasant; but ere the sun has gained his meridian, the dark clouds gather, and in portentous blackness overspread the heavens. Not many months elapsed, before this interesting youth manifested symptoms of consumption. The diffused and healthful glow of her countenance gave place to a hectic spot on her cheek, which seemed artificial when contrasted with the livid paleness that surrounded it. The disease had begun its course, and was silently sapping one of the loveliest of the Creator's works. Rebecca, though not conscious that her body was so rapidly descending to its kindred dust, yet felt that her soul was loosening its hold on earth, and struggling upward to the skies. To shorten the recital—she had been brought to the confines of her earthly pilgrimage, and was about laying aside the garments of mortality, when we arrived at the house—which was a neat country dwelling almost buried amid the trees.

Having dismounted, I followed the clergyman, who with the small end of

his whip gave a slight tap or two on the door, which was carefully opened, as if to avoid even the least degree of disturbance. The low mournful tone with which the young lady who admitted us, addressed the clergyman, sufficiently indicated that she was the sister of Rebecca. As soon as we had passed the threshold, I perceived at once, that we were in the house of mourning. The servants and workmen, leaning upon one arm against the mantlepiece, awaited in silence, any command to perform the little offices which, on so deeply an interesting occasion, are always necessary. The conversation, conducted chiefly in whispers, and the light tread of those who performed the services of this afflicted family, all contributed to heighten in the mind, a feeling of deep and mournful solemnity. The affectionate mother came from the sick room to greet her reverend friend; but a bursting heart checked the salutation, and all she could do was to offer him her hand. Her sorrow was not of that clamorous kind which almost transforms the subject of it into a maniac. It was a current of grief, deep but noiseless—except when the recognition of some countenance familiar to herself and her dying child, would cause it to burst the channel in which resignation had confined it; and even then it was heard only in suppressed sobs. A word of consolation was dropped by the clergyman, and we followed the mother to the sick chamber.

All was silent; and the group who hung in breathless attention over the sick bed, appeared like so many marble statues, except as they slowly turned their heads at the slight interruption which our entrance occasioned. The ticking of the watch which the physician held in one hand, while the fingers of the other rested on the pulse of his patient, was as distinctly heard as at midnight. Two or three neighbouring females had come to tender their services and mingle their sympathies with the afflicted family; but without laying aside any

of their garments, they gathered around the expiring Rebecca, and fixing their eyes on her countenance, stood mute and motionless. Beside the couch, in a low chair, sat the father, his head leaning on his right hand, which was supported by his knee; and he was attentively gazing on the face of his lovely daughter. The conflicting feelings of parental attachment and Christian resignation heaved his bosom, but not a word escaped his lips. His feelings were too deep for utterance. At the head of the bed stood a small table, on which lay a pocket Bible and psalm book—the constant companions of this young Christian in her sickness. The leaves of both were folded, to mark the passages of scripture and the hymns adapted to convey consolation to her mind.

The most interesting object of all was Rebecca herself—who slowly turned her head towards the aged minister, as she recognised his well known voice. It was evident from her appearance, that the vital flame was trembling, and that the soul was pluming her wings for immortality. Nature exhausted seemed to have yielded the conflict, and to have become passive under the final triumph of disease. The lineaments of a most interesting countenance, which had once bloomed with beauty, were indeed still to be seen; but their prominence and sallow paleness, had it not been for the heavenly expression that played around them, would have presented the appearance of nothing but the wreck of loveliness. Feebly raising a hand of pearly and almost transparent whiteness, and dropping it into that of her spiritual guide, she fixed her eyes on heaven and moved her lips in prayer. To his question—"Have you the rod and the staff of your Redeemer to comfort you?" a smile was her reply. While the soul was evidently freeing itself from its dissolving earthly tabernacle, the little company bent their knees, and following the low but earnest voice of the clergyman, poured out their feelings in prayer for her easy pas-

sage across the Jordan of death. When they rose, her fixed and glassy eye, and a sort of indescribable hollowness which seemed settling around her features, showed beyond a doubt that her last enemy had seized her.—But the smile of triumph was still distinctly there. Nothing now broke our silence but an occasional sob. Her last breath was caught on the surface of a small mirror, when the physician pronounced, in a low whisper, “she is gone.”

Thus fell asleep in the arms of Je-

sus this amiable female. She seemed, after the renewal of her moral nature, too lovely a flower to be long exposed to the cold and blighting winds of this ungenial world; and the same hand that made her bloom with the beauty of holiness, early transplanted her to a more kindly region, where, beneath the full radiance of the Sun of righteousness, she will live and flourish for ever.—
Let me die the death of the righteous, and let my last end be like hers.
W. J. B.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

DISSERTATION ON THE STYLE OF THE NEW TESTAMENT.

Few controversies have been agitated with greater warmth than that which regards the style of the New Testament. The controversy took its rise in the sixteenth century. The prime mover of it was Erasmus, who boldly dared to impugn the character of the apostolical writings, and pronounce them, in point of style, uncouth and barbarous. Not that he was absolutely the first who called in question the purity of the New Testament Greek, for Celsus had done this ages before, and Origen and Chrysostom admitted the charge; but it is from the days of Erasmus that the modern controversy to which we particularly allude, is to be dated. The dispute was kept up for more than a century, and was unhappily marked with great bitterness. At the outset, the line which separated the parties, seemed to be clearly enough drawn; at least, *they* appear to have thought so, the one affirming, and the other denying the classical purity of the New Testament Greek. But, like most other controversies which are continued for a long period, *this* seemed to shift its aspects from time to time, till at last, when the parties had clearly defined their terms, and understood each other's mutual con-

cessions, it would appear that they really differed but little, could they have been persuaded to think so. But it is not surprising that they could not be thus persuaded. Such a fact has ceased to be matter of surprise for some thousand years.

The controversy is at present extinct. The opinion of the classical character of the apostolical writings has long since been given up, and critics and divines are pretty universally agreed that the New Testament is written in what is termed Hebraic or Hellenistic Greek, in contradistinction from Hellenic or Attic. The grounds of this distinction will be stated in what follows.

It may here be remarked, that those who undertook to vindicate the New Testament style from the charge of impurity, were unquestionably prompted by the very best motives; but they were motives which did more honour to their hearts than to their understandings. Honest men, they thought the vital interests of Christianity were at stake, and the purity of the heavenly doctrine itself involved in the question of the purity of the style in which it was delivered. We shall not be much surprised at this, if we recollect that about the time that this controversy arose, the Reformation had thrown all Christendom into a state of preternatural excitement—a state salutary and bless-

ed in its results, though distinguished at the time by much that was earthly and extravagant in its nature. The sacred scriptures had just emerged into the day—they had begun to assert their divine authority and to produce their proper effects; and we can easily see that a charge affecting in any respect the character of this precious volume should have filled its friends with alarm. And it would require as deep a reformation in the principles of human nature as Luther was the means of effecting in the Church, to prevent well-meaning zeal from running, in such circumstances, to very wild extremes. And to such extremes it actually did go. The pious patrons of the classical character of the New Testament strenuously maintained that the contrary opinion was utterly derogatory to the Divine Author of the Scriptures, and went so far as to denounce their opponents as impious heretics, and even to declare them guilty of the sin against the Holy Ghost!

But, however strange it may appear to us that Christian writers should have held precisely this opinion and used this language, it ought *not* to appear strange that the enemies of Christianity should have held its opposite, and objected to Revelation on the ground of its peculiar style. We have already alluded to the charge of Celsus. The same language has been reiterated in modern times; and the following extract from a work of Conyers Middleton, may no doubt, with perfect fairness, be considered as conveying the sentiments of the whole tribe of free-thinkers on this point—that is, where they have happened to be men who understood Greek, and were capable of holding an opinion at all.

“We should naturally expect,” says he, “to find an inspired language to be such as is worthy of God; that is, pure, clear, noble, and affecting, even beyond the force of common speech; in short, the purity of Plato, and the eloquence of Cicero. Now, if we try the apostolic language by this rule, we shall be so far from as-

cribing it to God, that we shall scarce think it worthy of man; that is, of the liberal and polite, it being utterly rude and barbarous, and abounding with every fault that can deform a language.”

Shaftsbury in the *Characteristics*, throws out the same insinuation. We shall quote the passage, not only as giving his opinion, but as a striking specimen of the sly insidious manner in which this writer, and others of his stamp, manage their attack upon Christianity.

“It is no otherwise,” says his Lordship, “in the grammatical art of characters, and *painted speech*, than in the art of painting itself. I have seen in certain Christian churches an ancient piece or two, affirmed on the solemn faith of priestly tradition to have been angelically and divinely wrought, by a supernatural hand and sacred pencil. Had the piece happened to be of a hand like Raphael’s, I could have found nothing certain to oppose to the tradition. But having observed the whole style and manner of the pretended heavenly workmanship to be so indifferent, as to vary in many particulars from the truth of art, I presumed to beg pardon of the tradition, and to assert confidently that if the pencil had been heaven-guided, it could never have been so lame in the performance; it being a mere contradiction to all divine and moral truth that a celestial hand, submitting itself to the rudiments of a human art, should sin against the art itself, and express falsehood and error, in the place of justness and proportion.”

The object of both these writers is obviously the same; to discredit the inspiration of the scriptures by aspersing the style in which they are written. It would lead us too far out of our intended course to attempt to canvass and confute these objections. It may be observed, however, in passing, 1st, that they both grossly falsify the character of the New Testament style—most unfairly exaggerating those peculiarities which are supposed to detract somewhat from its ex-

cellence when compared with classick standards, and viewed merely as models of good writing; and, 2dly, were this not the case, but supposing their representation to be much nearer the truth than it is, yet it may be most clearly shown that the main principle on which their objection is grounded, viz. that an inspired communication must be a faultless model of composition, is wholly gratuitous and fallacious. The following remark of a profound biblical critick presents this point in a clear light.

"In short," says he, "a classical or unclassical style has no more influence on the Divinity of the New Testament, than the elegance or inelegance of the hand in which it is written, or the accuracy or inaccuracy of the pronunciation with which it is uttered. Whoever was accustomed to write a bad hand would not certainly improve it by inspiration. But admitting the fact, it would have this unfortunate consequence, that no one accustomed to the hand would, in its improved state, believe it to be genuine."

We come now to the main object aimed at in this inquiry, viz. to ascertain the true character of the New Testament style; premising that we give the term *style* in this discussion somewhat more than its usual import, and consider it nearly equivalent to *language* or *diction*.

As to *purity* of style then, if it be asked, Is the New Testament written in pure Greek?—the question immediately suggests another, What constitutes pure Greek, or purity of style in general, as far as language is concerned? We answer, purity of style implies, 1. Grammatical propriety, or conformity to the syntactical structure of the language in question; in other words, freedom from solecisms. 2. Freedom from foreign idioms, or barbarisms—applying this term not merely to phrases or combinations of words, but also to single words used in a foreign sense.

If a pure style then admits of nothing exotick in the signification of

words or construction of sentences, in judging of the style of the New Testament it will be necessary to ascertain, 1. Whether *single words*, expressing things of which the Greek writers frequently speak, are used by the sacred penmen in precisely that sense in which these writers use them. But we can turn to no part of the New Testament without meeting with words used in a sense totally unknown to any Greek classick writer, and for the most part evidently derived from the Hebrew. For instance, the word *δικαιοσύνη* occurs in Mat. vi. 1. (Griesb. Ed.) in the sense of *liberality* or *alms*; *Do not your alms, &c.* Now as this term, though frequently found in classical Greek, is never there used in this acceptance, which it borrows from the Heb. צדקה, it follows that the word is in this place impure. So of the word *εὐλογία*, which, 2 Cor. ix. 5, signifies *bounty*; *make up before-hand your bounty, &c.* though its usual import is *praise*. It is not used thus by any Greek writer, and answers to ברכה in Heb.

It must be remarked, however, in justice to the advocates for the purity of the New Testament Greek, that the weight of this argument will depend upon the number of instances adduced. As subjects wholly unknown to Greek writers are treated of in the New Testament, they could not of course be expected to have terms adapted to express them. So that either new terms must be introduced, or old ones used in new senses. But the *occasional* introduction of such terms will not detract from the general purity of any writer's style. Cicero uses the words *qualitas*, *mores*, *perceptiones*, in senses to which the Roman language was an entire stranger, deriving them immediately from the Greek. Yet this would not be sufficient to denominate his style barbarous or impure. But when such terms enter essentially into every part of an author's work—when they are interwoven into the whole strain of his composition, and form, as it were, the *staple*

of it, the case is altered; this will certainly establish the impurity of his style. And such we conceive is the fact in respect to the New Testament.

2. It is necessary to compare particular *phrases*, or combinations of words, with the classick usage. Take, for example, the phrase *δικαιος ενωπιον του θεου*. The words taken singly are good Greek, but the combination is foreign, answering to the Heb. יהוה לפני, consequently impure. In the same manner *παραστηναι ενωπιον τινος* occurs in the New Testament in the sense of *ministering to one*. In pure Greek it would be *παραστηναι τινι*. These instances may serve as specimens of innumerable others.

3. It is obvious to any competent judge that the form and structure of the periods in the New Testament writers is Hebraick, or conformed to the style of the Old Testament histories. A striking contrast between the Greek and Hebrew style occurs in the first chapter of Luke, where the four first verses are written in classical and pure Greek, while the three following verses are so perfectly Hebrew, that they would seem to have been a literal translation from that language. In cases where a native Greek would have introduced, as the connexion required, perhaps several particles, the writers of the New Testament are obliged to supply their place with the single conjunction *και*, which they repeat nearly as often as the Hebrew writers their *Vau prefixum*. This gives a peculiar uniformity to the structure of their periods.

4. Two other considerations may be mentioned, in proof of the Hebraick character of the New Testament. The one is, that if any number of passages be taken promiscuously from the New Testament writings, particularly the Gospels, they are more easily translated literally into the Hebrew than any other language. The other, that numerous phrases in the New Testament are utterly inexplicable, unless they be considered as Hebraisms. In Col. iii.

4, love is called *συνδεσμος τελειοτητος*, translated *bond* of perfectness, which is scarce intelligible. Viewing the phrase as a Hebraism, and rendering the last word as such, we come at the force of the expression at once, viz. that love or charity is the *most perfect bond of union*. There are a great many uses of the words *πνευμα, σαρχ, διαβηκη*, &c. which are to be explained by a recurrence to the corresponding Hebrew terms.

It will be superfluous to attempt any farther to establish the Hebraick or Hellenistick character of the New Testament Greek. It is beyond question that the general style of the Evangelists and Apostles is deeply pervaded by the Old Testament idiom. How indeed could it have been otherwise, considering the character, the age, the country, the circumstances, the theme of the writers? For whom did the apostles immediately write? Not for the polished Greek, charmed with the beauties of Plato and Xenophon, but for Jews, who had been accustomed from their infancy to the style of the Old Testament scriptures; for the humble and uncultivated, who were as unable to appreciate the high qualities of the classicks as to imitate them. If our object in this essay were to take sides in the controversy, and actually to enter the lists, an imaginary Pfochenius Redivivus, we are aware that the argument drawn from the circumstances of the writers and the persons written to, would deserve, in point of weight, the very first rank. But our object is rather to hold the scales than to take up the gauntlet; and there is besides a certain obviousness about the argument, that makes it less necessary to be dwelt upon.

When we say that the Hebrew idiom pervades the New Testament, we mean that which is found in the Old Testament. But it is to be recollected that after the return from the Babylonish captivity, the ancient and genuine Hebrew gradually fell into disuse, as the language of common life; though it was retained in

the service of the synagogue. For some ages prior to the writings of the New Testament, the dialect of the Jews in Palestine was the Aramean or Syro-Chaldaic, which bore nearly the same analogy to the ancient Hebrew, as the school Latin of the middle ages to the Latin of the ancient Romans. Such a revolution would naturally have some effect upon the language of the New Testament, and critics have designated several peculiarities, arising from this source, by the name of Rabbinisms: though it were to be wished that the propriety of this title were a little more clearly made out.

Besides Hebraisms, the New Testament contains occasionally words of Syriack, Persian, and Roman origin, which it is not necessary at present to specify.

As to the charge of solecisms, or offences against grammar, in the New Testament, it must be admitted that several might be pointed out, especially in the book of Revelations. But the fault, if it be one in the cases in which it occurs, is equally to be imputed to the most admired Greek writers. On this point, Blackwall's vindication appears to be triumphant. To that we refer; observing in conclusion, that nothing seems wanting to render *Blackwall's Sacred Classics* a valuable work to the student of the New Testament, but that he should bear it in mind, (which he may safely do, though the author's *professions* might lead him to think otherwise,) that he is in fact on the right side of the question, and has successfully vindicated the New Testament writers from a load of obloquy, heaped upon them by Erasmus and others. Not but that many of his parallelisms are inapplicable, and many of his positions untenable; but after making every necessary abatement, we think he has performed a noble service to the cause of sacred literature. For the truth is, that notwithstanding all the concessions that may be made, on the score of a pretty large admixture of exotick idioms, the books of the New Testament,

considered merely in reference to style, may, when compared with the highest models in all other languages, challenge a pre-eminent rank.* In the Evangelical Histories there is a majestick simplicity, which no master of the historick style has ever surpassed. In the Epistles there is a vigour of conception, a force of argument, a richness of illustration, and a power of appeal, which no other theme could inspire, and yet all conveyed in a language which, to give it its highest praise, is worthy of that theme. A celebrated Cardinal of the seventeenth century would not read the Bible for fear of spoiling his fine Ciceronian style, and applied a contemptuous epithet to St. Paul's Epistles. He and all other such conceited criticks, are thus rebuked by South. "He who said he would not read the scriptures for fear of spoiling his style, showed himself as much a blockhead as an atheist; and to have as small a gust of the elegancies of expression, as of the sacredness of the matter."

We are aware it may be said that the heart must be renewed and brought into unison with the spirit of the scriptures, before their noble qualities of style can be duly appreciated. This may be granted, for aught that we can see, without any detriment to

* The infidel criticks who expend so much learning and ingenuity in censuring and ridiculing the style of the New Testament, will not, after all, find it easy to persuade competent judges, that they understand either the Greek language or the nature of good composition, better than LONGINUS, the far famed author of the *Treatise on the Sublime*. Yet it seems that he could find so much excellence in the writings of St. Paul—his Hebraisms and Hellenistick Greek notwithstanding—as to class the apostle among the Greek authors whom he considered as distinguished for the *sublime in writing*. An enumeration of these authors, found in what the best criticks believe to be a genuine fragment of Longinus, closes thus—*πρὸς τοῦτοις Παῦλος ὁ Ταρσεύς, ὃν τινα καὶ πρῶτον φημι προιστάμενον ὁδύματος ἀναποδείκτου.*—"And further, Paul of Tarsus, the chief supporter of an opinion not yet established."—EDITOR.

our assertion. The qualities were there.—The eye is only opened to see them clearly. But without making the concession, we see not why a just perception of the true excellencies of human composition, is not enough to enable any man who possesses it, to appreciate the claims of the sacred writings. The great difficulty in having these claims fairly adjudicated arises from the fact, that we cannot, for the most part, obtain for them a candid hearing. When the heart is transformed by their truths, this point is gained. But the perception of the mere attributes of the style, makes no essential part of the spiritual illumination. It is simply an accidental, though perhaps an invariable consequence, of the restoration of a sounder use of the intellectual faculties. Now, why may not the same effect be in a great measure produced, by the mere human process of well-directed mental culture? Such a process—as far as it went to free us from the power of early prejudices, to call us off from the admiration of false graces of style, and to bring us to a proper estimate of nature, pure simple nature, “which is, when unadorned, adorned the most,”—would unquestionably lead us to pronounce the sacred oracles among the most perfect models of composition. An unsanctified mind is no doubt susceptible of this; though it must be difficult for such a mind to disenchant itself from the illusions thrown around it by a thousand casual influences. O. I. N.

FOR THE CHRISTIAN ADVOCATE.

REMARKS ON THE WORD APOSTLE.

Αποστολος is compounded of *απο*, from, and *στολη*, signifying, primarily and strictly, *furnished, adorned*; secondarily, *clothed, ornamented, as to a garment*, and thence the *robe itself*. From this *στολη* the Romans had their *stola*, a long vest, or robe, with a broad border of fringe, reaching to the feet, and worn by matrons. It was not permitted to be worn by prostitutes,

nor women condemned for adultery. Hence the illustration of several passages in the Latin classics. From this *στολη* comes also the English *stole*, a long garment, or royal robe, such as formerly decorated the old English ladies. See Spencer's *Fairy Queen*.

Στολη is derived from *εστολα*, the 1st per. sing. indic. perf. mid. of *στελλω*, which properly signifies to endure, to instruct, to furnish for a particular purpose; and thence the sending of a person thus commissioned and prepared. All the other derivatives of this verb, as well as its compounds, preserve the idea of *investiture*. *Στελλω* differs from *πεμπω*, in that the former is significant of sending with official power and directions; the latter merely of sending. This, therefore, is less specific than that.

Αποστολος, then, is a person deputed, and furnished with qualifications for a certain object. Thus the word is used by Greek writers to denote an ambassador, also a commander of an army, or of an armament. The ideas, therefore, which are implied in the term itself, without reference to its particular relations to other words, are *selection, commission, qualification, mission, accountability, and recompense*. When Paul, therefore, calls himself *αποστολος Ιησου Χριστου*, he declares himself to be an officer chosen, furnished with authority, fitted, and sent forth, by Jesus Christ, to execute his will, to whom he is responsible, and from whom he is to receive his recompense. *Αποστολος* differs from *ευαγγελιστης*, in that this expresses the *nature* of the commission which the person bears, and, strictly employed, has respect to the *first* announcement, which may be either private or public; whereas that relates to the commission, its communication, and the requisite ability for its execution, without advertent to its peculiar nature; and is not etymologically restricted, like *ευαγγελιστης*, in its application to the first time, and is therefore more general in its import than the other.

It differs also from *κηρυξ*, in that this relates more immediately to the *actual discharge* of the duties of a commission; and thus has reference chiefly to the *officer* himself, and those whom he addresses; and does not so directly contemplate the authority and preparation for such performance, nor consequently the person, or persons, from whom the commission is received—as *αποστολος* does. When Paul, therefore, calls himself a preacher and an apostle, *κηρυξ και αποστολος*, as he does in 1 Timothy, ii. 7, and 2 Timothy, i. 11, he intimates, not only the character of his employment, but also his warrant and capacity for it, in a phrase presenting to the view a very beautiful climax. A.

FOR THE CHRISTIAN ADVOCATE.

ON THE PRACTICE AND MODE OF COLLECTIONS IN CHURCHES.

It has often been to me a subject of surprise, that whilst other inconvenient practices, which took their rise in remote ages of the church, and which, because they had no better sanction than custom, have been discontinued, that the unseasonable interruption of Divine worship in taking up collections in churches, is yet so generally persisted in, by almost all denominations of Christians. Whatever palliation there may be for it, when it is resorted to by a church in low pecuniary circumstances, or when it is employed in obtaining donations for charitable purposes, I cannot but think that it is important it should be so restricted and limited, and that *the method* of collecting should be altogether changed: and I should be glad if a recommendation of our General Assembly were to be issued to this effect; not doubting but that its beneficial influence would soon be felt, and perhaps induce other churches to follow our example.

Let us examine this subject attentively, and see what instructions the Bible gives us in regard to it. St. Paul thus directs the Corinthians,

(xvi. 1, 2, 3,) “Now, concerning the collection for *the saints*, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality to Jerusalem.”

From this, and other corresponding passages, which occur chiefly in St. Paul's Epistles, it is believed that we may fairly deduce that no collection was taken up in the apostolick days, but for *needy Christians*, *εις τας εγγις*, for the *holy*, or *saints*. We find the great apostle of the Gentiles frequently encouraging the churches to the performance of this duty, with a zeal worthy of his office. When Agabus, (Acts xi. 27—30,) prophesied a dearth, all the disciples determined to send relief to *the brethren* which dwelt in Judea. And subsequently the wants of the Macedonian, and other Christians, found an able and successful advocate in St. Paul, who commends the assiduity of the charitable in their noble work. One of his directions to the Romans is, that they should “distribute to the necessity of *the saints*,” in this, as in the other passages, limiting their bounty to the professed disciples of his Lord and Master. The purposes to which their liberality was to be applied, were solely the alleviation of temporary distresses; and not once is it mentioned that any donations were solicited or received, for any other purposes whatever.

But allowing the practice under certain restrictions to be proper, I think the *mode*, generally adopted for taking collections, is highly objectionable. The apostle's language in the verses first quoted, clearly indicates, that so far from recommending, or countenancing the collecting of alms in the place of worship, he urgently expresses his disapprobation of such a practice. He directs them on every Sabbath, to *lay by, set aside*, whatever each individual

could spare, that the amount of their donations might be transmitted to Jerusalem, by men whom they should appoint.—“That there be no *gatherings*” (or *collections*, as the same word is rendered in the first verse,) “when I come.” This is his forcible and apposite expression. The collections were to be thus *privately* made, to be deposited in the hands of the apostle when he arrived at Corinth, and by him to be given to the persons delegated by them to convey their benefactions to the brethren at Jerusalem.

Now I conceive that the modern practice is unwarranted by these proceedings of St. Paul, and after a good deal of search I cannot find any thing, in other parts of scripture, to give it countenance. And if the practice be not sanctioned by those who had enjoyed the immediate instructions of the author of our religion, what authority is sufficient to justify its continuance? Why especially will churches—wealthy churches—of the present day, continue the disturbing practice, when they have no plea for so doing on the score of necessity; and when their collections rarely, if ever, amount to a sum sufficiently large to compensate for the trouble of making them?

Although habit has rendered us familiar with this custom, yet I appeal to Christians, if they have not, after attending to a solemn discourse and prayer, and having their minds engaged in meditations resulting therefrom, experienced considerable distress, when their devout exercises have been disturbed, by the confusion that necessarily attends the collection? Besides, is not the thing from its own nature improper? We meet professedly for the worship of God, in a place dedicated to this single purpose. Is it right, then, that the secular concerns of the church should be obtruded upon a religious assembly, in the midst of these devotional engagements?

The opinion of the writer is shortly this—When any pious object is to be effected, such as the encourage-

ment of missionary labours, or other objects which require immediate attention, the congregation should deposit their contributions in boxes, or plates, as they depart from the church. If a congregation have poor members, let the Christian duty due to them be performed, by a sum added voluntarily by the pew-holders to their rent. This, I am persuaded, would operate for the interest of the poor, would save much trouble, and prevent the bad appearance of publicly collecting it. In this manner, likewise, should all collections be made, whose objects are of a permanent nature.

These considerations, very imperfectly digested, are submitted and recommended to the serious attention of those who do not believe that innovations are unlawful, when they only change customs which are troublesome and improper, and which are found to have no sanction besides their antiquity.

JUSTIN.

[The pages of the Christian Advocate will be open to any correspondent that may be disposed temperately to controvert the opinions of Justin: and the editor will take this opportunity to state, that although he cannot admit any thing which would impugn important articles of the Christian Faith, he is willing and desirous that subordinate points should be *shortly and amicably* debated in this miscellany. And in such cases he is to be considered as taking no part in the controversy.]

EXTRACT FROM CUNNINGHAM'S SERMONS.

There are perhaps few books more popular with all classes of readers in America than “A World without Souls.” The anonymous writer of this interesting fiction, has long been identified with the Rev. J. W. Cunningham, Vicar of Harrow. His story of the “Velvet Cushion,” and some other of his publications, though not so meritorious or so popular as his first publication, are yet perhaps known to most of our readers. The principal design of the author in these performances, it will be recol-

lected, was to recommend religious truths to those who, without these expedients, would perhaps have been unwilling to attend to them at all. By the latest English Reviews we find that Mr. Cunningham has again appeared before the publick, not indeed as the writer of an agreeable fable, but in the more important and more appropriate character of a Christian minister—as the acknowledged author of a volume of sermons, which appear to have been delivered in Harrow church, before the youth sent to the seminary in that place for education. We feel persuaded that we cannot gratify our readers more, than by concluding this part of our miscellany with the following extracts, from one of the sermons in this volume.

“We are to consider what progress may be made in the study and use of scripture, without the special influences of the Holy Spirit.

“1. In the first place, then, it is obvious that, without such special influence of the Spirit of God, it is possible to arrive at a bare belief in the truth of scripture.—It has been affirmed, by one of the most distinguished judicial characters of this country, that the evidence for the truth of the gospel was stronger to his mind, than that for any fact ever brought for judgment into a court of justice. But if this be true, no special influence can be necessary to enable us to perceive the strength of this evidence. Men of keen faculties in other pursuits, do not forfeit them on approaching the word of God. And, accordingly, the mere truth of scripture has been admitted by thousands, whose lives have sufficiently indicated the absence of all spiritual influence on their hearts. ‘Believest thou the prophets?’ said Paul to Agrippa; and he adds, ‘I know that thou believest,’ although the habits of Agrippa at the moment, plainly proclaimed the absence of all sanctifying influence on the mind. And, in like manner, it is said, even of those miserable spirits who are farthest removed from all spiritual influence, that they ‘believe and tremble.’

“2. Again: it is possible for an individual, without the special influence of the Holy Spirit, to become acquainted with the contents of the Sacred Volume.—The same faculties which enable him to collect the contents of any other book, do not forsake him in the examination of this.”

“In the third place, it is possible, without the special influence of the Holy Spirit, to feel the highest admiration for parts of the Sacred Volume.—The examiner of scripture, especially if a man of fine taste, may be charmed with its literary beauties, with the force of its reasonings, the power of its language, and the splendour of its imagery.”

“Once more: such an individual may proceed clearly and strikingly to display the contents of the Sacred Volume to others.”

“But I come now, secondly, to inquire what is that knowledge and use of scripture of which the Holy Ghost must be considered as the exclusive author.”

“In the first place: it is by the Holy Spirit we are led to make a personal application of the holy scripture to our own case.—The individuals whom we have been hitherto contemplating, may become, as we have seen, in a measure acquainted with the contents of the scriptures. But, then, they know them rather for others than themselves. The truths of that gospel, which is ‘the power of God unto salvation in them that believe,’ instead of entering their minds, lie uselessly on the surface. Nothing but the power of the Holy Spirit can carry the holy seed to its proper destination in the soul. ‘Paul may plant, Apollos may water, but God giveth the increase.’ Nothing can be more appalling than the deadness of the conscience, till the Spirit of the Lord thus quicken it into sensibility and life—nothing more delightful than its tenderness when this change is wrought. Then it is, that, with the jailer, the man thus visited of God exclaims, ‘What must I do to be saved?’ Then it is, that, with the disciples, he asks, ‘Is it I?’ Am I the guilty man described in the gospel, and for whom the Great Shepherd lived and died? Then it is, that, however indifferent before, he exclaims with Job, when admitted to personal intercourse with God, ‘I have heard of thee by the hearing of the ear; but now mine eye seeth thee, and I abhor myself, and repent in dust and ashes.’

“2. It is the Spirit of God alone who endears the promises of scripture to the heart.”

“In the third place: It is the Holy Spirit alone who brings the word of God effectually to bear upon the temper and conduct.—It is possible, as we have stated, without any special influence of the Holy Spirit, to admit the truth of scripture. But without His aid, we cannot obey the scripture. It is the language of God himself, ‘I will put my Spirit within thee, and cause thee to obey my statutes.’ ‘Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.’ Man, till brought un-

der this new dominion, is always represented as a captive of Satan—the world as his prison—and his lusts and appetites as the chains of his terrible bondage. But it is said, ‘where the Spirit of the Lord is, there is liberty.’ As soon as this new influence is felt on the soul, our chains begin to drop from us. Like the apostle, in the dungeon, we find that some powerful hand is at work for our deliverance. Some angry temper is gradually quieted, some lust is quenched, some passion is bridled. Our powers are gradually enlarged; until at length, loosened from the bands which held us so long and so disgracefully, we ‘walk abroad in all the glorious liberty of the children of God.’”

“With a reference to the influence of the Holy Spirit on the character and conduct.”

“It is intended to examine,

“I. What useful or attractive qualities a man may possess by nature.

“II. What are the qualities which the Spirit of God alone can impart to him.”

“In the first place, then, he may, without the special influence of the Holy Spirit be an honest man.—He may wish to rob no man of his earthly rights. He may scorn and detest a lie. He may, if poor, refuse to eke out his scanty pittance by depredation upon the property of others. He may, if a tradesman, hold false weights, and measures, and the thousand shifts and evasions too common in the traffic of the world, in utter abhorrence. He may thus act and feel, and yet be a stranger to the sanctifying influence of the Holy Spirit. For he may possess all these qualities, in common with the heathen who never heard of the true God; or with the multitudes who, having heard of Him, neglect or despise Him. He may have all these qualities without the smallest sense of his own sinfulness, and of his need of a Saviour: or the slightest value for the word of God, for his church, his Sabbath, or his sacraments—without offering a single supplication for mercy, or a single tribute of praise and gratitude to the God and Saviour of a guilty world.

“In the next place, a man may be mild and gentle in his temper, without the sanctifying influence of the Holy Spirit. Nothing indeed can be more obvious, than that such a temper may prevail in the man, without the operation of any principle whatever. Individuals notorious for the absence of piety and for an addiction to gross immoralities, have been thus gifted. Whole nations have been discovered, remarkable at once for the absence of religion and the gentleness of their demeanour.”

“In the third place, great benevolence or kindness may exist in the mind without the sanctifying influence of the Holy

Spirit.—In some cases, it will at once be admitted that this feeling of kindness and tenderness is merely instinctive, and therefore independent of all principle; as, for example, in the case of a parent to a child. In other cases, it is little more than enlarged self-love—a love of others for our own sake. And this is certain, that it is frequently found in minds wholly destitute of the love of God and of our gracious Redeemer.”

“In the fourth place, a man may be the ardent lover of his country, or of the public good, without the sanctifying influence of the Holy Spirit.—I name this quality on account of the high value attached to it in society. But surely nothing can be more obvious than that a man may thus live for the glory of his country; may sacrifice his life on the altar of her liberties; may, at the foot of the throne, gloriously assert the rights of the people against a tyrant, or discharge the less popular, and therefore more difficult, duty of maintaining the rights of a sovereign against a deluded and murmuring people;—he may do all this, and yet be without genuine religion.”

“In the fifth place, a man may possess much merely formal religion, without the sanctifying influences of the Holy Spirit. Many of the Jews, for instance, thus sacrificed the substance of religion to its mere forms, the ‘spirit’ to the ‘letter.’ The profligate Herod even ‘heard John gladly,’ and was willing to ‘do many things,’ although not to make the great sacrifice which God required. And such characters are by no means rare in society. Sometimes their religion is purely mechanical; the result of early custom, or example, or accident. Sometimes it is nothing better than the homage of hypocrisy to the world around them. Sometimes, especially what may be called public and congregational religion, is mere sympathy with the feelings and affections of others, attachment to a particular minister, the love of excitement, the taste for eloquence, or fine reasoning, or profound speculation.”

“We are to consider, secondly, for what qualities we must be indebted to the Spirit of God alone.

“In the first place, those very qualities which may exist independently of the sanctifying influence of the Spirit of God will, without it, be defective in their motive and character.

“Take, for example, one of the most valuable of those qualities we have already named, as sometimes discovering itself in the character of a mere man of the world; I mean benevolence, or a disposition of kindness to others. To what does it amount in the bosom of such an individual? It has no right principle, no

pure motive, no fixed rule, no adequate object. It is liable to bend to interest, to be wearied by use or disappointment, and to be warped or extinguished by passion. It regards the bodies, but neglects the souls of our suffering fellow creatures. It supplies some of their wants, but is little occupied with the cure of those moral evils which are the grand source of their misery. It labours perhaps to nourish the perishing tenement of clay, in which the immortal spirit dwells, and blindly leaves that very spirit under the influence of that ignorance and those unsanctified lusts and passions which shut men out from the kingdom of God, and prepare them for the society of the devil and his angels."

"But, secondly, some qualities can have no existence in the mind except by the saving influence of the Holy Spirit."—"There exists not, in the soul unvisited by the Holy Spirit, any really spiritual and heavenly affections, any desire to turn to God—the God of holiness and purity; to seek after him who is the Father, the Governor, the Saviour, the Sanctifier, the Judge of the world. It is the exclusive office of the Holy Spirit first to kindle these desires in the soul; and, when kindled, to lead us on to a course of action corresponding with them. Without this sacred influence, we have neither the will nor the power to turn to God, and to

yield ourselves to his service. In the language of our church, 'we have no power to do good works pleasant and acceptable to God, without the grace of God, by Christ, preventing us, that we may have a good will, and working with us when we have that good will.'"

"In bringing these observations to a close . . . let me guard you against any such abuse of the subject we have been considering, as to conceive that because certain moral or benevolent dispositions and practices are not necessarily the fruits of the Spirit; therefore a man under the influence of the Holy Spirit may want these qualities.—Consider, my Christian brethren, amongst a multitude of other passages, the language of the text; 'the fruit of the Spirit is in all goodness, and righteousness, and truth.' Wherever, therefore, the Holy Ghost is in possession of the heart, as infallibly as the effect will follow the cause, will these dispositions, and the acts which flow from them, display themselves in the temper and life."

"In the last place, let me add, that the proper use of the preceding observations is evidently this, to set yourselves to the task of earnest and devout supplication to God for the sanctifying influence of his Spirit on your own souls, and that of all in whom you are interested."

Reviews.

REVIEW OF THE LIFE OF THE REV.
THOMAS SCOTT, D. D.

(Concluded from p. 127.)

We come now to the period of Mr. Scott's acceptance of the living of Aston Sandford: an event which finally removed him from the tumult and bustle of London, to the retirement of a country life.

On the death of Mr. Madan, who had alone borne the title of Chaplain at the Lock, Mr. De Coetlogon and Mr. Scott were appointed joint chaplains, instead of evening and morning preachers. Mr. Scott was, on some accounts, into which it is unnecessary to enter, dissatisfied with this arrangement: and the living of Aston Sandford, which was in the gift of a friend, being

offered to him, he readily accepted it. About this period, it was resolved at the Lock that there should be only one chaplain: party-spirit seems, as usual, to have been busily at work on the occasion: to save appearances, both the chaplains were consequently discharged, and on the 25th March, 1800, Mr. Scott was re-elected.

This new engagement, however, did not decide him for a continued residence in London. On the contrary, after due consideration, he determined to resign the situation as soon as it could be transferred into the hands of an approved successor.

We hear much of the vast opulence of the clergy; and some radicals argue as if a gown were little

else than a cloak to cover an enormous income. Mr. Scott certainly was not obnoxious to this charge: so straitened were his circumstances, after he was in possession of his living, that without the generosity of friends he must have been subjected to most serious and painful inconvenience. It deserves to be recorded, that the assistance which he received from one family arose from the kind attention which he had shown to a poor person under heavy affliction: and he states the fact as a remarkable illustration of the text, *He that hath pity on the poor, lendeth unto the Lord; and that which he hath given, will he pay him again.*

"During the whole time," observes Mr. Scott, "that I was at the Lock, and indeed for some years before, the receipts from the chapel were small, compared with what they had formerly been; and, in this way, I was but unsuccessful in my attempts to serve the charity. But, if the vulgar proverb, 'A penny saved is a penny gained,' be founded in truth, I must take more credit to myself, in respect to the finances, than has been allowed me. Perhaps it would be found, if the case were fully investigated, that as many hundreds were saved annually, in the management of the institution, by those friends whose plans I supported, and aided by measures more appropriately my own, as fell short in the income from the chapel, at its lowest depression. This, at least, is certain, though but little known, that in the dearest times, when bread (the main article of provision in the hospital) was four times the price, and other articles of consumption double the price they had been, more patients were cured, and the charity had more resources, than in the 'golden days,' when the income of the chapel was three times as great.

"When I was appointed sole chaplain, doleful forebodings were expressed of the ruinous consequences which must follow: but, by a concurrence of circumstances, the single year that I continued in that situation was peculiarly productive, both to the Hospital and the Asylum; and I left the united charities much richer at the end of the term, than they were at its commencement.

"I would only add on this subject, that I can rejoice in the testimony of my conscience before God, that I uniformly did my best, often amidst many censures, and

against much opposition, to promote the secular interests of the charities, as far as was consistent with the great object of both them and the chapel—bringing sinners to repentance and salvation; and that I never suffered my own gratification, ease, interest, or credit, to warp me from that line of conduct which I deemed incumbent on me: and that, at least, I was enabled to defeat very many attempts, the success of which, it was afterwards allowed, would have been highly detrimental." pp. 366, 367.

The village of Aston-Sandford, to which he removed in the spring of 1803, is one of the smallest in the kingdom. It consists of the parsonage, which Mr. Scott recently rebuilt, of two farm-houses and a few labourers' cottages; the population being about seventy persons, young and old; without ale-house, shop, or mechanick of any kind: a singular field of labour, it may be thought, for a man of his activity and powers! There was, however, some opportunity for usefulness; and the leisure which he possessed, by his exemption from parochial duties, was employed to valuable purposes.

In addition to his publications during this period, including the collection of his theological works in five volumes octavo, he here commenced, and for seven years carried forward an undertaking of great importance and utility—the instruction of the persons preparing to go out as Missionaries from the Church Missionary Society. This employment, in the year 1814, from the declining state of his health, and other causes, he was induced to give up.

"The persons who came under his instruction in this capacity were several of them Englishmen, who have since received ordination; but the majority were Germans, in general Lutheran clergymen. All of them went forth as missionaries into the heathen world, and most of them are now usefully employed in that character; though some have died in the service. The sentiments of grateful and affectionate veneration which they, without exception, conceived for their instructor, were publicly testified by them, as they successively took leave of the society to

repair to the stations assigned them; and were more privately expressed in the correspondence, which, as opportunity offered, they afterwards kept up with him.

"The progress which they made in their studies was highly creditable; in some instances remarkable. I remember to have visited Aston, when four of them, who had come to my father with scarcely any knowledge of language beyond their mother tongue, were reading Cicero and Horace, the Greek tragedians, and the Hebrew prophets, and the Koran (Arabic), all in the originals."—pp. 374, 375.

We cannot but pause for one moment to notice the extraordinary energy of a man, who, at the age of more than threescore years, could begin learning Arabic and Susoo. It is an instance of resolution seldom to be paralleled; and especially when we bear in mind the high motives by which he was actuated: his object was not to acquire literary distinctions, but simply and solely to do good.

Concerning the general effect of his ministerial labours at Aston, his biographer tells us—

"Upon the whole, he found it a more encouraging situation than any other in which he had been placed since he quitted the curacy of Ravenstone. In bad weather indeed the state of the roads was such that a great number of his hearers were unable to reach the church; and, on various accounts, the congregation fluctuated from time to time, especially after the opening of a Baptist meeting in the neighbourhood, to which no small pains were taken to draw all persons who manifested any religious seriousness; and which was, in consequence, a source of considerable obstruction and uneasiness to him. Yet, in general, the church was well attended, and much good was done. Many careless and worldly persons, and not a few who had led even profligate lives, were 'converted from the error of their ways,' and 'brought forth fruits meet for repentance:' and a considerable body of evidently pious and well-instructed Christians were formed around him: though he had to lament, and did deeply lament over many even of his nearest neighbours, who still held out against all his admonitions and his prayers. Nor was this all: by the earnest and active character of his united piety and benevolence, an impression was made on the surrounding neighbourhood; an interest was excited in behalf of religious institutions;

schools were established, and associations formed for the relief of the sick and needy, where previously no such things had been thought of. To stir up Christians 'to improve their talents' was a prominent object of his instructions; and, while he set them so eminent an example of the duty inculcated, 'his labour was not,' and could not be, 'in vain in the Lord.'" pp. 381, 382.

From the narrowness of his income, Mr. Scott must have generally found great difficulty to meet the various demands upon him. His publications had hitherto served rather to involve him in additional embarrassment than to increase his resources: but he confidently anticipated an effectual relief by the sale of his Commentary. "What I am to receive," he says, "with what my bookseller will owe me, will nearly cover all my debts; and it is high time that, on the one hand, my borrowed money should be paid off; and, on the other, that I should dis-embarrass myself of worldly cares, and set my house in order, that I may be ready when my summons comes." He found, however, on winding up his accounts, an alarming deficiency. Great quantities of his books, especially of the works in five volumes, which he supposed to have been sold, were still in the printer's warehouses; and, without more immediate and very considerable assistance, it seemed impossible for him to escape from his pressing difficulties. He appears to have been much affected by this unexpected discovery; and particularly "as he charged himself with actual though unconscious injustice, in disposing, in various ways, on the ground of the erroneous calculation of his property, of sums which now turned out not to be his own; and amidst increasing infirmities and disabilities, he began to forebode dying insolvent, and thus, perhaps, leaving a stigma upon his character and profession." (p. 414.) The only plan to be adopted on this emergency was to state the case to a few friends, and, if possible, to procure a sale for those theological works which were now lying

as waste paper in the warehouse. This plan was followed, and the case was most promptly and most effectually answered. An individual alone, the Rev. C. Simeon, very soon forwarded to him nearly 600*l.* as a present, from some friends at Cambridge, besides a considerable sum for books, accompanied by a letter which must instantly have removed every feeling of anxiety from his mind. Many others readily came forward on the occasion, some of them resident in places where Mr. Scott was personally unknown. The demand for his books, as we remember to have heard at the time, was so great, that the binder could scarcely prepare them fast enough to meet it; and he was soon placed in easier circumstances than he had probably been at any former period of his life. It is really delightful to read this interesting narrative; and the use made of it by the venerable man to confirm his trust in the goodness and providence of God, is precisely that which every Christian would wish, under such circumstances, to perceive. It is mainly on this account, that we are desirous to let this venerable man speak for himself.

"You will doubtless," he writes to his biographer, "be astonished at the contents of this letter. The letter which I wrote to Mr. —, for Mr. Simeon to see, from some circumstances seemed likely to produce me a few subscribers; and I expected little more. Had I received Mr. S.'s letter before I began issuing my circulars, I should have paused; but many were previously sent. I had only one hundred printed. . . . I was low last week; but not so much about my affairs, as that I had written so fully to —, who, I thought, would much censure me; and because I could not, on a review of many past years, but deeply condemn many things in myself. And, when I received Mr. Simeon's letter, and the bill for so large a sum, I was at first so overwhelmed with shame at my own unbelief and distrust, that I felt lower than ever. But I hope the Lord's goodness, and the kindness of unexpected friends, will shame us both, and all, out of distrust and unbelief. I have not been 'too disinterested,'" &c.

"To his second son, January 17, 1814: 'I have received in all from different

quarters and from those of whom I had never heard the name . . . quite enough to pay all my debts: and, as I have reason to think, that most, if not all, the copies of the works will be disposed of, I now have all and abound; except that I want more thankfulness to God and man. I have even declined some offers made me . . . I hope mine will be considered as an adjudged case, to encourage faith in God's providence, in those who are employed in his work.'

"To myself, again, February 14, 1814: 'I really expected, at first, little more than to dispose of two or three hundred copies of the works, and I never intimated a desire of further help than in that way. You have heard what I received from Mr. S. . . Since then, money has been sent me, with the most cordial respectful letters, from persons of whom I never heard; among the rest, 20*l.* from a Quaker. Offers were made of raising more, if I desired it; which I declined. Probably all the copies of the works will be sold. I do not now owe any thing which I cannot pay on demand—what I never could say since you were born! and I have something in hand, and shall receive more, besides the works. So you see that, if I have too little regarded such matters while my need was not urgent, when it is how easily the Lord can do more for me than all my plans could have done in a course of years, and in a manner which tends to make my publications more known and circulated; and, I verily believe, without in any degree deducting from my character. Oh that this may make me ashamed of all my distrust and dejection! and that it may encourage you, and many others, to go on in the work of the Lord, without anxiety on this ground! Serve him by the day, and trust him by the day: never flinch a service because nothing is paid for it: and when you want it in reality, you or yours, he will pay it. David Brown did much *gratis* in India: the East India Company raised a monument for the old bachelor Swartz; but they made provision for Mr. B.'s large family! . . .

"Among other things, I received a most friendly letter from Mr. Richardson, inquiring into my circumstances, of which friends at York had received some report. I stated, that I had all and abounded, and did not wish to trouble my friends further, except as subscribers to the works. But I, next letter, received 115*l.* as a present! I have had 350*l.* from Bristol, where I thought my rudeness had given offence; besides orders for a hundred copies of the works! . . .

"Another letter to my brother, ten days afterwards, states that Mr. Cooke had remitted 200*l.* more from Bristol! and my father adds in a postscript—

"February 25, 1814. I have received at least 2000*l.* as presents in little more than two months, besides the sale of books! You see how easily God can provide. Trust in the Lord, and do good; dwell in the land, and verily thou shalt be fed. You cannot do a better service to the world, than by bequeathing to it a well educated family. Let this be your care; the rest will be the Lord's." pp. 418—420.

So practical was his principle of trust in God! so unreservedly did he act upon it, and so abundantly was it blessed!

During his remaining years, he was, on account of increasing infirmities, confined to the immediate neighbourhood of his home, and almost entirely to his own village. Still, however, the powers of his mind retained all their vigour; and he never ceased to employ his pen till that period arrived, when he could work no longer.

The letters which he wrote in the interval, previously to his last illness, form a considerable part of the 15th chapter. It might be sufficient to say of them, they are of the same character with those which appear in the former part of the volume: there is the same deep seriousness of mind, the same unremitted attention to objects of the highest importance, the same holy confidence in the promises of God, the same kindness of disposition, which we have previously witnessed. He seemed to live merely to do good; and was anxious only, that when his Lord should come, he should find him "so doing." The great principles by which he was actuated, were the same which had so long and so happily influenced his mind; but we feel, on perusing these pages, as if our later intercourse with this good man was yet more interesting than that which had gone before, and as if the nearer he approached to his everlasting home, the more affectionate were his regards, and the more elevating and attractive were his observations.

During the period embraced in this chapter, Mr. Scott was chiefly occupied in revising his Bible, with

the view to a new edition; and in preparing a Concordance. Of the zeal with which, under all his infirmities, he still continued his labours, some notion may be formed from his own brief statements.

"December 10, 1818. Preparing copy, five sheets (forty quarto pages) a week, and correcting proofs, together with the desire of the partners to have the Concordance carried on, purposing ere very long to begin to print it, (as much approving the plan of a revised specimen which I sent,) makes me shrink unduly from letter-writing. I never studied each day more hours than I now do."

"February 18, 1819. Never was a manufactory more full of constant employment, than our house: five proofs a week to correct, and as many sheets of copy to prepare: and, alas! Mr. — seems to stand his part, as to health, worse than I do. The first volume is nearly finished, and I hope much improved: yet I feel more and more dissatisfied, as discerning more and more the defects. What I have lately been finishing off, as to the Concordance, is fully approved: but I can do so little now, that I fear it will never be finished.

"So I have lived to enter on my seventy-third year, which I never expected; and am still able to study and preach. May it be to good purpose! My feelings are often very uneasy: but I am free from great and sharp suffering. Pray for me, that I may be patient and ready."

"April 23, 1819. Nearly a week I was so far confined to my bed as to do nothing. Two Sundays I was disabled from preaching: and last Sunday, with great difficulty, I performed one service. I have also recovered hitherto very slowly, and am continually harassed by sickness; so that I neither have appetite for food, nor take any without fear of very uneasy consequences. Yet, I have gradually been restored to my usual ability of studying, and fill up my hours nearly as before; but with increasing debility and weariness. This, indeed, must be expected in my seventy-third year, and I would not complain; for surely goodness and mercy have followed me all my days... But, besides sickness, my employments are a more full excuse for not writing letters, than most have;—four or five proof sheets every week: on an average, each costs one or other of us six hours revising: this besides preparing an equal quantity of copy, and other engagements. One in Psalms, that arrived last night, has taken me up already almost four hours, and will take up others of us above three hours more. But it is a good and even pleasant

employment, and I rejoice in it.'"—pp. 467, 468.

The Concordance he lived not to finish. After years of labour and considerable expense, he finally relinquished it, with the view of attending to matters which appeared to him, in the decline of life, of superior importance. A few months, it seems, might have completed the undertaking; but he deliberately determined, in this respect, to take his labour for his pains: and Cruden, with all his deficiencies—most valuable certainly notwithstanding them all—must, for the present, be the great work of appeal as to scriptural references. We are happy, however, to learn, that the projected work, although left incomplete by Mr. Scott, is not likely to be abandoned: his son informs us, that a topical index to his father's Commentary, upon a plan approved by himself, is in a course of preparation; and that his whole mass of papers (a very large one) pertaining to the Concordance, is in the hands of the person best qualified to turn them to account, if that should be judged practicable and expedient.

We have thus far seen this good man gradually advancing in his Christian course, and, as he increased in knowledge and experience, manifesting more abundantly the grace of God that was in him, and becoming more and more meet for the inheritance of the saints in light. The 16th chapter details to us the account of his last illness and death; and if in any case we may apply to the dying Christian those familiar lines of Watts, which compare his departure to the setting of the sun, we think that an instance will seldom be found in which they are more appropriate than the present.

"As he comes nearer to finish his race,
Like a fine setting sun, he looks richer in
grace,
And gives a sure hope, at the end of his
days,
Of rising in brighter array."

The narrative of this chapter is derived partly from information communicated by those who were in constant habits of intercourse with Mr. Scott, and partly from the very excellent sermons preached on the occasion of his death by his old and valued friend, the Rev. Daniel Wilson.

We gather from these sources of intelligence, that the event which was to terminate his earthly course had long been anticipated; and that he viewed its approach with calmness and tranquillity. He preached more than once, with an evident reference to himself, from the words of St. Peter, *Knowing that I must shortly put off this tabernacle*; and expressed in private, his persuasion, that nature was giving way, and his wish, if such were God's will, to be *at home*. As his infirmities increased, he became the more earnest in prayer that God would support him in his sufferings; and that he might not, as life wore away, say or do any thing that should dishonour his holy profession.

The last sermon he preached was delivered on Sunday, March 4, 1821, from the text, *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* In the evening he expounded a passage of Scripture as usual to several of his parishioners at the rectory. The subject of that night was the parable of the Pharisee and the Publican; and he applied to himself in a very affecting manner the prayer of the penitent Publican, *God be merciful to me a sinner*.

We cannot pass over this little incident without reminding both ourselves and our readers of the time and the place, in which this expression of humility occurred. It was not in a crowded and popular congregation, where some lurking worldly motive might tempt a man to use sentiments of self-abasement which he did not feel; it was

not the language of contrition, however sincere, on the part of a young convert, who had hitherto done nothing in the church of Christ: it was the prayer of one who, for a period of nearly fifty years, had given himself, with all his powers, to the work of the ministry; of perhaps the first Biblical scholar of his time; of a man who, both by his preaching, his example, his writings, his encouragement of every great project for the conversion of the heathen world, and his unwearied and indefatigable labours in every department of the Christian ministry, had done more to adorn the gospel which he taught, than almost any man of the age. It was in a retired nook of the kingdom, in the humble parsonage of a sequestered parish, which could number of all classes but seventy souls,—among a few simple people, who had met to receive from him the plainest instruction,—a little assembly, at which all that is great and aspiring in the land would have looked down with contempt; it was under circumstances like these, and we can conceive none more likely to call forth the genuine feelings of his heart, that this venerable minister, whose works were read with delight in distant regions of the earth, could apply to himself the exclamation of the penitent, *God be merciful to me a sinner!* What a picture is this of Christian humility! What a beautiful exemplification of that lowly temper which should distinguish the minister of Christ, even in the season of his most successful exertions!

From this period he began to be so much indisposed as to excite the serious apprehensions of those around him; and we find them communicating to such members of his family as were at a distance, almost daily intelligence of his state. The nature of his complaint assisted in bringing on at intervals con-

siderable depression of spirits; but still his prevailing desire was to depart, in the confidence that he should be with Christ. On account of his deafness, he had contracted the habit of expressing audibly whatever passed in his mind, almost without being aware of it: and the train of his thoughts, it appears, was of a striking and most edifying kind. "Oh what a comfort it is," observed one of his servants, "that my master thinks so aloud!" With occasional depression of spirits—for where there is great faith, it will often be severely tried—there was such a view of the emptiness of all earthly things, such a longing for the things of heaven, such a submission to the will of God, such self-abasement, humility, and heavenly-mindedness, as must have refreshed and delighted every Christian heart. At times he expressed considerable apprehension of the pangs of death itself: but such was the merciful appointment of Providence, that the concluding scene was calm and peaceful; not a groan, not a sigh escaped him; the "weary wheels of life at last stood still," and the separation of the immortal spirit from its earthly tabernacle was perceived only by his gently and quietly ceasing to breathe.

Thus, observes one of his family,

"All that he has taught and done is now sealed by his dying testimony, and his dying example. No blot can now come upon it from him; which was so long and so much the object of his prayers. Blessed be God! more heavenly dispositions, surely, could not be exhibited than prevailed in him throughout his illness—even when he walked in darkness. Not one of all his fears has been realized; indeed, they all vanished away one by one. The last which he expressed was, on Friday, of the agony of death: but where was the agony to him? Peace, peace, perfect peace! All our hopes have been exceeded. The close has been a cordial to us all: and how substantial the comfort! The constant prevalence of such tempers, under the most trying of circumstances,—how much superior an

evidence is this, to any degree of confidence unsupported by even a like measure of meetness for the inheritance of the saints in light!—He was pouring out his blessings and prayers for the dear children to a very late period; particularly on Saturday night (though so very ill), when reminded that it was Jane's birthday."—p. 526.

We cannot prevail upon ourselves to omit the following striking testimonies of the love and veneration in which he was held by those that had the best opportunities of appreciating his worth.

"It is not easy to describe the deep grief of his people, when the mournful event was made known in the village and neighbourhood. 'Our friend is gone!' 'We have lost our friend!' were the lamentations of the poor on every side. Even the most stupid and thoughtless of his parishioners were roused to feeling on this occasion. Numbers of the parish and neighbourhood came to take a last look, and stood by the corpse overwhelmed with grief,—many of whom had paid little attention to his instructions while living."—pp. 529, 530.

"The funeral took place on the Monday following, April 23. It was our intention to act strictly according to his own directions, by making it as plain and private as possible. But, as the hour approached, numbers of those who had enjoyed his acquaintance, with many others who 'esteemed him highly in love for his work's sake,'—some of them coming from a very considerable distance,—began to collect around the church and the parsonage-house. On the procession leaving the garden-gate, it was attended by sixteen clergymen; while thirty or forty respectable females, in full mourning, stood ready, in double line, to join it as it passed towards the church. That little building was more crowded, probably, than on any former occasion; and a large number of persons collected round the windows, unable to enter for want of room. In the absence of the Rev. J. H. Barber (the present rector), who had been disappointed of arriving in time, the funeral service was read by the Rev. S. B. Mathews, curate of Stone. The Rev. John Hill, vice-principal of St. Edmund's Hall, Oxford, addressed the congregation, previously to the interment, from the words of dying Jacob, 'I have waited for thy salvation, O Lord!' and the very appropriate hymn was sung, beginning,

'In vain my fancy strives to paint
The moment after death,' &c.

"Mr. Wilson's funeral sermon was preached on the Friday following. It was our intention, and very much our wish, that it should have been delivered from the same pulpit, whence the venerated servant of Christ who gave occasion to it had, for eighteen years, 'declared the whole counsel of God;' but it was foreseen that the little church of Aston would be utterly inadequate to receive the numbers who would desire to be present. The neighbouring church of Haddenham therefore, which had been kindly offered, was thankfully, though, at the same time, somewhat reluctantly, accepted for the service. The event showed the necessity of making the exchange, for even that large building was not sufficient to accommodate the crowds who assembled. The appearance of the congregation, in which a large proportion of all ranks had provided themselves with mourning, evinced how highly my dear father was esteemed in the neighbourhood, though his infirmities and engagements had conspired for a long time past to confine him within the limits of his own village." pp. 531, 532.

The concise account which we have here given of the last hours of this excellent man, will appear, to those who are acquainted with the work under review, meagre and unsatisfactory. We must however be contented, in these pages, with a general statement: it is impossible without great injustice to the subject, and to the editor of these memoirs, to attempt any thing further. The particular and very interesting details which occupy the following forty pages, would lose a great part of their effect, if compressed within the limits which we could afford to them. We must therefore decline the task; and shall feel it as an additional motive, if we can hope in this way to prevail upon our readers to have recourse to the work itself. They will then see, not only that we have stood clear of exaggeration, but that it is impossible, by a brief and general view of the case, to afford an adequate impression of its most interesting realities.

In the two concluding chapters, we are furnished with a view of Mr. Scott's character, habits, &c. and an account of his various writings. These chapters are drawn up in a very able

manner, and add in no small degree to the value of the publication.

The testimony borne to Mr. Scott's character by many competent witnesses, and among these by Mr. H. Thornton, Mr. Pearson, and Mr. Wilberforce, would naturally suggest the inquiry, What were his faults? Was he so perfectly free from the ordinary infirmities of human nature, as to be above the reach of animadversion? Was there nothing in his disposition or character, which a Christian would wish to be otherwise? Far different, certainly, was his own impression, when, in closing his ministerial labours, he applied to himself that pathetic exclamation, *God be merciful to me a sinner!* And although it does not become a son to dwell upon the faults of a parent, yet it is evidently no part of his design to hide any defects of character, or to represent him in any other view than truth and justice demand.

"His failings," as we are informed by Mr. Wilson, "lay on the side of roughness of temper, pride of intellect, and confidence in his own powers;" and doubtless, in the conflict which he so long maintained with the corruptions of his own heart, the natural dispositions would sometimes break forth.

"But," we are told upon the same authority, "from the time when he first obeyed with his whole heart the truth of the Gospel, he set himself to struggle against these and all other evil tendencies, to study self-control, to aim at those graces which are most difficult to nature, and to employ all the motives of the Gospel to assist him in the contest; and he gradually so increased in habitual mildness, humility, and tenderness for others, as to become no less exemplary for these virtues, than he had long been for the opposite qualities of religious courage, firmness, and determination. He used to observe, that it was no excuse for a man to allege, that this or that holy temper was not his turn; for every grace ought to be, and must be, the turn of every sincere Christian. I can most truly say, that during an acquaintance of about twenty-five years, which gradually matured, on my part, into a filial affection, I scarcely ever saw an instance of more evident growth in real obedience, real love to God and man, real victory over

natural infirmities; in a word, real Christian holiness. In the concluding years of his life, he was, as it appeared to me, obviously ripening for heaven. He had fought a good fight, he had finished his course, he had kept the faith; so that at last his genuine humility before God, his joy in Christ Jesus, his holy zeal for the diffusion of the Gospel, his tender affection to his family and all around him, his resignation to the will of his heavenly Father, and his exclusive trust in the merits and grace of his Saviour, seemed to leave little more to be done, but for the stroke of death to bring him to his grave in a fullage, like as a shock of corn cometh in its season!" pp. 587, 588.

We shall not lengthen out this already extended article by any minute examination of Mr. Scott's works. They are before the publick, and the very extensive sale of some of them shows the estimation in which they are widely held. The characteristic excellencies of his writings, as Mr. Wilson observes, are a calm, argumentative tone of scriptural truth; a clear separation of one set of principles from another; a detection of plausible errors; an exhibition, in short, of sound, comprehensive, adequate views of Christianity; such as go to form the really solid divine. His motto may be conceived to have been, "*Knowing that I am set for the defence of the Gospel.*"

The justice of this statement would be admitted, with certain unimportant limitations, by many who did not exactly concur with him in all his views upon subjects of doctrine. His principles, as the readers of his "Force of Truth" must soon discover, were Calvinistick; and, during the whole time which intervened from the date of that publication to the last hour of his life, he continued to entertain the same opinions.

His own declarations on these points, in the "Force of Truth," are to the following purport:—

"However, I would observe, that though I assuredly believe these doctrines, as far as here expressed; (for I am not willing to trace them any higher, by reasonings or consequences, into the unrevealed things of God;) and though I exceedingly need

them in my view of religion, both for my own consolation, and security against the consequences of my own deceitful heart, an ensnaring world, and a subtle tempter; as also for the due exercise of my pastoral office; yet I would not be understood to place the acknowledgment of them upon a level with the belief of the doctrines that have before been spoken of. I can readily conceive the character of an humble, pious, spiritual Christian, who either is an utter stranger to these Calvinistical doctrines, or, through misapprehension or fear of abuse, cannot receive them. But I own, that I find a difficulty in conceiving an humble, pious, spiritual Christian, who is a stranger to his own utterly lost condition, to the deceitfulness and depravity of his heart, to the natural alienation of his affections from God, and to the defilements of his best duties; who trusts, either in whole or in part, allowedly, to any thing, for pardon and justification, but the blood and righteousness of a crucified Saviour, who is God manifested in the flesh; or who expects to be made meet for the inheritance of the saints in light, in any other way than by being born again, new created, converted, and sanctified by the Divine power of the Holy Ghost.

“As to men of another spirit, who appear sincere, humble, and willing to be taught of God, in their inquiry after truth, but do not entirely agree with what has been laid down as my view of the truth, I would only wish them to observe the distinction established between some and others of these doctrines. Such persons do not, I dare say, materially differ from that which has been mentioned as necessary to salvation; and therefore, as I allow that they may have been in the main taught of God, so I only require the same allowance; and that it may be supposed that the same God who, according to his promise, hath led both, as far as needful to salvation, in the same way, has in other things left us to differ, for the mutual exercise of candour and for-

bearance, till that time when we shall know even as we are known.

“As to the grand doctrines of the Gospel, which I have endeavoured to mark out as necessary to salvation, they are neither so uncertain nor so difficult as men would persuade us: their uncertainty and difficulty arise wholly from our pride, prejudice, love of sin, and inattentive ignorance of our own hearts. There is really much difficulty in bringing vain man to cease from leaning to his own understanding; and in prevailing with him to trust in the Lord with all his heart, and to be willing, in the humble posture of a little child, to be taught of God. Nothing but a deep conviction of guilt, a fear of wrath, and a sense of our lost condition by nature and practice, can bring our minds into this submissive frame; but this being effected, the difficulty is over, and the way of salvation is so plain, that the wayfaring men, though fools, shall not err therein. As to the other doctrines, which I believe myself, though they seem plain enough to me, I desire not to proselyte others to them, but am willing to leave them as matters in which fallible men may differ without danger.”

The publication of this “Life” will not have been without service, if it should only tend to convince a minister of Christ how much may be done by a right use of his talents, even in a situation of comparative obscurity, for the cause of truth. Mr. Scott had to struggle with pecuniary difficulties, almost through the whole course of his ministry: he had apparently as little leisure as any other clergyman who is engaged in publick and official duties: his health was so infirm, that Cowper thought even bishopricks would stand vacant if the condition of accepting them were to entail the personal afflictions and troubles by which he was assailed: he had no advantages of education; no benefit from family connexions; and had he lived to the age of Methuselah, the dispensers of preferment would have passed him by. Yet under all these discouraging circum-

stances, how much was he enabled, by the Divine blessing upon his abundant labours, to effect for the glory of God and the benefit of mankind. To say that he has acquired a name, which will be remembered in distant generations and in remote quarters of the globe, would sound like an appeal to worldly motives: the point, to which we would advert, is the benefit which his works will convey to thousands and tens of thousands, who never beheld his face in the flesh. "Posthumous reputation!" he exclaimed in his last illness; "the veriest bubble with which the devil ever deluded a wretched mortal. But, posthumous *usefulness*—in that there is indeed something. That was what Moses desired, and Joshua and David and the Prophets; the Apostles also, Peter and Paul and John; and most of all, the Lord Jesus Christ." (p. 522.) We do not imagine that every minister in humble life possesses the same mental powers and qualifications with this great man, even when animated by the same principle of Christian piety: but his example is instructive and encouraging; it tells them, that obscurity of situation is no bar to real usefulness; and so far as circumstances will allow, it says to every one of them, "Go thou and do likewise."

We cannot close our observations without once more expressing the gratification which we have felt in the perusal of this edifying and most interesting volume. Seldom does it happen that a biographer has such valuable materials; and we know not in what way they could be more judiciously or more usefully employed."

The preceding review of Scott's life, extracted from the Christian Observer, has been considerably abridged by us; and yet it has occupied so many of our pages, that perhaps we ought not to devote to it any more. We cannot, however, persuade ourselves to dismiss the article, without a few additional observations.

We regard this book as one of the most important publications, in favour of the cause of evangelical truth, that has lately appeared. The many and well known writings of Doctor Scott, tell us what he *thought*, and how he *reasoned*—This book tells us *how he lived*. It gives us the best evidence that could possibly be given, of the proper, *practical efficacy*, of those doctrines of grace, those pure evangelical sentiments and views, which this excellent and eminent minister of Christ took so much pains to teach, defend and propagate. His life demonstrates that his doctrines were "doctrines according to godliness;" for, if his own testimony may be taken, he lived as he did, because he believed as he did: or rather, his belief was constantly putting him on efforts to live even better than he did; to be more holy in temper, heart and life, and to do more for the glory of God and the good of mankind, than he was ever able to effect. This, it is manifest, was in him the native, proper and powerful tendency of the sentiments which he held: and let it not be forgotten that among these sentiments, were those which are denominated Calvinistick.

The contravening evidence of this book will not easily be disposed of, by those who maintain that a man's opinions have no necessary influence on his life; or who endeavour to show that men whose religious creed has been the opposite of that of Dr. Scott, have been as good, and benevolent, and useful as he. We have here a practical contradiction of such a statement—We have here the case of a man who *tried* the system, contrary to that in which the greater part of his life was passed—who renounced the Socinian tenets, because he found them inconsistent with that state of heart and life which the gospel requires, and of which he was afterwards so bright an example.

Had Dr. Scott retained the sen-

timents with which he entered—and afterwards bitterly lamented that he did so enter—the gospel ministry, we question not that he would still have been a studious, diligent and active man. We question not that he would have discharged his official duties, according to his understanding of them, with a degree of fidelity; for he was, like the apostle Paul before his conversion, a man who always acted with firmness and zeal, according to his present views of what was right. And as he was eminently capable of improvement, had an insatiable thirst for knowledge, was steadily industrious, and had all that ambition and desire of distinction, which men of such notions as he then held often possess, there is little doubt that he would have been a man of note and of literary reputation. But all those things which had been gain to him, “he counted loss for Christ.” He became, in as remarkable a manner as was almost ever witnessed, *a changed man*—The question is, whether he was not decisively and incontrovertibly a better man, for this change?—better than he ever would, or could have been, if he had not experienced it. Would he, but for this change, have exhibited *any thing* of that heavenly-mindedness, which breathes so warmly in his letters; and which appears to have been the animating principle that supported him amidst all his labours, privations, and various trials? Would he have done, in any way, a thousandth part of the good which, in consequence of this change, he actually did? Would he have assisted to found the British and Foreign Bible Society, and the Church Missionary Society; the beneficial effects of which have already been inestimable? Would he have been ready and forward to favour all missionary enterprises—to educate men for missions gratuitously, and by the most laborious personal services? Would he have

done so much—we do not question but he would have done something—but would he have done *so much* as he did, for the relief of the poor, and for the alleviation of human misery in all its forms? Would he have contributed so liberally of his substance to all charitable purposes? Would he have possessed any measure of the zeal, which he so constantly manifested, for the salvation of immortal souls? Would he, amidst labours and discouragements almost overwhelming, have written a popular commentary on the whole sacred volume, accompanied with marginal references, the best ever made, and practical observations on every portion of the inspired text? To us it seems that there is but one answer that can be *fairly* given to these inquiries; and that it is an answer which must show unequivocally, the immeasurable superiority of the benign influence of orthodox sentiments, over those of an opposite character. Dr. Scott has written a book, well known to the publick by the title of “*The Force of Truth*.” In the volume before us, the argument there pressed is powerfully sustained and urged by *the force of example*. In the former work we find the theory, in the latter, its practical exemplification. Both, we observe, have received the affected sneers of Socinian writers—The truth is, the influence of these publications is felt—*Hinc illæ lacrymæ*.

We sincerely rejoice to see that this life of Dr. Scott is rapidly passing from one edition to another. We hope it will continue to do so, till every minister of the gospel in this country, and every private Christian who can afford to purchase a copy, shall have it in possession. It is entertaining, and instructive, and edifying, in a much higher degree than will easily be believed till it is read. We waive the purpose which we had formed of making more extracts than we

have already given, in hope that the most of our readers will soon have the whole volume in perusal.

LETTERS ON THE SACRAMENT OF THE LORD'S SUPPER: BY SAMUEL BAYARD, ESQ. *a ruling elder in the Presbyterian Congregation at Princeton, New Jersey.* 12mo. pp. 256. W. W. Woodward, Philada.

Divine revelation has received from laymen some of its best defences against the assaults of infidels, and some of the most lucid illustrations of its truths and eloquent enforcement of its precepts. We always rejoice, therefore, when we hear that a pious and well educated layman has written a book, on any important topick in the Christian system: and if the book be found, on the whole, to be good and useful, we think that it ought to receive considerably more indulgence, in regard to technical inaccuracies and minor faults, than if it had come from the pen of a clergyman, whose professional studies and pursuits might reasonably be expected to preserve him from such blemishes. These remarks are now made, because we think them very applicable to the book before us. It is, in our judgment, a book which is not only calculated to make the reader think favourably of the writer, but one that may be, and we trust will be read, with great personal benefit, by all who peruse it. Take it altogether—and we mean that it peculiarly needs to be so taken—and it is calculated to promote the spiritual edification of professors of religion, of the most established standing in the Christian church. It is calculated to warm their hearts, to enliven their devotional feelings, and to give them a deep and tender sense of their obligations. To those for whom it was immediately and specially intended—to such as are unduly fearful of approaching the Lord's table, and to all young communicants—it is fitted to be still more useful. They will,

we should suppose, be hardly able to read it without sensible and lasting benefit. To their perusal we cordially recommend it.

Yet this book is not without considerable imperfections, and what we esteem some manifest, though not very important errors. As it is written in the epistolary form, and purports to be addressed to a friend, who had requested the author's advice and assistance, we are not disposed to object seriously to a want of closeness and continuity in the reasoning; especially as the points discussed are ultimately pretty well illustrated and established;—nor to the style, which, though it ought to be familiar, ought not to be, as it sometimes is, quite loose and almost inaccurate. By these blemishes, however, the design of the writer is probably but little, if it be at all injured. We thought, when we had read a good part of the book, that the author would be found to have said more than enough, to remove scruples; and too little, to guard against a rash or unwarrantable participation of the supper of our Lord. But before we had finished the volume, we were pretty well satisfied in this particular. Yet it is an imperfection, when a work is not guarded, as much as it might easily be, in its whole progress. It is, also, at least a critical imperfection, that the work does not end, when the subject professedly discussed seems to be ended. We found the additional matter, however, so good, that we were not disposed to wish that it had been left out.

In pointing out some of the things which we consider as errors, we first mention the application of the text, Acts ii. 46, (in letter 7th, page 37,) to the sacrament of the supper—The “breaking of bread from house to house” mentioned in that text, we think obviously applicable only to common meals. Probably the author had his eye, in the first instance, on the phrase “breaking of bread” in the 42d verse of the same chapter; which we rather believe has a reference to

a sacramental administration—although Doddridge, in an excellent note on the passage, supposes even this to be very questionable, if not improbable.

In page 38, the author, referring in the margin to Chatlain as his authority, mentions, with apparent approbation, a practice among early Christians, of “taking away a small part of the elementary bread that had been consecrated, to be used in cases of exposure to extreme suffering, and when about to suffer martyrdom in their Master's cause.” Such a practice we think wholly unwarranted by scripture, and highly superstitious.

At page 78, our author says—“You see that blasphemy against the Holy Ghost is the *only* sin that has been declared to be beyond the reach of pardon; and that this offence could only be committed prior to the cessation of miracles.”—From the conclusion stated at the close of this sentence, we very seriously dissent. We know that the opinion expressed is not altogether novel; but it is in opposition to the sentiments of the best commentators and divines. There is no need, for the relief of tender consciences, to have recourse to the supposition that “the sin unto death” cannot be committed since the cessation of miracles. Abundant guards may be, and have been provided, to preserve despondent minds from injury, by a perversion of the terrific texts which relate to this subject. But we think that as the representation is not true that it is impossible that this sin should now be committed, so that such a representation may be practically dangerous.

In page 196, we find the following sentence—“A second rule for professing Christians is, that they should cautiously indulge in amusements,—or pleasures,—allowed to be innocent, the *direct tendency* of which is to excite passions or desires, of a dangerous, or unlawful nature.”—On this we remark, that any amusements or pleasures, the *direct tendency* of which is to excite passions

or desires of a dangerous or unlawful nature, cannot be innocent, and therefore ought never to be allowed or represented to be so. Their *direct tendency* gives them their proper character, so that if that be bad, the amusements themselves are bad, and ought therefore to be wholly renounced and avoided.

In pages 214 and 215, the author appears to us to accredit very unduly the Warburtonian theory, that the whole Mosaick economy is “a system of present rewards and punishments, having no reference to the retributions of eternity. Its threats and promises—its blessings and punishments—are all temporal.” And this representation is closed with a quotation from 2 Peter i. 19, which is only partially, if at all applicable to the point for the illustration of which it is alleged.

We have pointed out these errors, or what we esteem such, in hopes that if a second edition of the work shall be called for, the author may be induced carefully to revise the whole. So good a book as we consider this to be, ought to be rendered as perfect as the author can make it. As a specimen of his manner of writing, we give the conclusion of the last letter—

“And now my friend, in the review of this whole subject, what are the conclusions we ought to draw?—That to know God,—to believe in his Son, our Lord,—to do what he has commanded,—to hope and trust in him, and follow his example;—these are at once our duty, our privilege, and our recompense. And how many motives unite to confirm our allegiance to our heavenly Sovereign. The horrors of sin,—the vanity of the world,—the emptiness of pleasure,—the disgrace,—the weight, and pain of that yoke, which the world imposes on its votaries.—And on the other hand, the loveliness,—the pleasures, and advantages of true piety.—“The peace of God, which passeth all understanding,”—the harmony of our affections,—the repose of conscience,—the consolations of grace,—the delightful prospects beyond the grave,—the promise of endless glory,—the opening gates of heaven,—the splendours of the new Jerusalem,—its treasures, and its joys;—the everlasting presence of God himself,—the society of angels,—and

a re-union with those friends whom on earth we have loved most dearly.

"Are not these motives that should animate our devotion, increase our faith, and make us willing, at any moment, 'to depart, and be with Christ, which is far better?'"

"Were the Christian religion nothing but the child of human invention; still, its doctrines and its hopes are so rational and consoling, that they would be incomparably preferable to every system which infidelity ever conceived, or human ingenuity devised.

"Were Christianity but a waking dream,—it is so pleasing a dream, that reasonable beings would prefer indulging it, infinitely rather than to embracing the 'sober certainty' of annihilation.

"We should say with the first of Roman Orators, 'Yes, if I am deceived in believing my soul to be immortal, I am agreeably deceived, and while I live, I wish no one to deprive me of an error, which now constitutes my chief happiness.'

"Were our faith always in lively exercise, how precious would the gospel appear, contrasted with all that this world could bestow. Is there any comparison between the two as the portion of the soul? On the one hand, heaven and immortality; on the other, the world and destruction.—On the one hand, pleasure without end,—happiness beyond our present comprehension,—on the other, the extinction of being, and of hope, in the grave.—On the one hand, God in all his majesty, his glory, and his grace,—on the other, exclusion from his presence, 'the blackness of darkness for ever;' and confinement in that prison of despair,—'where the worm dieth not, and the fire is not quenched.'

"Whenever, then, my Christian friend, you are summoned to the table of the Lord, endeavour to forget your cares, your trials, and your sorrows;—think rather on the short duration of the present life,—think of the grace which sustains your infirmities,—of the pardon of your sins, through the atoning death of Christ,—of the immense weight of glory that will be revealed in you hereafter,—of the crown of glory,—of the sceptre of righteousness,—and the kingdom you will inherit, in virtue of the promise, and through the infinite merits of the Son of God.

"Saviour of the world!—Author and Finisher of our Faith!—Behold us in mercy—impart to us thy grace, and when we meet around thy table, to commemorate thy death,—let us feel the blessed assurance that our sins are forgiven."

"Send down THE COMFORTER into our

hearts. Break every tie that binds us too strongly to the world. Triumph over every obstacle which opposes thy reign in our hearts.—Subdue our reluctant wills,—warm our cold hearts;—say to us, respectively, 'thy soul is mine,—it is the purchase of my blood,—I will cleanse it,—I will save it.'

"And may 'the God of peace that brought again from the dead, the LORD JESUS CHRIST, that great Shepherd of the sheep,—through the blood of the everlasting covenant; make us perfect in every good work, to do his will; working in us, that which is well pleasing in his sight.' 'Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever, Amen.'"

The last 36 pages of the volume contain "Sacramental hymns, selected and original." Of these, such as are taken from Watts and Cowper are, of course, excellent. But we do not think that the whole, taken together, though not destitute of merit, is as good as might have been selected. Of the original hymns, we give the following as a favourable specimen:—

"Ah! why do I hesitate—wherefore delay
To give myself wholly to Jesus, away;
Ah! why for a moment from him, would I rove,
When my heart and my treasure, and hopes are above?"

"How uncertain is life! and how fading is health!
How transient are pleasures, and honours and wealth;
Then why such possessions as *these* should I prize,
And the solid delights of religion, despise.

"'Tis done—from this moment my soul I resign,
And resolve blessed Jesus to be *wholly* thine;
Discarding the world, with its treacherous charms,
I haste—dear Redeemer—I haste to thine arms.

"Didst thou suffer and die for offenders like me?
And shall I still continue a stranger to thee?
Ah! no—I'm resolved—I'll no longer delay
But give myself *wholly* to Jesus away."

Literary and Philosophical Intelligence.

The first part of a new self-interpreting Testament has just been published in England. In contains many thousand various readings, set under the received text in words at full length, so that the parallel passages and various translations may be seen at one view. Each book is preceded by introductory arguments, concerning its origin, occasion, and character—reconciling all seeming contradictions, and containing rules for the pronunciation of scripture proper names. This work is by the Rev. Mr. Platts.

A foreign chemist has discovered that corrosive sublimate when mixed with gelatine is innocuous, the former to the latter being as 1 to 12, in dry and 25 in fresh gelatine. Further researches on this subject, we think, may result in a compound useful in medicine and the arts.

M. Brandes has discovered that 2 parts by weight of *salep* dissolved in 192 parts of distilled water, to which is added 3 parts of calcined magnesia, become a permanent jelly, not subject to putrify, which is insoluble in water, fat oils, oil of turpentine, alcohol or a solution of caustic potash.—*Quere*, might not this singular new substance prove useful for covering the *ink-rollers* now almost universally used by printers instead of leathern balls.

Mr. Casiti, a traveller recently returned from Egypt, has brought several ancient manuscripts, among which are two in Greek and one in Greek and Egyptian. The first which is 16 feet 6 inches in length and 7 inches in breadth, contains a deed of sale drawn in Thebais on the 9th day of the month of Epiphi and in the 4th year of the reign of Cleopatra, and for her son Ptolemy Soter 2d, which corresponds to the 25th of July, of 113 years before our Saviour. A genuine document of such antiquity taken in connexion with other facts may throw some light on the history of that desolate country.

The discoveries of M. Champollion, jun. respecting Egyptian writing, daily afford new and important results both for history in general and in particular for determining the era of the monuments of Egypt and of the paintings which adorn them. We are informed that from the complete designs of the portico of Esné, it is found that the great Zodiac which is carved there is of the age of the Emperor Claudius. Thus the astronomical monument which begins with the sign of the Virgin, and which on this account was concluded to be anterior by 2000 years to the Zodiac of Denderah which commences with the sign of the Lion, can have pre-

ceded it at the most but by the duration of the reign of Claudius, which was only 14 years. Such discoveries must be gratifying to every Christian, and should make the infidel blush at his attempts to falsify the Mosaick account of the duration of the world.

We understand that Mr. Perkins, who formerly resided in this city, has invented a new steam engine, founded on a new property in steam, by which more than *seven-eighths* of the fuel and weight of the engine may be saved; he has constructed a small one with a cylinder of 2 inches in diameter and a stroke of twelve inches, which has the power of seven horses.

The number of students at the University of Berlin, the last summer, amounted to 1162, viz. 227 theologians, 411 jurists, 350 physicians, 174 students in philosophy; at Berlin, the number of students was 271; at Breslaw, 539; at Halle, 866; at Koningsburgh, 259; total, 3396 students; of which are 1043 theologians of the reformed church, and 193 Catholics; 1069 students of law; 624 physicians, and 468 students in philosophy.

It is said that there are not less than 2500 islands in the navigable waters between St. Regis on the St. Lawrence and Lake Superior, some of them contain from 10 to 100,000 acres of land.

New Publications.

Jahn's Biblical Archæology, translated from the Latin, with additions and corrections. By Thomas C. Upham, A.M. assistant teacher of Hebrew and Greek in the Theological Seminary, Andover, pp. 532, 8vo.

Sermons or Homilies, appointed to be used in the Churches in the time of Queen Elizabeth of famous Memory. To which is added a copious general Index. 8vo. 565.

The Entail, or the Lairds of Grippy. By the Author of Annals of the Parish, Sir Andrew Wylie, &c. 2 vols. 12mo. pp. 456.

Memoriale de Sainte Hélène. Journal of the private Life and Conversations of the Emperor Napoleon, at Saint Helena. By the Count de Las Cases. Part I.—2 vols. 12mo. pp. 516.

Cabinet of Curiosities, Natural, Artificial, and Historical, selected from the most authentic Records, Ancient and Modern. 2 vols. 12mo. pp. 752.

The Ruins of Pastum; and other compositions in verse. Salem, Mass. 4to. pp. 128.

The Power of the Church distinguished from the Power of Anti-Christ, the Man of Sin. By Emmor Kimber. 8vo. pp. 32.

Religious Intelligence.

REVIVALS OF RELIGION.

Every real Christian regards the salvation of souls as infinitely the most important and interesting concern of our world. To this he views all other concerns as subordinate, and wishes them all to be subservient. He believes that it is of more importance to save a soul than to found an empire. He believes that the world stands, and that empires rise and fall, that the purposes of God for the salvation of souls may be accomplished. He considers this salvation as the great practical design of all religious instruction, written and oral; of all the dispensations of the gospel; of all bible and missionary institutions; of all the prayers, and labours, and charities, of God's people—in a word, of all exertions and enterprises for diffusing the knowledge and the influence of revealed truth.

Now, in all real revivals of religion, a number—frequently a large number—of immortal souls, are brought into a state of salvation. In this lies the very essence of a genuine revival of religion. It is this that constitutes it what it is—a *genuine revival of religion*. In such a revival, therefore, every real and well informed Christian must and will rejoice, with joy exceeding great—greater than any concern, merely of a worldly kind, can produce. It follows, also, that real Christians will be extremely solicitous that what are called revivals of religion should be *genuine*—should be truly seasons in which many souls are brought into a state of salvation: and therefore that they should be preserved from all those excesses and abuses, which tend to diminish, and sometimes utterly to destroy, their soul-saving tendency.

Believing, as the editor of this miscellany does, in the truth and importance of the preceding remarks, he wishes exceedingly that his work

may be subservient, at once to the promotion of revivals of religion and to the preservation of them from all perversion, abuse, and evil consequences. He also wishes to gladden the hearts of the pious readers of the *Christian Advocate*, with all the well digested intelligence that he can collect in regard to religious revivals. But here there is a real difficulty. Many communications on this subject are hasty and crude—and really injurious, in their ultimate tendency. Communications relative to revivals, ought, if they are warm, not to be wordy and declamatory; to be always rather under than over the truth—always abounding in facts, and always marked with humility and soberness of mind. For such communications the editor of this miscellany will at all times be very thankful. In making selections from what has already appeared in print, he will look chiefly, but not exclusively, to the statements made by ecclesiastical bodies; which happily have of late become, on this interesting topick, pretty abundant. The following well written paper should have had an earlier insertion, if accident had not, till within a few days, kept it from the inspection of the editor:—

A Narrative of the State of Religion within the Bounds of the Synod of Virginia, for the Year ending Oct. 24, 1822.

Although the Synod never had so much good news to communicate; yet they have to deplore that in a few of their churches, the spirit of piety has, during the past year, suffered a visible decay. In those churches, benevolent and pious institutions have either declined or been utterly abandoned; the graces of their members generally, have been paralyzed by the chilling influences of a worldly spirit; prayer is either coldly performed or shamefully neglected; and suspicion is thrown over the whole character of some, by their apparent indifference to the means of reviving themselves and others. Their pastors lament this state of things, and solicit the prayers of other churches in their behalf.

Some of our churches have experienced no remarkable change; they have grown but little either in numbers or in grace. Others have received unusual accessions of new members without any extraordinary excitement. In several others encouraging prospects are beginning to appear: a growing attention to the means of grace,—increasing impressions upon the people,—and a reviving fervency of devotion among the pious, encourage the hope of a great ingathering of souls.

The general increase of Sabbath Schools, of Missionary, Education, Bible, and Tract Societies, is a pleasing feature in the present aspect of our affairs. The utility of such institutions is daily becoming more evident; to them is in a great measure to be ascribed, the gradual improvement of Virginia in morals and religion. *The Young Men's Missionary Societies* of Richmond and Petersburg, are worthy of particular notice, for both their magnitude and the excellent spirit with which they are animated. That of Richmond has been for several years, in active and useful operation; that of Petersburg has been lately instituted, under the most favourable auspices. Such institutions are greatly needed, not only because there is a wide field for their exertions, but also because much of that field is *whitening to the harvest*. In many places, missionary labours are in considerable request, and if perseveringly afforded, would promise final and great success.

It is indicative, we trust, of a growing inclination to a visible union among different branches of the church, that several congregations of Republican Methodists, with their ministers, have lately adopted our Confession of Faith and connected themselves with the Presbytery of Hanover.

We come now to relate how the God of grace has blessed some of our churches. Our hearts overflow with gratitude, and our mouths are filled with praise, for effusions of the Spirit, such as our church in this commonwealth has never before experienced. We shall give a summary view of the most prominent facts on this subject.

Last spring the Hanover Presbytery met at Hampden Sidney College. During their meeting, God was pleased to begin a work of grace, which has continued with little abatement. Throughout the neighbourhood, general and deep impressions of divine truth have been felt; and the church at that place has been enlarged by the addition of more than fifty converts; amongst whom are several heads of families whose respectability and influence in society, will now, it is hoped, have a salutary effect upon their neigh-

bours. Several students of the College have also found grace during this merciful visitation.

While the work was spreading in Prince Edward county, a similar one began in Petersburg, and gradually advanced, until between sixty and seventy were added to the Presbyterian church, and about one hundred to the Methodist church. Peculiar circumstances seemed in the sickly season to check its progress; but strong hopes are entertained that it will yet bring many into the fold of Christ.

The pastor of Norfolk church, with a few of his people, visited Petersburg in the time of the revival there, and carried home with him the same spirit. Great exertions were soon made and blessed in that church. Between forty and fifty hopeful converts are the fruits.

In Richmond, although the excitement has been less powerful, the church has received about eighty new members.

The late meeting of the Hanover Presbytery at Charlotte court-house has been attended with signs of a revival. Deep impressions of religion have doubtless been made; but the occurrence is too recent to justify more than a pleasing hope of happy consequences. In the congregations of Briery and Buffalo in Prince Edward, highly promising appearances of a revival have lately begun to present themselves.

In the town and vicinity of Lexington, there has also been a most glorious, and in this State, perhaps unparalleled, outpouring of the Spirit. The symptoms of it began to appear about midsummer. An afflictive disease raged among the people, and disposed them to seriousness; a new zeal and spirit of prayer became manifest in several of the pious; but for some time the hope of those who sighed and prayed for a revival, was deferred. Gradually, however, the tokens of its approach became more manifest; extraordinary means began to be used by the fervent in spirit; prayer meetings, male and female, were instituted; the sacred flame was diffused among the devout, religious meetings were frequent and crowded; and ere long, many sinners began to tremble and weep. About the middle of September, the Lord's Supper was administered at the church of New Monmouth, near Lexington; when fifty-five new converts came forward, and nearly the whole congregation was overwhelmed with a flow of divine feeling, so solemn, so tender, so irresistibly powerful,—yet so void of enthusiasm, so decent and orderly,—that all declared their eyes had never seen, and their souls had never felt, such a day of the power of the grace of God. Three weeks after-

wards the Supper was administered in Lexington. The day of New Monmouth so far exceeded what the people had ever felt or witnessed, that they naturally distrusted the hope of seeing its like again. But the day of Lexington was not less a day of the Son of Man. At least twelve hundred persons assembled, numbers from all the adjoining congregations—Sixty-one souls, (double the expected number,) came and for the first time obeyed, with streaming eyes, the Redeemer's dying command, "Do this in remembrance of me." An awful solemnity was pictured on the faces of many; but for the most part their souls were melted with the sacred fire, as when God rends the heavens in his descent, and the mountains flow down at his presence. On the following Sabbath, the Supper was administered at Oxford church, near New Monmouth. Here again, the Holy Ghost filled the souls of the people, and forty-four were added to the church.

This work of grace continues and spreads. Other congregations near Lexington are beginning to feel its power. Hopes are entertained that the faithful will not slacken their prayers, until God shall show, in many an instance more, what his grace can do. It is also a gratifying circumstance of this revival, that several students of Washington College are brought into the church. The whole number added to the church of Lexington, in the last year, is one hundred, and to those of New Monmouth and Oxford, about fifty each.

The facts disclosed in the narratives given to Synod of those revivals are a source, not only of joy and of gratitude to the Father of mercies, but of important instruction and solemn admonition to all the churches of God. This will appear from a consideration of the following particulars.

In those several revivals, there has been a remarkable coincidence in the material circumstances which preceded and accompanied them, and in the means which seemed to be most instrumental in their production. Most of the revived congregations had previously experienced an unusual declension of active piety, similar to that which is now observed with sorrow in some of our churches. Yet amidst the prevalent languor, there were still a few whose love had not grown cold,—whose grade of active and steadfast piety showed how far religion in others had sunk below its ordinary level. A general perception of this decline and sorrow for its occurrence, led to the use of means for a revival.

The principal means through which the blessing came, we hesitate not to say,

was prayer, the fervent prayer of faith. While prayer was neglected, or was sluggishly offered with indifferent and wavering minds, the chill gloom of spiritual death still enveloped the people. But no sooner was the spirit of prayer and supplications poured out upon them who bowed before the throne, than the Sun of Righteousness began to arise, and his vivifying influence to be felt by saint and sinner.

We observe, moreover, that the increase of praying societies, and increasing devotion in their prayers, have generally been the harbingers of a revival. Private societies of females for prayer, particularly those of Prince Edward and Lexington,—also those of young men, particularly in Petersburg and Lexington, have been like morning stars before a day of glory.

With respect to the preaching which has been so signally blessed, it has consisted chiefly in plain, direct, and earnest addresses to the understanding and heart: the doctrines mostly insisted on were, the total depravity of mankind by nature, the guilt and danger of their unregenerate state, the necessity of the efficient operation of the Holy Ghost to convert and sanctify the soul, and of a simple reliance upon the merits of the crucified and divine Saviour for justification.—A deep impression of these doctrines upon the mind characterized the views and feelings of the converts.

In many cases, sympathetical or animal feelings have doubtless mingled their influence with that of the word and Spirit of God; but there has appeared almost nothing of what is properly termed enthusiasm:—no disorder in worship, no bodily exercise, has occurred; none have been admitted to communion who could not give a reason of the hope that was in them.

Many young men, to the joy of the church, have embraced religion; children from eleven to fourteen years of age, who were not expected to know much of the nature of religion, have professed conversion, with a clearness of views and a manifestation of piety, astonishing to men, and glorious to the grace of God: aged persons, who have spent three or four score years in sin, have in the last days of life been born again. Verily it is the work of God; human power is inadequate to the effect. The same human ability has been elsewhere exerted, and had been in those same places exerted without such effects. Sin maintained its irresistible and irresistible influence over the hearts and lives of the people. But God sends his Holy Spirit, and immediately the delusion of sin is dissipated;

evil habits of fifty years standing are broken, and a new character is impressed upon minds grown old and rigid in sin; the feeble mind of infancy comprehends the nature, and is sanctified by the influence of doctrines, which are the grandest display of infinite wisdom. We repeat it, this is the work of God—the work of his grace. We therefore call upon our souls, and upon his people, to render him all the praise, and to supplicate in faith and without ceasing, for the continuance and extension of the unspeakable blessing in which we now rejoice.

FOREIGN.

FROM THE MISSIONARY CHRONICLE OF THE
EVANGELICAL MAGAZINE FOR JANUARY,
1823.

INDIA.

MR. HANDS'S MISSIONARY TOUR.

*Extracted from a Letter to the Secretary,
written by Mr. Hands on board the Royal
Charlotte, bound to Bombay, 31st Jan.
1822.*

Mr. Hands, of Bellary, has made a missionary tour through the Mysore, &c. to Seringapatam. He commenced his journey on the 15th of November, 1821, well furnished with portions of the sacred scriptures and tracts in the Teloo-goo and Canara languages. "Between Bellary and Bangalore (he says) I halted a considerable time, at upwards of twenty large towns, (in most of which no missionary had before appeared;) and Anundarayer and myself preached the glad tidings of salvation and distributed tracts. In almost every place we were heard with great attention, and our tracts were received with the utmost eagerness. It was highly gratifying to see these poor people coming to us with the books in their hands, requesting the explanation of some things which they could not understand; and often little groups of them sitting on the ground and reading them together, and sometimes requesting us to stay longer with them, that they might hear more of the new and important things we brought to their notice."

Mr. Hands proceeded to *Bangalore*, where he continued some time, assisting and encouraging our brethren at that station.

From Bangalore, he went to *Seringapatam*, where he staid about three weeks, and where the natives listened with great attention to the word.

Mr. H. then proceeded to *Mysore*, where he spent two days, being kindly received by the Hon. Mr. Cole, and preached to the Europeans and others

attached to the residence of the Rajah. Being furnished with Palankeen-bearers by the Rajah, he went forward towards *Tellicherry*, and at every village distributed books and addressed the people, who, for the first time, heard with astonishment the Canara language spoken by a European. In some places the poor, grateful people, loaded him with fruit in return for his books.

In passing through the jungle, near the *Western Ghauts*, he was seized with an intermittent fever, which brought him very low; but the Lord was pleased to restore him. At *Tellicherry* he was most cordially received by the Rev. Mr. Spring, *chaplain* there, who is engaged in translating the sacred scriptures into the Malayalam language.

Mr. H. then pursued his journey to *Cannamore*, where he found many of the 69th regiment, who were stationed at Bellary about seven years ago. Several of them had been members of his church, and wept for joy to meet again their beloved pastor. They still keep up religious meetings among themselves, and subscribe to several publick societies. This visit proved a season of much refreshment to the pious soldiers, and Mr. H.'s departure was deeply regretted by himself and them. During his stay, he experienced the most polite attention from the officers, who declared that the members of the Bellary Society were the best men of the regiment.

On the 27th of —, the Royal Charlotte, China ship, came into the Cannamore Roads, when Captain Howell, the commander, kindly offered him a free passage, which he thankfully accepted.

A Postscript was added, dated *Bombay, Feb. 28*, in which Mr. Hands states, that after a long passage of 14 days, he arrived at that place, and was most kindly received by the family of his excellent brother missionary, Mr. Hall. Here he found Mrs. Skinner, the widow of our lamented missionary, and her sister, Miss Smith. He states his expectation of being shortly united in marriage with the latter, and then proceeding homeward to Bellary.

We are grieved to say that, according to information received by Mr. Loveless, of Madras, and communicated to us, as mentioned in our last number, Mrs. Hands was removed by death, on her way to Bellary.

HUMPEE.

Further Extracts of a Letter from Rev. W. Reeve; dated Humpee, April 8, 1822.

"The Rajah of Harponelly, whom Brother Hands and myself visited five years ago at the seat of his government was,

with two other chieftains, at this feast. He sent to us requesting an interview; we took the first opportunity of calling upon him. But what with the bards rehearsing his titles, loud noise of drums and horns, the scraping and bowing of hundreds of interested sycophants, and the clanging of the immense multitude that stood in a semicircle before the open area, we found but little opportunity of preaching to him 'of righteousness, temperance, and a judgment to come.' He, however, treated us very courteously, made a few inquiries relative to the state of the mission, the health of my colleagues, &c. &c. and insisted upon our returning to our lodgings upon one of his elephants. I would much rather have gone on the apostle's horse, but to please him, for the first time in my life, mounted by means of a ladder this huge and sagacious animal. There was a scarlet how-dar on the top, in which we sat as easy as on a sofa. He has always shown himself very friendly towards us. He expresses a wish that we would visit his country again. Some time ago he furnished us with several scarce and very valuable native books, from which we have derived no small facilities in our philological pursuits."

"The Dessai (a Mahratta chieftain) of whose correspondence we have formerly given you several extracts, was to have met us here. But some obstacles on the part of government had rendered this measure impracticable. He sent a very pretty note of apology, expressing how much he was grieved at the disappointment and the hopes he entertained of soon seeing us at Bellary. Anundarayer was my Amanuensis in writing him a reply."

Description of the Hindoos.

"The Hindoo character of itself is not only altogether uninteresting, but extremely repulsive and forbidding, and the missionary of Jesus needs much of the grace of God to keep up the proper tone of his mind, and to prevent his being a misanthrope instead of a philanthropist. The Hindoos are not barbarous, but their elevation from that state consisting mainly of cunning, craft and duplicity, renders them rather despicable than amiable. They are, it is true, a civilized people; but while on the one hand the powers of communication, memory, association, imitation, reflection and reasoning are prostituted to the vilest of purposes, and made subservient to the greatest fooleries in the world; on the other hand, we behold an almost entire destitution of those traits of moral complexion which shed a lustre and a glory over the civilized na-

tions of ancient Greece and Rome. But, shall we therefore conclude that their conversion to the faith of the gospel is altogether a hopeless case? This be far from us; when we recollect that this pagan nation as well as all others, is in the hands of the great Omnipotent as clay is in the hands of the potter; that his divine fiat is irresistible and without control; that nothing is too hard for the Lord."

CALCUTTA.

Extracts from a Letter from Mr. Bankhead, to the Rev. Mr. Jackson, of Stockwell, his former minister: dated Calcutta, 14th February, 1822.

"It affords me much pleasure in being enabled to state that the work of the Lord is evidently advancing in this quarter of the globe—prejudice appears daily to decrease—large congregations assemble to hear the word of life—and a spirit of inquiry appears generally to prevail. Female education appears to excite increasing interest, and some natives have sent a petition to one of the church missionaries, requesting him to establish a school for the education of their daughters; but I am sorry to say, that this disposition only partially prevails."

"The congregation at the English chapel is upon the increase. God appears to be honouring his word with success, as there are now seven candidates for church fellowship."

"Mrs. Euston Carey called upon us last Sabbath-day on her return from Chinsurah, and while coming down the river, was witness to a *Suttee*, or immolation of a widow upon the funeral pile. The poor victim walked with the greatest composure to the fatal spot, and after a short ceremony was tied to the dead body of her husband—a torch was applied to the pile, and in a short time both bodies were consumed, amidst the shouts and yells of the surrounding multitude."

"At a short distance from the above place, the same lady saw ten sick persons brought to the side of the Ganges, and after their relations had filled their *mouths, ears, and nostrils* with mud, left them to be carried away with the tide, expecting to be conveyed thence into a place of perfect happiness. Thus, sir, while we are called to notice such painful circumstances, let us adore the grace which maketh us to differ, and pray, with renewed vigour, that the Holy Spirit may be poured out from on high; that idolatry may be banished far hence, and the religion of Jesus universally prevail."

The Rev. Dr. Middleton, bishop of Calcutta, died in that city, on Monday the

8th of July last, in consequence of severe illness, which baffled all medical skill, and in a very few days terminated his mortal existence. The intelligence is from a Bengal newspaper, brought to Liverpool by the ship *Hindoostan*.

Bishop Middleton, it is said, received his early education at Christ's Hospital, (the Blue Coat School) from whence he removed to Pembroke Hall, Cambridge, where he proceeded B. A. in 1792, M. A. in 1795. In 1812 he was collated Archdeacon of Huntingdon, and presented to the vicarage of St. Pancras, Middlesex. In 1814, when it was determined to appoint a resident bishop in our eastern dominions, Dr. M. was selected by government to fill that very exalted station. As a scholar, Dr. M. acquired great reputation by his celebrated Treatise on the Doctrine of the Greek Article, applied to the illustration of the New Testament.

DOMESTICK.

EXPLORING TOUR.

It was stated in a former number, that, in the course of the last summer, the Rev. Salmon Giddings, of St. Louis, Mississippi, performed an exploring tour among the Western Indians, in behalf of the United Foreign Missionary Society. On this tour, he visited several tribes, and selected a site for an extensive missionary establishment, in the vicinity of Council Bluffs. His Journal, which we now present to our readers, will be perused with interest:—

JOURNAL OF THE REV. SALMON GIDDINGS.

April 22, 1822.—Having made the necessary arrangements, I commenced my tour to the Indian tribes in the vicinity of the Council Bluffs. I had previously made an agreement with Major O'Fallon, the Indian agent for that part of the country, to travel in company with him from Chariton, where I was to meet him. I set out early, that I might have time to administer the sacrament of the Lord's supper and other ordinances in the Presbyterian church in that part of our newly settled country; and nothing peculiarly interesting occurred.

May 15.—We left Chariton, after procuring provisions for our journey, and rode to Grand River, a distance of 25 miles. We travelled through the Missouri bottom. The soil is rich, and the settlements extend about 12 miles from Chariton. There is a ferry and a cabin at the mouth of Grand River. Here we were detained one day, waiting for the express from Chariton to the Council Bluffs, who was to accompany us.

May 17.—We crossed Grand River,

which is 175 yards wide, and which empties into the Missouri from the North West. We rode about 10 miles through the rich bottom of the Missouri and Grand River, where we saw thousands of acres of land, on which the timber had been principally killed by fire within the last year, and thousands of acres which had, within a few years, been converted into a prairie by the same cause. We crossed a creek, which was very difficult on account of the mud and quicksand, and then entered a rolling prairie, skirted, and in some places nearly intersected by timber. The bottom of Grand River was on our right, and distant from one to three miles. Experienced a heavy shower during the night.

May 18.—About 9 o'clock, we entered the bottom of Grand River, and came to a creek about 40 yards wide, and very high. We swam our horses across, then swam ourselves, and rafted over our baggage. About one o'clock, we arrived at the west fork of Grand River, which is about 75 yards wide, and fordable most of the year, but had risen at least 15 feet within the last 24 hours, and was filled with flood wood. There we found a canoe which had been commenced and abandoned about a year before. We undertook to finish the canoe, and by 4 o'clock launched it, and began to carry over our horses, which landed safe, after struggling long in the mud on the opposite bank. About 50 rods from the main stream there was a slough, across which we directed a soldier and a black man to drive the horses, as we had landed our baggage below the mouth of it. The servant belonging to Major O'Fallon, in imprudently attempting to ride one of the horses through the slough, was unfortunately drowned. No person that could swim was present, until he was sinking to rise no more.

May 19.—Spent the morning in examining the creek to find the body of the drowned man, but without effect. We set out on our journey about 12 o'clock, and continued for about twelve miles through the bottom of Grand River. Found two creeks, which our horses swam, and over which we felled trees, on which we carried our baggage. The bottom is partly prairie, and partly timbered, but generally wet, and very rich. The soil of the upland is of an excellent quality, and its surface gently rolling. Quarries of lime stone are to be seen in many places, and the country appears to be well watered.

May 20.—Crossed several large creeks, which had fallen so much that they could be forded. We again crossed, at evening, the west fork of Grand River, called here the Turkey fork. It is about 50 yards wide, and very rapid. The country becomes more broken, and the hills more abrupt. On our right, for a great distance,

could be seen a finely timbered country lying on Grand River. Experienced a heavy rain during the night.

May 21.—Crossed several large creeks, which were very high, and which we were obliged to swim. We encamped on the banks of the Little Platt, which empties into the Missouri a few miles above Fort Osage. The land is generally rolling, with a rich soil, and timbered on the water courses, and in some places for miles on the highlands; but the timber is principally small. Thousands of acres of timber, near our road this day, have been destroyed by fire within two or three years, and about the same quantity growing up in other places. No stone or rocks were seen.

May 22.—We swam several creeks, and in attempting to ford one which was high, my horse got entangled in some logs in the bottom, and threw both myself and my baggage into the water. We passed to-day but little timber, even on the water courses. Heavy rain during the night.

May 23.—Rode through a most beautiful country, of a rich soil, but entirely destitute of timber, except in some places on the water course. When on the high land, as far as the eye could extend in all directions, there was not even a bush to be seen, and the country resembled a vast plain. We had to swim two creeks in the course of the day.

May 24.—This morning, soon after we commenced our journey, a heavy rain commenced, with thunder and lightning, and a heavy wind from the north, which continued through the day. At times the snow and hail were severe.

May 25.—Proceeded on our journey. Saw many elk, wolves, and deer, and swam two creeks. The country becomes more rolling, and the hills more abrupt, but continues destitute of timber.

(To be continued.)

of three ecclesiastical bodies, which represent a considerable proportion of all the Christian churches in the United States. Will the churches not support and bear out this society? If they do not—Let every reader draw the consequences for himself—we will not depict them—it is painful only to imagine them. We hope they will not be realized. But if they are not, there must be a speedy and vigorous exertion. Mr. CHARLES HYDE is now in this city, sent out as an agent to establish auxiliary societies, obtain subscriptions to the *Missionary Register*, and in every proper way to endeavour to recruit the funds of the *United Foreign Missionary Society*. He is to go hence to the South and West; and we do earnestly recommend him and his errand to the Christian attention and regard of all our readers. We know that solicitations for charitable objects are numerous. But we do not know an individual, nor believe there is one, who is the poorer for all he has given. The object here recommended is a *great object*;—and while it is one to which all denominations of Christians ought to be cordially favourable, it is one which all Presbyterians ought to remember is their own.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of March last, viz.

Of the Second Presbyterian Church in Philadelphia, for the Contingent Fund, being the second collection in said Church since May last for the same fund	\$48 86
Of Rev. William R. De Witt, a donation from the Female Theological School Society in Harrisburg, for the Professorship Fund of the Synod of Philadelphia	47 00
Of William Kirkpatrick, Esq. of Lancaster, Pennsylvania, his 4th and 5th instalments, in full of his subscription for ditto	100 00
Of a lady, her 3d and 4th ditto for ditto	100 00

We are exceedingly sorry to learn that the funds of *The United Foreign Missionary Society* are in such an exhausted state, as not only to forbid the attempt to establish another mission, to which the society is strongly invited by circumstances of a most favourable kind, but really to put at hazard the continuance of the missions already established—at least in a state of comfort for the missionaries employed, and with that support and assistance which they require to warrant the hope of success. This society has been formed by the union

Of Captain Jared Bunce, forwarded by Rev. Dr. Palmer, of Charleston, South Carolina, on account of the subscription of Captain Townsend, for the Southern Professorship	50 00	
Of Rev. John Breckinridge, on account of his subscription for the Professorship of Oriental and Biblical Literature	100 00	
Of Rev. Dr. John M'Dowell, from William Scott, Esq. of Elizabethtown, New Jersey, towards endowing a Scholarship in the Seminary. To this generous benefaction, Mr. Scott intends adding the balance of the requisite sum for the endowment of a Scholarship		- 1150 00
	Total	\$1595 86

View of Publick Affairs.

The intelligence received from Europe since the publication of our last number is of great moment. So important are the changes on that continent to which we may look forward, and such is our interest in them, that the effect of distance seems to be lost—we regard them in a sort as our own concerns. Indeed it is to be apprehended that they will eventually become our own. If the apparently approaching convulsion shall actually take place, there are none of us that will not directly or indirectly be affected by it. It is not even an extravagant supposition that our own country may be drawn into the contest.

The king of France in a speech to the legislature, has announced that an army of one hundred thousand men was about to enter Spain, with the intention of suppressing principles and of abolishing institutions that tend to the restriction of monarchical power—and it is distinctly stated in the speech, that the right to the enjoyment of civil liberty can only be derived from the king. Our readers will readily perceive how this doctrine may be applied to France herself, and what alarm it is likely to create among a large proportion of the French population, already dissatisfied with the restrictions which monarchy has imposed upon them.

The ministers of France, Prussia, Austria, and Russia, presented notes to the Spanish government expressive of the determination of the powers, represented by them severally, to prevent by every means the prevalence of doctrines and practices subversive of legitimate monarchy—and expressing the greatest anxiety for the rescue of Spain from the miseries into which she would be brought, by a perseverance in her obedience to the evil counsellors who have broken up the foundations of government and of order.

The answers to these notes were prompt and stern.

To France a reply was transmitted

through the Spanish minister at Paris, in a strain of comity, which however did not seek to conceal the defiance with which the attempt to interfere with the concerns of Spain was received.

To the Prussian minister the reply was marked with contempt—to the Austrian with scorn—to the Russian with fierce and uncontrolled anger—The passports they asked for were immediately transmitted. If this Spartan brevity shall be followed by the indomitable spirit which anciently characterized it, Spain will not be soon nor easily conquered.

The consequences of every kind that may be expected to follow the war which will probably be kindled, are of the greatest moment.

We do not feel *certain* that Spain will be the principal theatre of the conflict. It appears to us in the highest degree unlikely that the French people can with pleasure, or even with patience be made the instrument of the alliance which is formed by the four great powers of Russia, Austria, France, and Prussia, for effecting plans of universal dominion—for suppressing the voice of the people, and for destroying almost every vestige of civil liberty. How far this disgust may be counteracted or prevented by popular animosity against Spain—by the parade of military splendour—or by a recollection of the Cossack spears, we cannot calculate. It seems however impossible to avoid inclining to the opinion that if Spain can maintain her ground for a while—so as to cast upon the French arms the odium of failure—and which perhaps would be of more importance—assure to the French liberals a firm support—another revolution would place France and all her energies upon the side of Spain, and in destructive opposition to the principles and governments in whose support she is—in an evil hour, as we believe,—now embarking. Should this be the case, it would probably not be too much to expect the firm

establishment of Italian and Grecian freedom—and a degree of political liberty for Germany that she has not yet enjoyed.

If Spain shall be crushed beneath the force by which she is threatened—an event which many fear and some anticipate—we shall certainly consider the political state of the world as wearing an aspect of gloom, quite as appalling as any we have witnessed in the portentous times in which it has been our lot to live.

With all the European continent in subjection to the allied powers, it can scarcely be supposed that the free press of England would be tolerated. But Englishmen will never endure its restriction; and then again Britain must single-handed contend with Europe in arms—unless, indeed, our own country, anticipating its destiny if Britain were conquered, shall afford her aid. But we are perhaps indulging too much in forecast. We would recollect, and desire our readers to recollect, that “the most High God ruleth in the kingdom of men, and appointeth over it whomsoever he will”—that when “the kings of the earth set themselves, and the rulers take counsel together,” for the injury of his cause and people, “He that sitteth in the heavens shall laugh, the Lord shall have them in derision”—He can “break them with a rod of iron, and dash them in pieces like a potter’s vessel.” We do not recollect the example in history, sacred or profane, in which great combinations of nations and princes endured long, or effected lasting changes. The combination that subverted the power of Bonaparte was pressed together by common danger.—That danger is over, and Britain, the principal party in the combination, has already forsaken it; and is likely, if engaged at all, to take part against her former allies. But, from present appearances, it does seem as if those dreadful times and distressing scenes, which many have believed to be predicted as the precursors of the millennial glory, were about to be realized. It becomes Christians to watch and pray, but not to despond. If the flames of war are again kindled, “the way of the Lord” may be preparing in the midst of all. It was during those awful convulsions, the throes of which we have scarcely ceased to feel, that Bible Societies and Missionary zeal sprang up; and more was done for the destruction of infidelity and the spread of the gospel in twenty years, than had been effected in the lapse of many preceding centuries. So it may be again. “God moves in a mysterious way.”

As we were just going to send to the press what we have stated above, the

publick papers announced another arrival from England. We have seen the speech of his Britannick majesty to his parliament—the reply of the French house of peers to their king’s war-speech—a part of the speech of Lord Liverpool in the British House of Lords—and the remarks made by the editors of British and American newspapers on the state of Europe.—The result of the whole is, that the probability is increased that France will make war upon Spain, and that Britain will take part with Spain. Let us be thankful that we yet enjoy the blessing of peace, pray for its continuance, and for the arrival of the happy period when “war shall be no more.”

To Correspondents and Subscribers.

A LECTURE ON THE SINAI COVENANT: THE DEACON: A CRITICAL EXPOSITION OF THE 110TH PSALM: H. G.: J.: AND A.: will appear in our next.

We wish to communicate with ALFRED ANTHROPOS; either in a personal interview, or by knowing how we may address to him a note.

The author of THE EARTHLY PARADISE has talent; but the paper in our hands is incorrect, and contains too much description, and too little application, to suit the nature of our work.

PHILALETHUS writes well, and we are sorry that his communication is too long for insertion in a miscellany which, we are afraid, is not read by many infidels.

We think, with a correspondent without a signature, that “the character of rulers is important;” but it is a subject which cannot be discussed in the Christian Advocate, except in the most cautious and general manner.

An Attempt to prove the Resurrection of Christ, is under consideration.

When correspondents favour us with communications—for we still consider them as favours—which we cannot publish, they will always understand that they may obtain their papers, by applying to the publisher, E. LITTELL, No. 88, Chestnut street.

We have learned with regret that a few of our distant subscribers have not received the late numbers of our work. Much care is taken to forward them regularly; and we shall be grateful to any who will apprise us of failures when they take place.

THE CHRISTIAN ADVOCATE.

MAY, 1823.

Religious Communications.

FOR THE CHRISTIAN ADVOCATE.

A LECTURE ON THE SINAI COVENANT, AND THE GIVING OF THE LAW.

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."—EXODUS, XX. 1, 2.

In all the divine dispensations there is an admirable mixture of *sovereign authority* and *condescending kindness*. By the *former*, we are taught to regard with reverence every thing that God *does*, or *says*; while, by the *latter*, we are encouraged to hope in his mercy, and confide in his grace. Thus, when about to promulgate his law to Israel, in a manner so terrific as to make even Moses "exceedingly fear and quake," he reminds the people of his relation to them *as the Lord their God*, who had already redeemed them from bondage, and who was now going to confer upon them privileges, which should distinguish them from all other people, and constitute them a holy nation. Such indications of favour were well suited to prepare their minds to receive the law from the mouth of God, their Redeemer, as the rule of duty, and to acquiesce in the covenant propounded to them on this occasion; and which was designed to engage them, as a people, in a course of holy and cheerful obedience. By a similar mixture of terror, and mildness,—of judgments and mercies,

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the Lord is continually aiming to bring mankind to submit to his authority, and to accept the blessings of his grace. "Knowing the *terror* of the Lord," says Paul, "we persuade men;" (2 Cor. v. 11.) And, in another place: "We beseech you, brethren, by the *mercies* of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service;" (Rom. xii 1.) How affecting it is to see men pressing on in the broad road to perdition, in defiance of the varied means, used by the God of all grace, to reclaim them from the paths of the destroyer! Neither the thunders of Sinai, nor the accents of mercy issuing from the courts of Sion, will avail, without a divine energy, to conquer the obstinate wickedness of the human heart. How few of that favoured people, whose history we are tracing, profited by their peculiar advantages! Once, and again we hear the Judge of all the earth testifying against them, as "a seed of evil doers;—a people laden with iniquity;"—Their perverseness was handed down from generation to generation, so that when the Messiah, in the fulness of time, came to them as "to his own," and in fulfilment of the predictions of their own prophets, "they received him not." They would not come to him, that they might have life; and at this very hour, the remnants of their scattered tribes, are

pinning away, under the withering influence of that awful imprecation, "*His blood be on us, and on our children!*" The sad effects of their rebellion and unbelief are recorded, in Scripture, for our admonition.—God grant, that we may know the day of our merciful visitation; and be enabled to pay due attention to the things that belong to our peace, ere they be hidden from our eyes!

Two subjects, nearly related to one another, claim our consideration, in this exercise; viz. *The giving of the Law, and the ratification of what is commonly called the Sinai-covenant.*

The children of Israel, reached the wilderness of Sinai, the scene of the transactions which we are now to contemplate, some time in the third month; i. e. from forty to fifty days after their leaving Egypt—which they did about the middle of the first month of their ecclesiastical year. Here they continued till the twentieth day of the second month, of the second year of their sojourning; i. e. within a few days of one whole year; when, as we are informed (Num. x. 11 and 12.) they removed into the wilderness of Paran. As the occurrences and communications of this period were deeply interesting, so the history of them occupies a large space in the books of Moses—extending from the nineteenth chapter of Exodus to the eleventh verse of the tenth chapter of Numbers, including the whole of Leviticus. It is of great use, in reading history, to notice carefully, and as distinctly as possible, the *time* and *place* of the events which it records. Chronology and geography are fitly called the *eyes* of history, because they contribute to the perspicuity and permanent effect of its narrations. We seldom remember long, or feel much interest in events, said to have taken place, we know neither *where* nor *when*. This idea should not be overlooked, in perusing the historical parts of the Bible. It will be found useful, even in catechising children, to accustom them to in-

quire in *what part of the world* and at *what time*, such and such facts occurred.

After the arrival of the Israelites at the foot of Sinai, some days were probably spent in making preparations for the giving of the law, and in those numerous institutions which were designed, not merely to distinguish them from other nations, but to make them a holy and a happy people. In the preparatory measures taken, as well as throughout the whole of the revelations and transactions that followed, Moses acted by divine direction, as the Lord's minister, and, in a limited sense, as mediator between Jehovah and his people. Accordingly we find him continually occupied in receiving messages from God and bearing them to the people, whose engagements and promises he regularly reports to *Him* who speaks from the top of the hallowed mount.

I. The *covenant*, which was ratified at Sinai, and which, from this circumstance, is called the *SINAI COVENANT*, seems to have been formed previously to the publication of the law. A few remarks, concerning its nature and design, may not be out of place here.—It is first propounded, in chap. xix. 5. &c.—“Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation.”—When Moses, by divine command, laid this proposal before the elders, “the people answered together, and said; all that the Lord hath spoken, we will do.”—The subject is brought into view, again, in chap. xxiv. at verse 3d and onward, where we have a particular account of the solemnities observed at its ratification. An altar was built, and sacrifices offered;—twelve pillars were erected as memorials of the compact;—the stipulations were read in the audience of the people, and they reiterated the promise:—“All that the Lord hath said will we

do, and be obedient: and Moses, (as was usual on such occasions) took the blood, and sprinkled it on the people, and said,—Behold, the blood of the covenant which the Lord hath made with you concerning all these words.”—This covenant is, by some, confounded with the covenant of works, under which our first parents were placed; and by others, it is considered merely as a renewal of the one which was made with Abraham. But, in our apprehension, it is distinguishable *from both* by its *local* and *temporary* character, as we shall endeavour to show, presently. In regard to the covenant of works, in which Adam and Eve, as the representatives of their posterity, were a party, it was *violated*, as we all know to our sorrow; *but it has not been abrogated*. Its penalty is justly due to every transgressor, and will certainly be executed on every sinner of the human race, who, rejecting the hope set before him in the gospel, dies without a saving interest in Christ, the surety and advocate of his people in the covenant of grace. “There is no condemnation to them that are in Christ;”—but, the Redeemer himself says, “He that believeth not in the Son of God is condemned already.”—and, again, “He that believeth not the Son, hath not life; but the wrath of God abideth on him.” (John iii.)

The Abrahamic covenant, though resembling, in some respects, the one now under consideration, differs from it in its *visible seal*; and in the *promise* that in *Abraham’s seed all nations should be blessed*; whereas the benefits of the Sinai covenant were limited by its terms, to the particular nation with which it was formed. The covenant with Abraham, founded upon the covenant of grace, was designed to exhibit the relation which God sustains to his church *as a visible community*, and is still in full force under the gospel dispensation, except that a change has been made in its *form of administration*, and in its *seal*—baptism having come in the place of circumcision. The Sinai

covenant related, *chiefly*, to external conduct, with a promise of temporal blessings; and was intended to be annulled at the coming of Christ to bring in everlasting righteousness, and to break down the middle wall of partition between Jew and Gentile. What, then, it will be asked, was the nature and intent of the covenant in question? It was the *act of incorporation*, by which the turbulent and undisciplined tribes of Israel were constituted a *body politick*—a kingdom of priests—a holy nation, with GOD ALMIGHTY for their King and Law-giver:—It was the charter of their national rights, privileges and duties; and was designed, mainly, to place them in a fit capacity to receive, and preserve, and obey, with sentiments of loyalty and religious awe, the statutes and ordinances of God, about to be promulged, and entrusted, for a season, to their care and keeping. The form of a covenant, with its usual solemnities—sacrifices, mutual engagements, and the sprinkling of blood—seems to have been chosen on the occasion, in order to inspire the people with the greater confidence in the power and faithfulness of their Divine Ruler, and to secure all possible respect for his commands and institutions. From this period till the days of Samuel, when Saul, the son of Kish, was proclaimed king at Mizpeh, the government of Israel was a THEOCRACY; i.e. a government involving a close alliance between church and state,—and in which the Creator is recognised as Legislator, Chief Magistrate, and Supreme Judge, in all causes civil and ecclesiastical. Hence it is that God is often called in scripture, the King of Israel;—and the fact of his having been their Supreme Governor, in the sense just stated, is clearly disclosed, in the first book of Samuel, chap. viii. 4. &c. where we have an account of the breach of the national compact, on the part of the people, and of the consequent designation of Saul to the kingly office, in compliance with their obstinate determination to con-

form, in this particular, to the surrounding nations. "Hearken unto the voice of the people," (says God to Samuel, his faithful and praying minister) "for they have not rejected thee, BUT THEY HAVE REJECTED ME, THAT I SHOULD NOT REIGN OVER THEM."—"Now, therefore, hearken unto their voice: howbeit, yet protest solemnly unto them, and show them the manner of the King that shall reign over them."

If this view of the matter be correct then, it will be readily perceived, that the Sinai covenant was, in its leading features, distinguishable from those before mentioned, as well as from all others recorded in scripture. It was a national compact, requiring national obedience; and it guaranteed to the people concerned in its provisions, the possession and use of a certain tract of country, with political existence and protection, so long as they, in their *corporate capacity*, maintained their allegiance and fidelity to their God and King, *but no longer*. It was not intended to give or secure eternal life to any one. Pious individuals were, *then*, as they are *now*, *justified* and *sanctified*, and *saved*, on the ground of another covenant,—a covenant mediated by the Great High Priest of our profession, Jesus the Son of God. This blessed covenant, and that of Sinai are compared, and the superiority of the former to the latter demonstrated, with conclusive evidence, by the writer of the Epistle to the Hebrews; see, particularly, chap. viii. 6. &c. "But now hath he, (i. e. Christ) obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises; for, if that first had been faultless, then should no place have been sought for the second: For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the

day that I took them by the hand to lead them out of the land of Egypt; because *they continued not in my covenant*, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be their God, and they shall be to me a people."—It ought to be carefully noted that when the apostles speak, as they frequently do, of the *old covenant*, that had become antiquated, and "was ready to vanish away," and was, in fact, abrogated, and of no force under the Christian dispensation, they mean, not the covenant with Abraham, but that of Sinai, which was *local, national, and temporary, in its nature*. Those who wish to see a masterly discussion of this subject, would do well to read Dr. Owen's exposition of the sixth verse of the eighth chap. of Hebrews.

On the promulgation of the law—the other principal topic for consideration in this lecture—we shall say but little. The scene is described by the pencil of inspiration, in a style and manner, which would be impaired by any comment that we could offer. It was the most stupendous display of God's glorious majesty that ever was made, in the present world, excepting that which attended the crucifixion of Christ; and its effects, so far from being confined to the Jewish nation, will be felt, and seen, and admired, till the end of time.—The multitudinous house of Israel, after suitable and significant ablutions, having been taken into covenant with the Almighty, are ranged, in reverential attitude, along the foot of the sacred mount, to hear the Most High speak to them, from his cloudy chariot: "And it came to pass, on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people in the camp trembled—And Mount Sinai was altogether

ther on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount *quaked greatly*: and when the voice of the trumpet sounded long, and waxed *louder and louder*, Moses spake and God answered him by a voice." Exod. xix. 16. 18, 19.—"And God spake all these words, saying," (as it would seem, by way of preface, to relieve the people from the overwhelming terror of the scene) "I am the Lord *thy* God, which have brought thee out of the land of Egypt, out of the house of bondage." Then follow the commandments, statutes, judgments, and ordinances, which, with various historical matter interspersed, occupy upwards of fifty-six chapters in the Bible. And it is important to observe here, that by the law, as promulgated on this memorable occasion is meant comprehensively, all that was delivered by God to the Israelites, during their stay at Sinai; the delivery of which must have occupied several weeks, if not months. Moses was twice in the mount, receiving divine communications,—forty days each time;—and it seems quite improbable that so much time would be taken up, in delivering the ten commandments. The term *law*, then, taken in the large sense just stated, is threefold; *moral*, *political* or *judicial*, and *ceremonial*: or, in other words, the laws and ordinances given at Sinai, and to which the people were obliged by covenant to yield obedience, were of three kinds, viz. 1. *Moral precepts*, comprising the principles of our duty to God and to our fellow creatures, at all times and in all states of society. 2. *Judicial statutes*, adapted to the theocratical government under which the people were placed—all of a benign tendency, but some of which are unsuitable to be introduced into other forms of civil government; because they were intended for a particular people, in peculiar circumstances, and only for a certain, definite period. 3. *Cere-*

monial rules and regulations, relating to the priesthood, the tabernacle, the sacrifices, the holy seasons, and religious rites peculiar to that obscure, typical and burdensome dispensation. To this class the New Testament writers refer, when they speak of *the law* "as making nothing perfect,—as being an intolerable yoke,—as having a shadow of good things to come." These three kinds of laws are intermixed in the Bible; but they are distinguishable; and the Biblical reader will find it greatly to his advantage to remember the distinction, and, so far as he can, to refer every precept to its proper class.

The first class, i. e. *the moral precepts*, which we are mainly concerned to know, and to keep religiously, is summed up in the *Decalogue*, or Ten Commandments. These *alone*, it is believed, were written by God himself, on the two tables of stone delivered to Moses, and which were preserved with so much care, in the ark of the covenant,—a small coffer or chest, of rich materials and curious workmanship—which, with its lid, the mercy seat, and its two symbolical images, called cherubim—is minutely described. Exodus xxxvii. 1. &c. The first four commandments are supposed to have been written on one of the stones, and the remaining six on the other; which has given rise to the common distinction; THE TWO TABLES OF THE LAW; the one teaching us our duty to God, and the other our duty to our fellow men. We have not time at present to unfold the import and various bearings of these *densely rich* precepts. They may be viewed as a new edition of the law of nature, or of the rule and measure of moral rectitude, which was originally impressed upon the heart and conscience of man, by the finger of his Creator. It would be saying little, to say that the decalogue, consisting of ten short and easily remembered precepts, is the *purest*, the most *comprehensive*, and the most *sublime* system of practical

morality, with which the world has been blessed;—indeed, nothing of the kind, on earth, will bear a comparison with these holy and immutable *principles of right*, excepting that unrivalled epitome of them by Jesus Christ: “Thou shalt love the Lord thy God with all thy heart, soul, and mind; and thy neighbour as thy self.” Mat. xxii. 37. &c.

The giving of the law commenced on the fiftieth day from the departure out of Egypt; and as the latter event was commemorated by the Passover, so the feast of Pentacost, a word signifying *fiftieth*, while it served as a thanksgiving for the fruits of harvest, celebrated also the promulgation of the holy commandments, as a blessing never to be forgotten. It is remarkable that our Saviour’s death and resurrection took place at the time of the Passover; and fifty days afterwards, the day of Pentacost was rendered *doubly* and *eternally* memorable by the miraculous effusion of the Spirit on the Lord’s apostles, attended by the impressive and appropriate symbol of “Cloven tongues, like as of fire.” The power of the Holy Ghost was imparted, and the ministry of reconciliation fully instituted, fifty days after the Redeemer’s triumphant victory over death and the powers of darkness. Let us be thankful for the good things, shadowed forth and typified by the law and its wonderful appendages. And may God make them useful to us, as means of bringing us to Him who is “the end of the law for righteousness to every one that believeth!” Let us close this exercise, in the sublime and touching language of inspiration, Heb. xii. 18—29: “For ye (Christians) are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more: (For they could not endure that which was commanded. And if so much

as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:.) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more *shall* not we *escape*, if we turn away from him that *speaketh* from heaven; whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: For our God is a consuming fire.” W. N.

FOR THE CHRISTIAN ADVOCATE.

EXPOSITION OF THE 110TH PSALM.

“1. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies.

3. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth.

4. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5. The Lord at thy right hand shall strike through kings in the day of his wrath.

6. He shall judge among the heathen,

he shall fill the places with the dead bodies; he shall wound the heads over many countries.

7. He shall drink of the brook in the way; therefore shall he lift up the head."

That this psalm constitutes a portion of sacred writ, has not, so far as we know, been questioned.

Neither the *time*, nor the *occasion* when it was written, can with certainty be determined. The probability is, that it was composed soon after the translation of the ark to Jerusalem; when the promise was made to David, that the Messiah should come out of his family.

That "the sweet singer of Israel," was the penman of this psalm, appears from the title,—a psalm of David, which is a part of the sacred text. It is true, some critics have translated the words לְדָוִד מִזְמוֹר *le-david mizmor*, a psalm concerning David. But a slight acquaintance with the Hebrew idiom, will, it is thought, satisfy the unprejudiced mind, that such a rendering is quite unnatural. The fact is, the literal meaning of the words above mentioned is, A psalm to David, thereby intimating not only that David was the writer of the psalm, but that it was given to him, by the Holy Spirit.

To precisely the same conclusion are we led by the words of the Saviour, Matt. xxii. 43, 44, where a part of the psalm is quoted, and where David is, in the most explicit manner, declared to have been the writer.

But the most important question in entering upon a consideration of this portion of God's holy word is, of whom does the author speak?

Some have said of Hezekiah, others of Zerubbabel, others of Abraham, and others again, of David king of Israel.

But the true opinion, and that also which is most common, is, that this psalm is to be understood concerning the Messiah. This is abundantly evident from the express testimony of the New Testament. In the twenty-second chapter of Matthew, before-mentioned, the Redeemer asks, "How

doth David call Christ Lord, saying, the LORD said unto my Lord, sit thou at my right hand," &c. plainly intimating, that the psalm referred to him: for on another occasion he declared himself to be "the Messiah which is called Christ." So also Peter, Acts ii., and Paul, 1 Cor. xv., and the author of the epistle to the Hebrews, (if, indeed, he be other than the apostle Paul,) i. chap. not only quote this portion of sacred writ, as referring to Christ, but from it demonstrate his divinity, and also that he sustained the offices of both king and priest.

That the Jews in the time of our blessed Lord, understood this psalm to refer to the Messiah, is clear. For we read that on the Saviour's putting the question to the Pharisees, "If David call Christ Lord, how is he his son?" that "no man was able to answer him a word; neither durst any man from that day forth, ask him any more questions."

And there is no doubt but that the ancient Hebrew writers, as well as more modern Jews, were of the same opinion. In proof of this assertion, many passages from their writings, might be quoted—we shall content ourselves with a single citation: "The Holy God," says Rabbi Joden, will place King Messiah at his right hand as it is said, 'The LORD said to my Lord, sit thou at my right hand,'" &c.

Indeed the internal evidence of the psalm in favour of the opinion, that it relates to the Messiah and to no other, is so strong that one would think it could not be resisted. This evidence it is proposed to bring particularly into view, as we proceed in the exposition.

"The LORD said to my Lord," &c. The word rendered "said," in the original נָאָם *ne-um*, is one which is used concerning divine inspiration; and indicates that the writer, in the composition of this psalm, was under the immediate influence of the Holy Spirit. This our Lord confirms, when he says, that David *in spirit* called Christ, Lord.

From the use of the word, אֲדֹנָי

Adoni, in this place, an argument may be fairly drawn; in favour of the applicability of the psalm to Christ. For there was no one among men, whom David, at the head of his kingdom, could, with any propriety, call his Lord, his superior, his sovereign.

Jehovah said unto my Lord, i.e. Christ, "Sit thou at my right hand."

This phrase is to be understood, *Θεοκρατωρ*, in a manner worthy of God. It denotes a participation in the highest power and dignity with God. Phil. ii. 9, &c. "God also hath highly exalted him, and given him a name which is above every name," &c. See also Zech. vi. 12, 13.

Hence a second argument in favour of the opinion that the psalm should be referred to no other than the Messiah, the Christ of God. For to what man, or even angel, "said he at any time, sit thou at my right hand," &c.

It is added, "until I make thine enemies thy footstool."

The enemies of Christ, are all those who simply neglect to enlist under his banner. "They who are not for me, are against me." These shall be put under his feet; in allusion to the practice of eastern princes, who used to tread upon the necks of their conquered enemies, Josh. x. 24. Judges i. 7.; thus denoting their forcible and complete subjection. The expression in the original is very strong.

"Until I make," &c.

By this phraseology we are not necessarily to understand that Christ, when he shall have obtained the victory over all his enemies, will cease to reign. The particle translated "until," does not require this interpretation. For in other passages, it denotes only the continuance of a particular state of things, to a certain time, without any exclusion of the time following: e.g. Gen. xxviii. 15. The Lord, in addressing Jacob, says, "For I will not leave thee, until I have done that which I have spoken to thee of;" where the same word is used as in this case: See also Ps. cxii. 8. It is true, indeed, that as

Mediator, there will be a termination of his reign: "For the end cometh, when he shall have delivered up the kingdom to God even the Father." But it is no where said, nor even hinted, that Christ as God, shall then cease to reign.

2d verse.—"The Lord shall send the rod of thy strength out of Zion."

The psalmist having, in the first verse, spoken of the Messiah, now addresses him.

"The rod of thy strength;" an Hebraism, for thy strong rod, thy powerful sceptre. And as Christ's kingdom is spiritual, the sceptre must mean his word, sent forth with power, "out of Zion," i.e. out of Jerusalem, which was a part of Zion. See Jer. xlviii. 13, &c. "The law shall go forth out of Zion." "Rule thou," &c. is rather a prediction, than a command.

"In the midst of thine enemies," peculiarly emphatic; signifies a sovereignty penetrating the inmost recesses of the soul. See Heb. iv. 12, where the word of God is said to "pierce even to the dividing asunder of soul and spirit, and of the joints and marrow, and to be a discernor of the thoughts and intents of the heart."

The first clause of this verse presents us with a third argument in proof of the position, that this psalm is applicable to Christ alone. For the phrase "rod of thy strength," seems to intimate that the king has inherent, natural strength, sufficient to vanquish his enemies; this could not, with truth, be said of any terrestrial king.

3d verse.—"Thy people shall be willing in the day of thy power, in the beauties of holiness."

The first word in this verse, has, in the original, much force, as well as beauty. It signifies a body of men intimately connected, and as it were bound together.

The word rendered willing, is a substantive, signifying "voluntarinesses," "free will offerings;" it is in the plural number, to give the expression more strength. The Hebrews frequently, when in want of a superlative, use a plural substantive:

this word then, might be translated, "most willing," or "all readiness."

"In the day of thy power," i. e. when thou shalt send forth the heralds of the gospel to subdue the world unto thyself.—"In the beauties of holiness;" either adorned with the gifts and graces of the Spirit, with which all the people of Christ are clothed; and thus reference is made to the sacred garments of the priests; see Exod. xxviii. 2. Or, as it might be rendered, "in the temple of thy holiness;" i. e. in thy sanctuary.

"From the womb of the morning thou hast the dew of thy youth."

To aid in ascertaining the meaning of this part of the verse, which Poole remarks, is judged the most difficult and obscure of any in the whole book, let the point be placed after holiness. This change we are authorized to make if the sense require it: because, though in the original the point comes after the word rendered morning, yet it is frequently the case that the accent is used, not so much to indicate a pause, and thus to separate the different parts of a sentence, as to point out an inverse order in the construction: thus, according to the above rendering, we shall have, "The dew of thy youth is to thee, from the womb of the morning."

The word *לך lecha*, translated "to thee," in this clause, may be considered as either a pronoun or a verb. Venema, differing from most others, thinks it a verb. If so, the reading will be, "The dew of thy youth shall come, or flow, from the womb of the morning." If, with those who prepared our English version of the scriptures, we call it a pronoun, the sense will be about the same.

Dew in scripture is often used as an emblem of multitude: "The dew of thy youth," i. e. thy young men, or the multitude of thy youth.—Now if the prefix *מ mem*, in the word rendered "from the womb," be translated *more than*, as it is in many places in the Old Testament, (see Job. xxxv. 2. Ps. iv. 7. Is. x. 10, &c.) the meaning will appear exceedingly

simple and obvious: "Thy young men," or, "thy young men *like dew*," the note of similitude being understood, "shall come, or flow, or be, to thee, more than the womb of the morning," i. e. than the dew of the womb of the morning. See a similar ellipsis, Ps. xviii. 33. "He maketh my feet like hinds," i. e. like hind's feet. So that the plain English of the part of the verse under consideration is, *thy converts shall be more numerous than the drops of the morning dew*.

4th verse. "The Lord hath sworn, and will not repent;"—thus do the certainty and importance of the thing sworn, appear.

"Thou art a priest forever, after the order of Melchizedek."

The term, *כהן cohen*, translated priest, has in the Old Testament, both a civil and religious sense; though in the former it is seldom used. Thus David's sons were *כהנים cohanim*, of their father, i. e. his ministers of state; and Zadok and Ahimelech were *כהנים cohanim*, of God, i. e. priests; 2 Sam. viii. 17, 18. The Jews, in order to get rid of the doctrine of the Messiah's priesthood, a doctrine which involves them in great difficulties, insist upon it that *כהן cohen*, is used in the civil sense in this psalm. This opinion may however be easily refuted, even upon their own principles. They admit that the predictions concerning the Messiah require that he should be a sovereign, a king upon his throne. But according to their explanation, *כהן cohen* is to be referred to a prince, a minister of state; and therefore cannot be applicable to their Messiah at all.

That *priest*, is the proper rendering of this word in the passage before us, is evident; 1st, from the use of the same word in a similar manner, Gen. xiv. 18, where Melchizedek is represented as discharging the duty of a priest, by blessing Abraham, and receiving tithes; 2d, From other passages where the Messiah is called a priest, Zach. vi. 3, compared with Jer. xxx. 21, and xxxv. 15. 18. see

also Isa. liii. 10.—3d, In the epistle to the Heb. v. 6, and vii. 17. 21, where this part of the verse is translated into Greek, *ιερευς*, which always signifies a priest in the religious sense of the term, is the word which answers to כהן *cohen*, of the Hebrew.

“A priest forever;” i.e. “after the power of an endless life.” “But this man, (Christ) because he continueth ever, hath an unchangeable priesthood:” “He ever liveth to make intercession.” Such is the explanation of לעולם *leolam*, forever, given in the epistle to the Hebrews, vii. 16. 24, 25.

As it respects the word דברתי *dibrathi*, rendered, “after the order,” it is scarcely necessary to say that it has received different translations. It may be rendered, “according to my word,” or “to my constitution.” But *iod*, at the end of a word, is frequently an expletive. And, in this passage, even Aben Ezra and David Kimki acknowledge it to be redundant. We are under no obligations, therefore, to give the word the above translation. It may with equal propriety, and to better advantage as it regards the sense, be rendered, “according to the order.” The author of the epistle to the Hebrews, and we want no higher authority for the Hebrew דברתי *dibrathi*, uses the words κατά ταξιν; these he afterwards explains by κατά τὴν ὁμοίωσιν, as synonymous with κατά ταξιν. The priesthood of Christ then is *after the manner*, or *according to the likeness*, of that of Melchizedek.

Some of the points of resemblance are the following: 1st, In name; Melchizedek signifying, *king of righteousness*; and Christ being called “the Lord our righteousness.”—2d, In origin; Melchizedek was not a Levitical priest, he had no genealogy in the tribe of Levi; and Christ is not of the tribe of Levi—“for it is evident that our Lord sprang out of Juda.”—3d, As to duration; Melchizedek “abideth a priest continually, i.e. throughout his dispensation; and the scriptures declare the priesthood of Christ to be “unchangeable.”—4th, In the case of

each, the kingly and priestly office was united in the same individual.—5th, As to dignity; Melchizedek is represented as superior to Abraham and the Levitical priests; inasmuch, as they and he paid tithes to Melchizedek: so also is Christ far greater and more excellent than they, inasmuch as he was constituted a priest after the order of Melchizedek, and that with an oath, and moreover, receives the unfeigned homage of all who love the truth.

5th verse. “The Lord at thy right hand, shall strike through kings, in the day of his wrath.”

By the term *Lord* here, we are, most probably, to understand the Messiah; and so this is an apostrophe to Jehovah concerning the Son. For in the first verse, he is called by the same name, אדוני *Adonai*, my Lord; he is also there represented as at the right hand of Jehovah, in like manner as in this verse. This explanation seems best to agree with what follows. For he is spoken of as “striking through kings,” “judging the nations,” &c. And we are expressly told that all judgment is committed to the Son.

The meaning of this, and the following verse, is obvious. The great victory of our Lord over all his enemies is clearly pointed out. There is peculiar force in the term מלכים *melachim*, kings. It appears to refer to the great ones of this world; thus showing that destruction will inevitably overtake them, should they be found in the ranks of the Messiah's enemies.

6th verse. “He shall judge among the heathen,” i.e. condemn and punish nations who oppose him,—“He shall fill the places,” perhaps *fields*, “with the dead bodies;” so great shall be the slaughter. “He shall wound the heads over many countries.” The word rendered “heads,” is singular. It may mean the devil, the prince of this world, or antichrist; or the singular may be put collectively, a case not uncommon, for the plural; and thus reference may be had to princes, who are over large districts of coun-

try. 'His victory shall, in one word, be complete.

7th verse. "He shall drink of the brook in the way; therefore shall he lift up the head."

Hitherto the psalmist had spoken of the Messiah as a mighty conqueror, obtaining great victories, and meeting with constant success. But lest any should mistake his true character, plain intimations are here given, that before he should obtain the power and glory mentioned in the foregoing verses, he should be greatly afflicted. *Waters*, are frequently used in the scriptures to signify sufferings, Ps. xlii. 7, &c. And to drink of the waters, means to experience afflictions, Jer. xxv. 15. Isa. li. 17, &c. Thus in the New Testament, the question is asked, "are ye able to drink of the cup that I shall drink of?" &c. And how much more forcible the expression, when it is said, "he shall drink of the torrent." For to drink of a cup signifies but a portion of sufferings which one might be required to undergo: but to drink of the brook, or torrent, in this place, means to experience the highest degree of suffering.

"Therefore," here, is not a causal particle, but merely one indicating the event or consequence of the Messiah's humiliation. Then "shall he lift up the head." Then shall he rise from the dead, be exalted to a seat at the right hand of the Majesty on high, and thenceforward reign powerfully and gloriously.

1. The proper divinity of our Lord and Saviour Jesus Christ, is unquestionably and impressively taught in this psalm. An interesting comparison may be made of what is affirmed in the first verse of the psalm, with the enrapturing vision which cheered the last moments of the first Christian martyr, as recorded in Acts vii. 55, 56.

2. The offices of Christ are distinctly taught in this psalm. His *kingly* office—in subduing his people to himself, and in "ruling in the midst

of his enemies."—He is expressly and most solemnly declared to be a "*priest* forever after the order of Melchizedek."—And his *prophetick* office is referred to, in those operations by which his people are "made willing in the day of his power"—by which they are inwardly *taught*, as well as sweetly constrained, to yield themselves "a living sacrifice to God."

3. The danger of opposing the cause and kingdom of Christ, is here alarmingly exhibited.—Feeble mortals set themselves in opposition to the mighty God; and whatever be their rank or character, it would be their wisdom to recollect, before it be forever too late, that "He shall strike through kings in the day of his wrath."

4. The hastening and glorious triumphs of the exalted Redeemer, in the conversion of the heathen, and the multiplication of renewed sinners in all places, is here set forth, in the most lively and animating description—Oh! come the happy day, when he "shall judge among the heathen;" and when converts as numerous as the drops of the dew "from the womb of the morning," shall be seen in all "the beauties of holiness!"

5. Did the divine Saviour "drink of the brook in the way?" Then let none of his people repine when called to taste of "the cup" of afflictions. Their sufferings are nothing in comparison with those which he endured for them; and by which he purchased for them a complete exemption from all suffering, beyond the momentary period of their earthly existence: and, in the mean time, he is "touched with the feeling of their infirmities," and sympathises in all their sorrows. To him let them look in all their trials, in him let them trust in all their conflicts and perils, and let them comfort themselves with the frequent recollection that with him they are to dwell and reign eternally, in his heavenly kingdom and glory. T.

FOR THE CHRISTIAN ADVOCATE.

THE DEACON.

"You might leave something for the house this bitter cold day," said a harsh female voice, as a sleigh was just moving from a tavern door. The deacon had put the usual fee into the hostler's hand, for some small service rendered. "Go," said he to his driver, "call for a glass of whiskey, and leave it, and *this*, on the table." Michael was an honest fellow: he had no objection to leave the money on the table: but it was against all rules of fair trade, in his opinion, to leave the liquor there. "Sure, and wasn't it paid for?"—The landlady was satisfied; and the new warmth, communicated to Michael, was transmitted in some degree, by his hand, to his horses. The bells jingled merrily, and the sleigh glided swiftly over the beaten snow.

Their course was northerly from Philadelphia. The deacon looked on the dark wintry hue of the leafless trees, that covered the hills at a distance: he thought on the days of his youth; and he would have continued to muse awhile on the recollections, both painful and pleasing, of that period, and perhaps have meditated with thankfulness on the divine goodness, which had attended him all his days, had not the current of his thoughts been diverted to the splendid scenery of the road, into which they had now turned. It descended to the Wissahicon, which they had to cross.

The stupendous banks of that romantick creek, here and there open, on either side, a passage to its bed. Down one of these gaps in the western hill they now passed, with a velocity which left nothing for the horses to perform but to keep out of the way of the vehicle. A bend in the creek, that brought a part of it into a line with the road, presented to their view one of nature's noblest vistas. It ended with a mill-seat, situated at another turn in the water. The smooth and level road of ice, formed by the frozen creek, was bordered

on each side by oak, hickory, and other deciduous trees, thickly interspersed with elder and spruce, leaning outwards from the almost perpendicular banks, which arose to a height of more than two hundred feet from the water. They were soon over the wooden bridge that crossed the stream, and ascending the steeper eastern hill, as fast as caution permitted the horses to be urged: for if they stopped in the road, horses and sleigh were in danger of a rapid descent backward.

On this side, the road, after rising a little way up the hill or bank, turns to the left, and still ascending, goes for some distance along its steep side, before it again strikes directly across to the level land. Just where it overlooks a tremendous steep, the wood had been cut off as far down as the water. The road here, inclining upwards as much as would consist with its design, was cut into the hill side, of width only sufficient for a carriage to pass along with safety. In the most dangerous place, and where there was a slight inclination of the road to the right, three pannel of a post-and-rail fence, including the two decayed middle posts, had fallen over. The ruts, if they had been open, would have secured a wagon. But these were now completely filled—all was smooth and icy. If the passing sleigh happened to veer a little towards the descending side,—the road sloping somewhat in that direction—it would almost certainly be precipitated into the creek below.

The deacon could easily see the danger: but there was no convenient way of avoiding it: and the risk to a good driver seemed not very great. "Take care," said he, "Michael, opposite that fallen fence." "Och! didn't I drive the primate of all Ireland all over the country, just wherever he pleased to go? We went over hills, where ye'd think there was nothing to do, but just tumble down from the seat, right over the horses' backs."

Whatever room the recollection of

the primate of all Ireland had left in Michael's head, was filled with the effects of the landlady's liquor; in addition to some he had taken before. He was bold as a lion, and he determined within himself not to take too much care. And not hugging the hill side sufficiently in the dangerous part, while the horses strained forward, holding the icy road as it were with their feet, gently aided by Michael's hand and voice, the sleigh, on a sudden, began to slip sideways toward the edge of the road and the precipice.

The frightened deacon sprang into the space between them and the side of the hill, as the vehicle moved on, and he called earnestly to Michael to follow him. "—* me, if I leave my horses," said Michael; and in an instant the sleigh—struck the fence. It rubbed the upper side of the first post, till it touched the rails. The horses pranced, restively, for a moment, and then stopped. The post held them. The corner of the sleigh was in the corner formed by the post and its rails. Michael now felt the danger, but forgot not his horses. In a moment he was out, and had one of his hands on the post, to ascertain its strength, while with the other he held the sleigh. The post was firm. His countenance showed his triumph, while he exclaimed to the post, "United we stand, divided we fall."

The danger was past. "Michael, (said the deacon,) that Providence, on which we depend continually, has once more preserved our lives. Caution was the *means* in my case: the post saved you. And this ought to be a lesson to you another time, to leave good liquor untasted, when you have had enough already." But the liquor had put Michael somewhat on a level with the deacon, and indisposed him to all serious reflection. He had just a *plenty* for that purpose. "Your honour (said he) was a little *afear'd* to go to heaven down that hill."

"Michael," said the deacon, "I have no preference for such a death. To die in one's bed, surrounded by all the aids which the Creator has assigned to rational existence on earth, in order to smooth our passage out of life, is surely to be chosen, rather than a tragical death of any kind. Nor would I wish to come to my end by imprudence, or even for want of foresight or activity. I would not be willing to die in any respect, as a fool dieth. But when the inevitable decree of my Maker summons me to his tribunal, then may I be ready! And the oath which you used, Michael, (in violation of our agreement,) shows that you, as well as I, have reason to be thankful; that our time of trial is not yet closed.

"Ha!" said Michael, "ould Tell-truth, in the city, bid me come again to him next Sunday two-weeks, and he'll wipe all off, jist as aisy as I rub down Darby." "Michael," said the deacon, "if the Redeemer of men pardon your sins, it is well. His precious blood cleanses the repenting sinner from all guilt: but if he wash you not from guilt and pollution, the absolution of the priest will do you little good."

The deacon did not interfere with Michael's religious attachments. He would not attempt to break the tie that bound him to the visible church. To connect men with a particular denomination, is not the primary object, as regards others, of a good man. Besides, is it correct and prudent in itself, to snatch from an ignorant and wicked man, the only guide and support he has, till you have been able to substitute another?

Evening and morning the deacon's prayers set before Michael his miserable condition by sin, and that one atonement which expiated human guilt, and opened the kingdom of heaven to all believers. If his fellow-sinner, enlightened by divine influence, were led to seek the Lord, through the medium of a happier system than that of the corrupted religion of his fathers, the deacon

* Here Michael uttered a profane exclamation.

would by no means have discouraged it.*

As the sleigh hurried along, each now pursued his own reflections. But the words of Michael were in the deacon's heart. Absurd in themselves, they contained a solemn truth. Good men are too often unwilling to go to heaven, either by water or land, down a precipice, or in any other way.

The deacon hoped his sins were pardoned. He endeavoured to keep a conscience free from offence toward God and man. He led as many as would listen, as often as he had opportunity, to the fountain of living water; and laboured to persuade them to relinquish broken cisterns. To do good was his delight and his governing motive: and it occupied most of his thoughts; though he was conscious of too much regard to self, in various ways. Whether it was the effect of an education which taught him to be jealous of his heart, or the proper result, in an enlightened mind, of those moral defects which ought, while they exist, to prevent it, he never had enjoyed that *assurance*, which is the *privilege* of all the people of God, that when the earthly house of this tabernacle is dissolved, they have a building of God, a house not made with hands, eternal in the heavens.

"Oh!" said he to himself, "am I not justly deprived of that which would tranquillize my mind, in the most alarming or distressing circumstances?—Am I not justly deprived of it, for the sins committed since I first named the name of Christ! Shall I ever in life enjoy that blessedness? Shall I enjoy it in death? Yet happy, whatever be my allotment here, if I at last attain the rest of the righteous. If in the world of light I see my Redeemer, and join

my sainted parent, who led me in the way of life—it is enough."

"But do not idols exclude this heavenly guest?—Friends dearer than life,—fields that I have tilled,—trees that I have planted,—hills and forests where I have taken many a weary, and many a light step,—solitudes where I have communed with God and my own soul. Does not my corrupt heart cast out a grapple on each object, innocent in itself, to hold me to earth? And while I am really unwilling to part with the world, how can I be assured that heaven is my portion? How can I consider that as my *true home*, while I really prefer this *home in the body*?"

"But I do now sincerely endeavour to discharge my duty as the creature of God, and a disciple of his Son. I do not indulge known sin: and I trust that the grace of Christ will be proportioned to my necessities; and that the light of heaven will shine on my soul, when I most need it. I cherish the expectation, that even before the time of my departure is come, the hope which I now enjoy, will settle into a bright light, that will distinguish more clearly things invisible, and my certain interest in them. The way to purify and increase my happiness, is to become more pure in temper, heart, and life."

The deacon endeavoured not merely to instruct those around him, who, from indifference and the want of conveyances, never attended worship any where; but by a little expense he obtained occasional supplies of preaching for them. He laboured to uphold the public worship of God and the dispensation of the gospel, as extensively as he could, by contributing to the support of several churches round him. He was now collecting that part of the pew-rents of his own church, which it was his duty to receive: and he directed Michael to drive to the house of a widow on his list.

She was possessed of a compe-

* While we approve of the deacon's catholicism, we must express it as our opinion that he ought to have taken more pains than he appears to have done, to convince Michael of his dangerous delusion. EDITOR.

tence. Her temper was cheerful. There was nothing in her condition to make her indifferent to life. She was industrious in improving the small estate of her children. Her exertions in business, on a particular occasion lately, had given a mortal shock to her delicate frame. A pulmonary complaint, attended with a frequent discharge of blood from the lungs, had held her, about a month before, in hourly expectation of dissolution. She now *appeared* to be recovering—That disease is flattering.

The deacon found her sitting in her parlour. The Bible was on a stand beside her. Her three little children were playing around her. Good nature, mildness, and *death*, were all equally visible in her pale and emaciated countenance. "You are better," said the deacon? "O yes!" and every feature of her face lighted up, while she spoke of the expectation of continuing with her fatherless and almost infant children. "Is it possible," thought the deacon to himself, "that this heavenly temper has again fallen to the earth?" So he said to himself, while he said to the widow,—"But should it be otherwise than we hope?" "To me," she replied, "to live is Christ, and to die is gain." "And these little children?"—"I can commit them to the Father of the fatherless." The deacon would have spoken again: but there was something in his throat that prevented it for a few moments.

These were not the sentiments of a person *escaping* from the danger of death. Her language had been the same, a month before, while hovering on the very brink of the grave. Her state of mind was unaltered. She exhibited an assemblage of every thing holy and innocent, as far as this can be manifested by dust and ashes. "What a lesson to me!" said the deacon to himself! She has as much to attach her to life as I have. But her's is only a lively *wish* to live, for the benefit of her children, combined with the most perfect *resignation*, and joyful hope. How far is she beyond my attainments!"

"Surely she never sinned like me! That amiable heart, though sinful, was never as depraved as mine. At least it has been given to God more undividedly than mine: and she is rewarded with an assurance that I may never attain in this life. Yet God forbid, that I should ever cease to desire it, or to labour after it."

He took the pew-rent, which was always ready, shook her emaciated hand, prayed God to continue the light of his countenance, and retired.

The shades of the evening had begun to descend. The air of the night-fall was keen and piercing. The deacon wrapped his cloak tighter, and brought the fur closer over his ears and chin. Michael, while he regretted that there was not a landlady in this house similar to the one he had left at the tavern, put in the highest button of his coat, and pulled down his fur cap. The bells jingled merrily again. Every thing on the road seemed, notwithstanding the cold, to enjoy a happiness arising from the activity which winter inspires: and the appearance through the opening village windows of warm firesides in every house, and the grand scene presented by the earth and heavens, were truly cheering.

The dark hue of the fences and woods gave a sober variety to the mantle of pure white, that covered the ground. The blue and spangled heavens, in which a few light fleecy clouds flitted over the moon, shining in all her glory, displayed a scene of confounding, yet elevating grandeur.

"Tuck! tuck! On ye ould dogs ye," said Michael. "On Darby, on Jack: Jack's a nice horse; Darby's a lazy baste. The other day as I was hauling wood with them, it was nothing but *goin*. They jist a'most galloped. I *kep* them too; and when they *cum* to the top o' the hill, maybe they didn't rare—straight up.—One day, as I was *goin* up to Dublin, with my ould master, it was jist nine o'clock at *night*—coming home, some boys attempted to rob us"—

The deacon smiled at Michael's stories. They were now home. He

looked in at the windows, as he passed to the door. His earthly happiness was there. But as he stepped from the sleigh, he recollected the widow, who trusted in God, and continued in reading the scriptures and in prayers, night and day. "What is all the world," said he to himself, "compared with her happiness? Desolate, yet blest beyond expression!" And he prayed for her, and he prayed for himself, that he might be like her.—"What are you to me, earthly joys? I may leave you to-morrow. But yon heavenly inheritance! yon celestial happiness! yon rivers of pleasure that flow from the throne of God! the hope,—the assurance of possessing these—Oh this is happiness, worthy of the pursuit of my rational and immortal nature!"

X.

[We are assured that there is fact as well as fancy in the story of the deacon.]

FOR THE CHRISTIAN ADVOCATE.

FUGITIVE THOUGHTS.

A noble mind is ever ready to acknowledge its deficiency; even when its cultivation is far superior to that of those to whom the confession is made; and who, perhaps, may think such a concession nothing more than a rightful tribute to their own pre-eminence. This acknowledgment is made with perfect sincerity too, and not to gratify that vanity which would conceal itself under the cloak of humility; while the object is to appear to have gigantick intellect, the command of a vast range of literature, and to look upon the attainments, so extraordinary in the estimation of many, as being merely of an elementary nature. It is also a characteristic of a noble mind to attend with patience, respect and cheerfulness, to the sentiments even of those who have nothing new or marvellous to communicate: a species of genuine politeness with which the world has never been overstocked; but which, however, has been greatly abused by those everlasting talkers, whose company furnishes no

manner of compensation for the time they consume and the feelings they cruciate. The display of the modesty, candour, and courtesy peculiar to such a mind, becomes brighter and lovelier with every increase of substantial knowledge. Intelligent and faithful biographers have taken particular notice of these virtues, in the illustrious personages whose lives they have delineated. And, while the speculations of philosophy, the policy of the cabinet, and the deeds of war shall be forgotten, those moral excellencies will be remembered with admiration by the judicious and the good. When men, therefore, apologise for their non-attendance at publick worship, by saying that the ministry can tell them nothing but what they know already, it is by no means to be supposed that they are wiser than their neighbours. And the poor deluded creatures who look up to such men, as to examples worthy of all imitation, would do well to remember, that the method by which many expose their ignorance, is by making proclamation of their wisdom.

There is nothing which more effectually detects a base mind, than a readiness to impeach the motives of men whose actions call for admiration and applause.

No men are more prompt to plead the harmlessness of error, than those who would resolve all the mediatorial deeds and sufferings of Jesus Christ into the exercise of his *prophetic* office. Surely such persons should be the very last to defend a position so absurd! If error is harmless, where was the necessity that a messenger should be sent from heaven, merely to be a teacher?

A man, who, in pursuing a journey, loses his way, and wanders in a thick and howling forest, his prospect becoming blacker the farther he proceeds, and his fears redoubling at every step, until he is ready to sink down in despair, resembles the Christian

who, having turned aside from the path of rectitude, wanders fast and far and long in the wilderness of sin. And as the emotions of a traveller just emerging from a deep and gloomy wood, in which he has long wandered with horror, the road he ought to take lying directly before him, the surrounding scenery all lovely and enchanting, the sunbeams shedding their richest effulgence over the landscape, and the sweet warblings of the little feathered race floating along on the soft breeze; such are the feelings of the saint when, emerging from the long trodden labyrinth of error, he enters once more the "ways of wisdom—the ways of pleasantness—the paths of peace." A.

FOR THE CHRISTIAN ADVOCATE.

DISSERTATION ON TYPES.

(Concluded from p. 154.)

It will be necessary, therefore, in concluding the subject, to place it in that light which, whether correct or not, is, at least, the result of careful examination and reflection. The nucleus of the controversy seems to depend upon a number of circumstances, connected with the persons to whom the inspired epistles were directed, especially the epistle to the Hebrews, in which we have the most frequent mention of types. It likewise depends much upon the manner in which types are employed in these epistles, and the design of the authors who wrote them.

The argument founded upon these considerations is this: The apostle Paul, in his epistle to the Hebrews, recognised many of the ceremonies of their ritual as types, and employed them as such, in his reasonings. The force of his reasonings, in respect to those for whose conviction they were employed, depended much upon the views which they entertained of types. The epistle to the Hebrews was adapted to produce little or no effect, upon the minds of

the Jews, unless they knew, or at least were satisfied, that those parts of their ritual stated to be types by St. Paul, were really what they were stated to be. The Jews must have been convinced, from some source or other, that those things, either affirmed to be types or adduced as such by way of proof and illustration, had an undoubted claim to that character. Now, they must have depended for this conviction, either upon the principle that the apostle Paul was divinely inspired, or upon some other source of evidence. Let us suppose, in the first place, that they were indebted for their knowledge that such and such parts of their ritual was typical, solely to the fact, that they admitted the inspiration of the apostle, and were therefore satisfied that this inspiration could not be mistaken in assigning to them a typical import. Upon this supposition, the Jews, antecedently to their reception of the epistle in question, had no certain knowledge that their rites and ceremonies were designed to adumbrate more important blessings. In short, they must have been ignorant of their prefigurative character. When, therefore, the apostle, in his reasonings with them, brought forward types, either by way of proof, or illustration—whether we suppose the one or the other it makes no difference with regard to the present controversy,—the apostle reasoned with them upon principles which, independently of his own inspiration, they did not receive as genuine; that is, he did not reason with them upon common principles. But now, if we attentively examine the epistle to the Hebrews, we shall find, that its author appears throughout to conduct his arguments upon those principles which were generally acknowledged by the persons to whom he wrote. He adduces types for the purpose of proof and illustration, in a manner adapted to convey the idea that they carried their own evidence with them, whether his inspiration were admitted or not. It is very incon-

sistent to suppose that he would have adduced them, either for the purpose of proving or illustrating a proposition, if their very fitness to be thus employed depended upon the fact that he was inspired.

In such a case, it would have been as difficult for the Jews to give their assent to his proofs and illustrations, as to the doctrines which these proofs and illustrations were employed to elucidate and confirm. In fact, proofs and illustrations, which depend for their very existence as such upon divine inspiration, and made use of to establish doctrines which are likewise the results of divine inspiration, amount to an absurdity. The former rest upon precisely the same principles with the latter. Neither of them is admitted, without the same evidence which is necessary to procure the admission of the other. The premises, and the conclusions drawn from those premises, rest upon the same grounds; and there is just as much need of establishing the former as the latter. We must, therefore, suppose, from the very nature of the case, that the apostle reasoned with the Jews upon common principles, and that the force and propriety of his arguments did not, in their view, result from their recognition of his divinely inspired character.

But if the force and propriety of the apostle's reasoning was not founded in inspiration, the Jews must have had some previous knowledge of the existence and nature of types; unless it be supposed, that there was something in the very nature of types, which produced a full conviction of their reality and propriety, the moment they were presented to the minds of the Jews by the apostle. This principle, it is supposed, the advocates for limitation will not attempt to defend. They cannot do it without virtually abandoning their position. The Jews, therefore, must have previously obtained such a knowledge of types as would render them proper sources of illustration at least, if not of proof. Now, a full

and complete revelation, in regard to the existence and nature of types, would have been sufficient for this purpose. But this is, by no means, supposable. It is an indubitable fact, that they were deplorably ignorant, in those times, with regard to the typical import of their ceremonial institutions. No one will contend that they were so thoroughly instructed on this subject, as to know, before the apostle wrote to them, that all those things which he stated to be typical, had exactly that import which he assigned to them.

If therefore that knowledge which they must necessarily have had, in regard to types, in order to render them fit either for proof or illustration,—if that knowledge was neither grounded on the inspiration of the apostle, nor derived from the nature and characteristics of types themselves, nor from a full and express revelation on that subject,—if it was derived from neither of these sources, separately and independently considered—what could it have been derived from? The only possible remaining supposition, as I conceive, is, that they derived it, partly from revelation, and partly from observing the natural adaptation of their rites to prefigure the blessings of a better dispensation. We have sufficient evidence, that they had, through the medium of revelation, some knowledge of the spiritual meaning of their institutions, and this knowledge, no doubt, when applied to the characteristics of these institutions, enabled them to discover their typical significance. But if the Jews, independently of the authority of the apostles, and aided only by a dark and obscure revelation, could immediately perceive that many of their rites and ceremonies were typical, why cannot *we*, who have a much clearer and fuller revelation on this subject, do the same?

But how shall we determine that a particular case comes under the general design of the typical institutions? Has it not been proved that we are not safe in drawing conclu-

sions from a whole system to all its parts, or from particular parts of a system to other particular parts to which they correspond, or from the nature and fitness of these parts?

This question is not unanswerable. We do not draw our conclusions from the whole to the several parts; nor from the analogy which is observable between those parts; nor from the nature and fitness of the parts themselves,—we do not draw our conclusions from any one of these considerations, separately considered, but from all of them combined. No one of them, when viewed independently of the other two, would furnish any more than a slight probability; but, when they are all taken into the account, they mutually strengthen and confirm the conclusion which is naturally deducible from each. The circumstances of the case are plainly these: Here is a system of ceremonial institutions which, considered as a whole, every one acknowledges to be typical in its import. A great number of the institutions, which compose this system, are likewise acknowledged to possess the same character. But there are a number of other institutions, which go to make up the whole, upon which we are not all agreed. Yet these latter institutions possess, not only the characteristic of the whole system which is acknowledged to be typical, but also the characteristics of those parts of this system which are so considered; and besides all this, have a striking resemblance, in many respects, to those things which the whole and the other parts are supposed to represent. Now here are no less than three analogies, all tending to the same point. And does not this triple analogy furnish some principles by which we can determine what is typical and what is not? And does it not likewise furnish a strong presumption in favour of the extension of types?

The rules for interpreting types are much the same, it is conceived, with those for interpreting parables. Parables are representations taken,

for the most part, from real life. Transactions are described which either had an actual existence, though not in precisely the circumstances stated, or are very similar to those which have actually existed. These transactions, when combined into a whole, are made to assume a moral import.

Now, what is it which enables us to determine this import? First, we must ascertain the design of the writer, and discover whether he is really speaking in parabolick language. A knowledge of the design of the writer will enable us, secondly, to discover the moral truth which is inculcated. In applying the parabolick description to the moral truth inculcated, and tracing their correspondence, we shall find, that several parts of the description were designed to illustrate certain distinct parts of the truth inculcated. There will also be other parts of the parable which have no corresponding parts in the truth inculcated; they are merely added in order to render the description entire. Apply this to the subject of types. The whole Mosaick economy may be considered as a living, parabolick representation, in which is shadowed forth, in one combined view, the great truths of the gospel. How do we ascertain this fact? From the design of the whole Bible, and from many particular revelations; just as we ascertain whether a parable is designed to express some moral truth, from the design of the writer and from his own statements. How do we know that any particular parts of the Mosaick economy were designed to represent corresponding parts of the Christian economy? In the same manner in which we discover, that certain parts of a parabolick description were designed to inculcate particular truths which go to make up the whole moral. How do we know that certain parts of this economy were not designed to represent corresponding parts of that system of truths revealed in the Christian dispensation? In the same manner in which we discover

that certain parts of a parable are not intended to inculcate any one truth, but are interwoven in the description, in order to render it entire, perfect and consistent. If, therefore, it be unreasonable to demand proof, for applying particular parts of a parable to the illustration of particular truths which are evidently contained in the whole moral of the parable, and which are as evidently inculcated in those particular parts; equally unreasonable must it be deemed, to demand proof for considering particular parts of the Mo-

saick economy, as designed to illustrate and shadow forth corresponding parts of the Christian dispensation. No other proof can be brought, except that which arises from the very nature of the case, and no other ought to be demanded.*

* See Watson's Tracts, vol. iii. p. 137. Jones on the figurative language of the Holy Scriptures, vol. iv. of his works. Witsius on the Covenants, vol. iii. chap. vi. p. 886. Baur's continuation of Glassiris, vol. ii. p. 22. Sykes' Essays, chap. xii. p. 183. Faber's *Horæ Mosaicæ*, vol. ii. sec. ii. chap. i. p. 40. Marsh's 19th Lecture. Honert.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

THE SEASON OF FLOWERS.

Mr. Editor,—The month of May, the season of flowers, has already commenced. The genial influence of Spring is every where conspicuous, in the expanded leaves and blossoms of many plants and trees of early and vigorous vegetation. It seems to me that the various flowers which now strike our senses, furnish a fine subject for allusions and reflections, of a moral and religious kind. The use of sensible and striking objects in nature, for the illustration and enforcement of the most serious and important intellectual truths, has the sanction of the highest authority. It is not only authorized and recommended by the example of the ancient prophets, but by that of our blessed Saviour himself, many of whose parables and lessons of instruction are entirely of this character. It must be admitted, indeed, that there is scarcely any kind of composition which depends so much as this for its effect, on the manner in which he who attempts it forms and executes his design; and the present writer is by no means confident that he possesses the proper talent, for writing any thing in this way which is likely to be interesting

and useful. He has resolved, however, to offer you for publication the following essay; which you will, of course, dispose of according to your opinion of its merits.

1. Some plants bear numerous and beautiful flowers, and yet never produce any useful fruit. Striking examples of this are seen in the double flowering almond and peach, in the moss rose, and in the double imperial tulips. What impressive emblems are these flowers, of some youth of high and flattering promise? Their personal charms, or intellectual powers, are of the most brilliant kind; and raised expectations are formed of what they are destined to become, when the fruit bearing season of life shall arrive. But alas! that season never arrives. The high expectations which have been indulged, only serve to render the disappointment that follows, the greater and the more distressing. A lovely young female, who was the pride of her parents and the envy of her associates, is made the victim of seduction—breaks her mother's and father's heart, and becomes the shame of her relatives and the scorn of the world. A boy of precocious intellect, and the most rapid literary attainments, before he reaches the age of maturity, manifests symptoms of insanity; and

instead of adorning and benefiting his species, is consigned to an hospital for the remainder of his days.

But not to dwell on extreme cases, how often is it seen, that promising youth of both sexes, by yielding to sloth and inaction, by imbibing bad principles or forming bad habits, by associating with evil company, or by falling into courses of dissipation and vice, blast all the hopes which were formed that they would become the eminent blessings and ornaments of society.—Their mature age is fruitful in no one excellence. Sometimes they are useless, often a heavy burden to their friends, always miserable in themselves, and frequently the objects of contempt and neglect to all around them.

How deep, also, is the regret, how sore the disappointment, which is felt by every pious observer, when an individual has been seen in early life, apparently bearing the most promising blossoms of genuine piety, in all those hopeful exercises and attentions to religious duty, which generally precede a sound conversion of the soul to God; and yet all these indications of the coming fruits of a holy life, have gradually or suddenly dropped away—and the party in whom they appeared has become as destitute of all indication of spiritual life, as the dry stem from which a beautiful flower has fallen is void of every principle of vegetation?—Sometimes it is even worse.

The party we consider has embraced infidel or atheistical sentiments; and is described in scripture, as a “tree whose fruit withereth, without fruit, twice dead, plucked up by the roots.”

2. The reverse of the fallacious appearances, to which we have just adverted, is sometimes happily realized. There are some plants and trees that promise little in their flowers, which bear, notwithstanding, the most delicious and plentiful fruit. It is said to be well ascertained by gardeners, that those peach trees whose blossoms are the least gay or glaring, and which frequently look as if no fruit would fol-

low, do nevertheless produce it in the greatest abundance and of the richest flavour. In like manner, we have not unfrequently seen a youth, whose modest, and retiring, and diffident disposition, concealed the germe of the most vigorous mental powers, which although for a season they seemed to promise little, yet when time, and experience, and improvement, had brought them to maturity and given them consistency, have blessed the world with some of the rarest fruits of intellectual excellence. Of the justice of this remark, Newton and Cowper were illustrious examples.

But in the religious world, the analogy, in the point before us, is still more striking. The church has eventually found pillars and ornaments in some of its members, whose first exercises in religion seemed quite as unpromising, as the blossoms of any plant or tree to which we have referred. The principle of divine life has been instilled into their souls so silently and insensibly, that neither they themselves nor their most intimate friends, could venture to form any sanguine or decisive expectations of what would be the event: and yet the event has manifestly been, that all the fruits of holy living, all the deeds of charity and benevolence, and all the services and sacrifices by which the cause of Christ is recommended and promoted, have followed from these dubious beginnings, in far greater richness and abundance than have often sprung from a piety, whose first appearances were flattering in the extreme.

3. It is not always nor generally the fact, that the indications of nature, in the blooming season of the year, are deceptive. The instances we have considered are rather to be viewed as exceptions to a general rule, than as those from which such a rule may be derived. The blossoms of the apple, the peach, the apricot, the nectarine, the cherry, the pear, the plum, the vine, the strawberry, the raspberry, and other fructiferous

trees and plants, are both beautiful and fragrant; and when abundant, they generally presage that the fruit also will be exuberant. A spring without blossoms, we certainly know will be followed by a summer and an autumn without fruit; and when blossoms abound, we naturally expect that the following seasons, unless accident prevent, will be eminently productive. It is the same in the intellectual and moral world. From the appearances and indications of youth, we are warranted in forming expectations of what will be realized in riper age; and it is but seldom that we are disappointed. When a large number of young persons, of a given character, are collectively taken, a prognostick may be pronounced, with scarcely the risk of mistake. Take a hundred youth who are eminently intelligent, industrious, amiable and virtuous, and you may safely predict, that here are the candidates for personal honour and happiness in future life—and those too who are to become the benefactors of mankind, whose example shall be remembered and whose memory shall be blessed. Dissolute youth often seek to soothe themselves in folly, idleness and vice, with the persuasion that they shall yet disappoint the gloomy forebodings of their afflicted parents and friends. But let them beware of such presumption—Let them recollect that fearful, indeed, is that situation, which the wise and the good regard as the usual forerunner of perdition, and from which they have seen so few escape, that they dare not expect, even where they most desire, this fortunate event.

4. Some of the most delicate and fragrant flowers are not fructiferous, and yet may be, and often are, gathered in their state of bloom, and applied to a variety of purposes, both of pleasure and of usefulness. The whole class of herbs which are employed in medicine, is of this description: and it is peculiarly applicable to the damask rose, the queen of flowers, pre-eminent for its blush-

ing colours and its delicate and delightful perfume. Its leaves, even when perfectly dry, retain their fragrance; and the distilled water, and prepared conserve, and essential oil, which come from this beautiful flower, are used to afford pleasure to the healthy, and relief and comfort to the sick. Now, what an impressive and tender recollection may this suggest, of those lovely children and youth, who have exhibited the finest talents, the most pleasing temper and manners, and the most unequivocal and exemplary piety; and yet have been “cut down like a flower” by the stroke of death—Rather let us say, that “the Lord of the vineyard” saw meet to gather them, in their state of bloom, that the sweet fragrance of their praise to redeeming grace might be yielded in heaven, and add new pleasures to the mansions of celestial bliss. Nor were they useless to the world, from which they were so soon removed: for although their powers did not reach maturity, and they were not permitted to abound in labours of love for the good of others, yet their blooming virtues were not only fair and pleasing but beneficial likewise. Their example remains for the excitement and encouragement of other youth—It remains to prove that early piety is practicable, and is conducive to the safety, the happiness, the influence, the respectability of its possessor—To prove that divine grace gives their highest value and their most lovely aspect, to all the endowments of nature. The memory of these sainted youth, like the withered leaves of the rose, is fragrant and precious. Their parents and friends, and all the pious who are made acquainted with their character, dwell upon it with unwearied delight; and are exhilarated and stimulated by it, in their own career of Christian duty, and in their endeavours to form other youth to a resemblance of these bright exemplars.

5. There are a few flowers—and only a few—of a very gorgeous appearance, which are fatally poisonous. Not more than two of this class have been seen by the writer—the *Dracontium fœtida*, and the *Arum Dracunculus*. Naturalists affirm that flowers of this kind are never fragrant, but on the contrary always emit an offensive odour; as if nature intended by the warnings of one sense, to put us on our guard against the seductions of another. What an emblem have we here of those splendid powers of genius, which, in a few rare instances, are exhibited by the vilest of men? The writings of Byron call forth our admiration, while we mark the wonderful creations of his fancy, the astonishing force of his sentiments, and the dazzling glare of his descriptions; and yet his horrible impieties—his satanical insinuations—like the fetid odour of the *Arum dracunculus*,* warn us, that the poison of eternal death is lurking amidst these magnificent displays of intellect. The beautiful images and mellifluous strains of Moore are calculated to charm the imagination and please the ear, while his detestable impurities and shocking irreverence for sacred things, admonish us to reject with abhorrence the feelings and principles which his works are calculated to beget and cherish. Writers of superior talents, who abuse the gifts their Maker has bestowed upon them, to corrupt and ruin his moral and immortal offspring, incur a responsibility resembling that of the fallen angels—of whom, indeed, they may well be regarded as the emissaries and representatives.

* This plant has its stem and footstalks of the leaves speckled on a yellow ground, like the bodies of snakes: And the leaves half conceal this horrid brood, and the crest above rises tremendous to the sight, with its spear in the centre; and the effluvia emitted taints the air for more than twenty yards.—Account of Dr. Thorton's Botanical Exhibition.

The productions of these men ought to be avoided, by the young especially, as replete with a moral pestilence, against which the only effectual safeguard is to keep at a distance from it.

6. We have already had occasion to intimate, that accident may disappoint the expectation of fruit, even when blossoms are the most promising and abundant. A destructive frost sometimes occurs in the season of flowers, which blasts them so effectually and generally, that only here and there one, more vigorous or more fortunate than the rest, escapes, and is afterwards productive of its proper fruit—A striking and affecting picture this, of what we have sometimes witnessed, in that which, to all appearance, was the commencement of a most hopeful revival of religion; a season in which converts might be multiplied “as drops of the morning dew.” But in the midst of the prevailing excitement and tenderness, and while multitudes were inquiring with the most anxious and rational earnestness what they should do to be saved, and apparently pressing in to the kingdom of God, a debate arose—a debate about some speculative point, or some controverted rite or form of religion; or false doctrine was preached; or heresy was artfully and industriously propagated; or chill discouragement was given to the promoters and subjects of religious awakenings; or wild enthusiasm appeared and was cherished—Some of these causes, or several of them united, operated like a frost in the season of flowers. The germs of pious feeling were completely blasted and withered, in the minds of the awakened. Their attention was turned from the great practical concern of the soul's salvation, to the merits of an unseasonable, perhaps an unmeaning controversy, and all other thoughts and feelings were absorbed in party zeal and animosity: or error and delusion stealing, on the yet unre-

newed mind, lulled its rational but painful anxieties, with the opiate persuasion that all its solicitude was unnecessary and worse than useless; or an excited imagination hurried away its subjects into every fantastick form of error, or of frantick extravagance; or formality was permitted to substitute the exterior of religion, and a system of frigid morality, for the renovation of the heart, and a life devoted to the service and glory of God. In some of these ways it came to pass, that the excited multitude returned, and that rapidly, to a state of spiritual carelessness and apathy, even worse than that from which it had been roused. Only here and there one, whose impressions were deeper and more advanced, or whose mind was better informed and guarded than the rest, was added to the number of the faithful, and brought forth the fruits of righteousness, to the praise of sovereign grace. How carefully and diligently ought not only the ministers of the gospel but all established Christians, to watch, and pray, and labour, in a season of religious revival, that it may neither be checked, nor perverted and abused—that it may be so fostered and guarded as, under the divine blessing, to issue in a large harvest of souls, rich in every Christian grace—the Redeemer's treasure on earth, and over which he may eternally rejoice in heaven.

7. Finally—In looking round from an eminence on a cultivated region, in the month of May, when the air is temperate and balmy, and when leaves and flowers, in all their variety and exuberance, every where mingle and meet the eye—when nature, renovated at the return of spring, greets us with the musick of birds, and regales us with her various exhilarating influence—what Christian can forbear to think of the terrestrial Paradise, and to pursue the thought into meditations both humbling and consoling.

If portions of the earth, when under “the curse,” may, for a short period, exhibit such beauty and afford such delight, what must have been the garden of Eden, and indeed the whole face of creation, before they were polluted and deformed by sin? How malignant must be that evil which has “brought death into the world and all our wo,” and changed, under the divine malediction, the face and tendencies of the material creation itself; which has caused the earth “to bring forth thorns and thistles,” and to refuse its useful increase, till man, “in the sweat of his face,” has laboured in its cultivation; which has subjected it to the desolating convulsions and changes of the elements—to earthquake and tempest, and inundation, and volcano? How certain, and how fearful, must be the perdition of him, who lives and dies in unrepented, unatoned, uncanceled sin!

But how consoling is it to think—and how ought every human being acquainted with the fact to rejoice in the thought—that a second Adam has appeared, to repair the losses and to restore the ruins of the first; that “when we were without help, in due time, Christ died for the ungodly;” that “he hath appeared to put away sin by the sacrifice of himself;” that “he who knew no sin was made sin for us that we might be made the righteousness of God in him;” that “whosoever believeth in him shall not perish but have everlasting life.” Yes—every penitent sinner, who commits his soul by faith into the Saviour's hands, shall be saved with “an everlasting salvation;” and shall be admitted into the Paradise of God—unspeakably superior to that from which our first parents were excluded; and of which indeed the paradise of Eden was never designed to be more than an emblem. Let every believer, then, with humble, unshaken, joyous faith, look, “according to his

promise"—the promise of the God who cannot lie—"for new heavens and a new earth wherein dwelleth righteousness"—

"Lo, what a glorious sight appears
To our believing eyes!

The earth and seas are pass'd away,
And the old rolling skies:

From the third heav'n where God resides,
That holy, happy place,
The new Jerusalem comes down,
Adorn'd with shining grace.

Attending angels shout for joy,
And the bright armies sing,

"Mortals behold the sacred seat
"Of your descending King!

"The God of glory down to men
"Removes his blest abode;

"Men, the dear objects of his grace,
"And he the loving God.

"His own soft hand shall wipe the tears
"From ev'ry weeping eye;

"And pains, and groans, and griefs, and
fears,

"And death itself, shall die."

How long, dear Saviour, O how long,
Shall this bright hour delay?

Fly swifter round, ye wheels of time,
And bring the welcome day."

ANTHOPHILOS.

TO THE EDITOR OF THE CHRISTIAN
ADVOCATE.

Sir,—My attention was lately called to a notice in the New York papers of an exhibition of the inside of the Inquisition. I was not a little struck at such a notice, particularly when I recollected the complicated machinery of this mysterious structure. It must be truly a novel spectacle in our country, after all the frightful stories and representations we have heard of this engine of superstition and papal cruelty. I have not yet had the opportunity of gratifying my curiosity to see it—as it certainly seems well calculated to gratify the curious, and all lovers of the marvellous and of antiquated mystery. Considering the efforts which have lately been made in Europe and in South America to abolish the Inquisition, perhaps it may afford

gratification to some of your readers, if you insert in your valuable miscellany, a few observations on the subject of this terrible tribunal, which has, with unparalleled audacity, swayed the iron rod of tyranny for the last six hundred years.

The inquisitorial office was first established in the beginning of the 13th century, under the patronage of Pope Innocent III. The grossest superstition then prevailed, and the blind reverence which at that time was paid to God's vicar upon earth, as the Pope was blasphemously called, is almost incredible. The proudest empires trembled at his frown. Kings and princes came down from their thrones with the most abject submission, to do him homage. The ambition and tyranny which marked the reign of Pope Innocent and his successors, set them to devising the most effectual and cruel methods to confirm their power, and keep the world in blind awe and bigoted subjection. This was the true origin of the Inquisition; its professed object was to extirpate hereticks. The officers of the Inquisition were soon, if not from the first, selected from the Dominicans, the poorest of the religious orders, and the most devoted at that time to the papal see. They spread rapidly over the states of Europe, and gradually obtained immense influence and power. Lewis IX. of France, and Frederick II. of Germany, enacted the most barbarous laws, to aid the cause of papal fanaticism. They ordered the public ministers of justice to commit to the flames, and to inflict other cruelties upon those who became the unhappy objects of suspicion to the Inquisition. Persons of all ranks and descriptions were condemned upon the slightest surmises of heresy, or of disaffection to the papal domination. No piety however illustrious, no virtue however eminent, no delicacy nor condition of the female sex, could save from

the cruellest torments and death, those, who from whatever cause, became disagreeable to the inquisitors. Their edicts could not indeed restrain, at times, the indignation and rage of the multitude: and Conrad of Mauperg, the first German inquisitor, was, together with other executioners of these edicts, among the victims of popular vengeance. But the feeble efforts of resistance were soon put down, and the Inquisition established its authority and the plenitude of its infernal reign. The offences which came under the jurisdiction of this tribunal, were the following: 1st, Heresy; 2d, Suspicion of heresy; 3d, Protection of heresy; 4th, Black art, witchcraft, sorcery; 5th, Blasphemy; 6th, Sodomy; 7th, Polygamy; 8th, Any resistance to the Inquisition, or to its members in the execution of its orders. The offences indeed were multiplied, and were often created by the mere caprice and fanaticism of the ecclesiastical emissaries. The court of the Inquisition in Rome is formed of cardinals, who sit as judges; of consulters, two secretaries, a kind of attorney general, and a prodigious number of inferior officers. Spain, in modern days, has been the hot-bed of papal tyranny. Before and at the time of the Protestant reformation, Charles the Vth, and especially his son Philip, were the greatest tools of the Pope; and since that glorious period, while other nations of Europe have been gradually bursting the bands of superstition, and throwing off the chains of the Inquisition, she, until of late, had remained without any efforts to that effect. The dungeons of the Inquisition, by the accounts of some who have escaped from those horrid cells, are represented as the most dismal abodes imaginable. Winding passages, silent halls, dark and damp cells, inquisitorial rooms, where the inquisitors examine their victims, and other secret apartments, where their inhuman cruelties and tor-

tures are put in execution, form these abodes of horror. Such was the power of the Inquisition, that it could seize a man while surrounded by his family.—They regarded not the frantick shrieks of his afflicted wife and children, but carried him off to the place from which he never was likely to return. A moment was never granted him to settle his affairs, or to bid farewell to his sorrowing relatives. Nor were they permitted to utter a word in his behalf, under penalty of suffering in the same manner themselves. Ignorant of the crime for which he was seized, he often had to languish for several months, ere he was permitted to petition for an audience. During this period, the cheerful light of the sun never saluted his eyes, nor did a human voice break upon the dead silence which prevailed. A slow step was sometimes heard to glide across the passages, or the groans of the tortured victims to re-echo through the halls. When a certain period had elapsed, he was allowed to petition for an audience. When admitted, the safest way even for an innocent man, was to plead guilty.—For those who did not plead guilty, the rack was the general resort. Death, if it did not take place on the rack, was commonly inflicted by burning; and as many victims as possible were executed at the same time, that the impression on the public mind might be the greater.

Who can describe the horrors which have been perpetrated by this sanguinary tribunal? What tongue can depict the miseries that have been endured by its unhappy victims? The persecutions of Christians, even under Nero and Caligula, their bitter pagan enemies, were really less dreadful than those under the popes of Rome with the Bible in their hands, while they were considered as the fountain of all secular, as well as ecclesiastical power. In later periods, the strong

holds of the Inquisition have been in the dominions, not only of Spain but also of Portugal; not only in Europe, but in the East Indies and in South America. But we trust the period has arrived when these engines of infernal cruelty shall be destroyed forever. The slave trade, that cruel scourge of unhappy Africa, has, for some years past, engaged the efforts and exertions of statesmen as well as of philanthropists, to do away this disgrace of civilized man. And let the slave trade and the Inquisition—the reproaches and curses of humanity and of Christendom—fall together. What may be the result of the present disturbed state of Europe, it is impossible for us to say; but the struggles which Spain and Portugal are now making to emancipate themselves from both spiritual and civil tyranny, must surely be viewed with anxious solicitude by every friend of man. With what generous indignation must every free American look at the unmanly and forcible attempts of some of the crowned heads of Europe, to bring those countries again under the dismal reign of sacerdotal and regal despotism. We cannot believe that the attempts will be successful—or if apparently successful for a short period, we trust it will only be to render the eventual overthrow more signal and complete. Prophecy must be fulfilled—"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." When this period arrives, and it cannot be far distant, the nations will break the fetters of ignorance, superstition and oppression; the bright morning will arise, which shall pour its gladsome beams over the gloomy abodes of men, and the dark clouds of superstition shall be scattered and dispelled forever, before the resplendent radiance of the Sun of righteousness.

H. G.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—I have been for some time past uneasy, whenever my mind has been directed to the contemplation of the kind of moral and literary tone of feeling which seems rapidly strengthening in our country. The taste which appears to prevail, among experimental Christians, for tracts and narratives that excite the imagination to a transient fervour, without communicating correspondent light to the understanding and conscience, is rather to be lamented than approved. Solid reading, thorough research, and whatever does not warm at the first touch, is passed by; while productions which possess little to recommend them except their heat, are sought with avidity. In our pulpits even, we are more shy of a long than of a declamatory and inconclusive discourse. The most would rather hear Fuller than Saurin; because the former has closed his sermon before the latter has deduced his propositions. This impatience of mental attention must be imputed either to an indifference to truth, or to a certain volatility of feeling that is never in its element but when, like the humming bird, it is darting from flower to flower, with no thirst but the thirst of novelty. To some such principle I think we must ascribe the high popularity of the multitude of fictitious tales which have recently flooded our land from the opposite shore of the Atlantick. Byron, and Moore, and Scott, whose writings have done far more to "set the brain a madding," than to cultivate the heart, are heard of in almost every circle; while many a volume, "rich with the spoils of time," and the sound fruits of genius, lies unheeded and unknown. Among the special favourites of the day, the Waverley novels occupy the first rank. These have been conjecturally ascribed to Walter Scott. Taking *Ivanhoe* for a specimen, by which to test the probability of the conjecture, we are forcibly struck with a conviction that the same mind traced the story of this novel, which produced the

acknowledged poetical romances of that fertile genius. In the gradual and artful development of the plot, in the intense vigour both of character and of imagery, and in every individual attribute of the work, I thought I saw the Scottish bard, in all his character except that of a rhymers. There is one other feature of resemblance between what I have seen of those novels and the poems of Scott, that carries with it a lesson, as well for the moralist and the Christian as for the critick. In the poems of Scott, religion is never seen but in the weeds or in the tinsel of superstition; always forbidding, and mostly contemptible. In the novel in question, where will you find it better clothed? The story of *Ivanhoe* presents it in all the variety of hypocrisy, savage ignorance and stupidity, without one relief: and, as if designedly to set up the religion of Christ as a mark for the derision of the whole earth, the author paints

you one attractive character, and the only amiable one in the piece, a perfect model of human excellence, and she—an unbelieving Jewess!

Now, sir, what may we not fear from the excessive attachment of the youthful mind to such reading, if a taste for it be countenanced and indulged? The historical cast that is given to many novels and romances, is so far from a just recommendation that it is the reverse. They confound *facts* with *falsehoods* in history, as much as they mislead the heart in the holier matter of religion. With deference, therefore, to the sentiments of others, I must beg you, sir, to record it as mine, that works of this class, *mere* works of imagination, however fraught with learning or embellished by fancy, ought to be denounced, as deeply pernicious in themselves, and obstructive of the cause of truth and righteousness.

J.

Reviews.

An Oration delivered before the Philadelphia Medical Society, pursuant to appointment. By Hugh L. Hodge, M. D. honorary member of the society. February 15, 1823.

We have read this oration with an unusual degree of satisfaction. It is in every view creditable to its author. The reasoning is clear, the sentiments are just, and the language is generally correct, chaste, and appropriate. The subject discussed is "the importance and dignity of the science of medicine," with a notice of "some of its difficulties and duties." This subject the speaker first illustrates by considering "the talents required for its pursuit," and "the knowledge which its cultivation demands." If, in this part of his oration, the author has "magnified his office," somewhat more than literary men, who are not physicians, may think is exactly just,

it ought easily to be forgiven. We always love to see a young man deeming highly of his profession.—It affords the best indication that he is destined eventually to rise high in it. The "dignity" of the medical profession is argued from the importance of its objects—"the health, the happiness, and the life of man, are its objects." In showing the utility of medicine, the orator strenuously contends that it naturally leads "to the practice of virtue." He says, indeed, that "the love of virtue is a distinct question;" and he admits, and laments the numerous examples, with which the world has abounded, of impious and profligate physicians.—He admits "that the great mass of medical practitioners, and of philosophers in general, have not risen from "nature's works to nature's God." In enumerating the illustrious medical men of an opposite character, who

have been the ornaments and advocates of religion, we were disappointed in not finding the name of Sir THOMAS BROWN. If the orator has not read the "RELIGIO MEDICI" of that truly great man, he may be informed from us, that he will find in it strong support to the position which he seeks to establish, that "the feelings of adoration, gratitude and submission, are almost irresistibly excited, by the constant and reiterated proofs of the wisdom, the power, and the goodness of the Deity; which men of learning in general, and physicians more than any other, are constantly called to witness." In this part of the address, the orator pronounces a short, but just and beautiful eulogy, on the late Dr. Wistar, with whom it appears he studied medicine as a private pupil.—"The difficulties and duties" of a physician are not considered formally, but are occasionally noticed in the illustration of the other parts of the subject.

On the whole, it must be truly cheering to those who duly consider the importance of "the union of piety and science," to see a young man of unquestionable merit and promise, come forward, as Dr. Hodge has done, modestly, but firmly and decidedly, to advocate this union, in a profession in which it is too seldom seen. He certainly deserves the countenance and support of every friend of virtue and piety. We give a part of the conclusion of the oration, as a specimen of the speaker's style of address.

"Above all, love your profession, and remember that the duties you owe it, are paramount to the duties which you owe yourself: in other words, that medicine is so exalted in its nature and objects, and has the power of being so extensively and so permanently useful, that it becomes the duty of a physician to wave his own personal interest, that he may increase the character of his art in publick estimation. Thus, more good will be achieved. This sentiment is confirmed by the excellent authority of Dr. Rush, who observes, 'that it is only by preferring the life of a fellow creature to interest and reputation, that a physician can be in a condition to do his duty.' In an accomplished prac-

titioner, self should receive but secondary attention; the good of others should be his primary object. This, it must be acknowledged, is an Herculean labour, and cannot perhaps be fully accomplished. But let it be always remembered, that in proportion as the views of any individual centre in himself, in the same degree the mind becomes contracted, the feelings debased, and the respectability of the character impaired; and on the contrary, that in proportion as any one lives for others, in the same ratio every talent of the mind, every sentiment of the heart, and every laudable propensity is elevated and enlarged. This observation is exemplified in every station of life and in every pursuit. That man, whose mind and whose feelings are occupied and engrossed with the dear objects of domestic life, enjoys more real happiness, and better fulfils the true ends of his being, than he who devotes his powers merely to his own interests. Carry your observations through all the connexions which bind man to his fellow man, and notice how much the character, both of mind and heart, is improved in that individual who, forgetting himself, devotes his energies to his friends, to the members of his own profession, to his fellow citizens, to his countrymen, and finally to mankind at large. See how he rises in excellence, as his heart expands with love to others, and ascends, through the various grades of social feeling, from domestic affection to universal philanthropy. In proportion, therefore, as the practitioner of medicine cultivates an attachment to his science, will his views and his actions become more disinterested: the debasing love of money, (the source of so much injury to the reputation of the healing art,) the various little devices and manoeuvres which characterize men of little minds and little merit, all the mean resorts of the hypocrite, the sycophant, and the slanderer, will be banished from his soul; while all the benevolent and dignified propensities of his nature will be cultivated; while true politeness of manners—true dignity of soul—justice, truth, candour, humanity and religion, will influence every thought, every word, and every action. The dignity of medicine will be practically declared to that publick which has been so long blinded and deceived by its unworthy professors, and which has so ungenerously charged their ignorance and vice to the profession itself. These will be exposed in their true colours, and of course will be hated and despised, while modest merit and retiring virtue will attract deserved attention, and receive their just reward.

"Love, then, this great, this dignified science; cultivate it with enthusiasm, by careful observation, and by rational expe-

riments: and remember, that he who assumes the character of a physician, and takes on himself the responsible duties of medicine, without the proper requisites from nature, from education, and religion, will pass through this life despised by the wise and the good, distributing misery and death around him; and after death his memory will be abhorred, while his soul will appear before the bar of a just and avenging God, covered with the blood of his fellow men. While he who is properly qualified for his labour, and adorned by a virtuous and religious disposition, will live beloved and respected as a benefactor to his cotemporaries, and a blessing to posterity, and will die mourned for by his survivors, but prepared for his great reward in the kingdom of heaven."

PENN'S GEOLOGY. •

Geology in its present systematick form, is of but very recent origin. Its principal object is to ascertain the structure and relative situation of those large masses of rocks which compose the exterior surface of the earth. This surface or crust has been penetrated to the depth of not more than three thousand feet, and this only in a very few places—a distance which is not greater, when compared with the whole globe of the earth, than that which would reach through the thin yellow rind of an orange, when compared with its remaining bulk. Considering this last circumstance and the novelty of the science, we may well be surprised at the confidence with which certain theorists attempt to explain the precise order and manner in which the whole surface of the earth was at first formed. We say surface—for we believe that the central part, or the nucleus, still remains with them as a difficulty. But, however the bold and unphilosophical conclusions of the Geologists might excite our wonder, if these theorists had confined themselves to their own sphere, it would be out of our province to notice them. The fact, however, is far otherwise. Not satisfied with theorizing, they often attempt to overthrow by their vain speculations the foundation upon

which our Christian hope is built. This they do by referring the creation of the world to a period far beyond the Mosaick account of that event. Yet there are, perhaps, no opinions in the whole range of what is called Philosophy, so diametrically opposed, as the opinions of these theorizing Geologists are to each other: so that those who oppose Christianity, or rather those who disregard practical religion of any kind whatever, do, in point of numbers or reputation, neutralize themselves; and thus leave us in full possession of the Mosaick account of the origin of all things. It has been justly remarked of these contending parties, that though "our imaginations are regaled by the brilliancy of their speculations, they are so opposite to each other, that we now cease to be impressed by their evidence." We shall, however, go a step farther, by taking the affirmative of the question, and asserting that those theories which agree, in the greatest number and variety of particulars, with the latest and most accurate observations which have been made on the actual situation and structure of the rocks composing the strata of the earth's surface, coincide also with the outline of creation, recorded in the first chapter of the book of Genesis. The chaotick, or unformed state of things at first, the division of land and water, the creation of an atmosphere and light, of grass and other plants, the formation of fish before land animals, and last of all the creation of Man, are events which the inspired historian relates, as having been performed in a succession of days—and all of which we think have received some confirmation, by the most extensive and accurate geological examinations which have hitherto been made. We wish it, therefore, to be recollected, that we by no means concede the point, that geological phenomena, as far as they have been investigated, or the opinions which have been fairly deduced from them, do at all contra-

vene the accounts of revelation, but rather confirm them.

There is another fact, which we think might be urged with great force; to show that the age of the world cannot be much beyond the limit assigned to it by the writer of the *Pentateuch*. We allude to the state of human civilization and improvement in the arts of life, as they now exist over the face of the earth. If the duration of the world and the era of man's creation were placed as far back as some modern scepticks would have it—a distance which reaches farther than even the records of Chinese chronology—would savagism, a condition which, on their own theory, appears to mark the earliest stages of human society, still be found to exist?

We have been led to these remarks by seeing a notice of a "*Comparative Estimate of the Mineral and Mosaick Geologies*,"—a work by Granville Penn, Esquire, and which has been pronounced by competent and unprejudiced judges, to be by far the most plausible and masterly attempt of the kind which has hitherto been made. Mr. Penn is a speculative geologist, and not a personal observer of phenomena connected with the formation of rocks and mountains. This we greatly regret, for this science cannot be studied to advantage in the closet or the cabinet. It embraces a vast number of facts, greatly diversified in their nature, often extremely difficult to investigate, and which lead different observers to very opposite conclusions. It is indeed owing to these circumstances, and to the influence of some preconceived and favourite hypothesis, that so many varying geological systems have been proposed. Every writer, and especially every Christian writer on this subject, we think ought to examine for himself; lest by some palpable error he should weaken the cause which he endeavours to defend. Indeed, those who advocate the same side with Mr. Penn, are commonly not practical naturalists: they are there-

fore obliged to defend the truth with those weapons only which their adversaries put into their hands, and they are, for this reason, often embarrassed with statements which the theorist has been induced to make in consequence of some preconceived notion; but which a little personal examination would entirely remove.

The plan which Mr. Penn has marked out for himself in the work alluded to,—which is to compare the facts of geology with the sacred records of the creation and deluge—does not, we admit, absolutely require this patient and laborious method of investigation.

He commences his work, by employing the philosophical principles of Bacon and Newton as tests, to try the several Systems of Geology; among which he makes little discrimination, massing them all together—Whistonian, Wernerian, and Huttonian—under the name of "*Mineral Geology*," or, according to a more recent denomination, "*Geognosy*." This science has avowedly for its object, the discovery of the *mode* of the *first formation*, and of the *subsequent changes*, of the rocks and other materials on the Earth's surface, as deduced from observation and "sound principles of physics, by the rules of an exact logic."

The leading position of the Mineral Geologists, which our author proves by multiplied quotations, is, that the crystalline phenomena of rocks, indicate the former existence of a chaotic ocean, or original chaotic fluid, in which a confused mass of elemental principles were suspended in a vast solution, till, after an unassignable series of ages, they settled themselves into order and correspondence of parts, by a gradual process of precipitation and crystallization, according to the laws of affinity and aggregation. Before the Earth obtained its present solidity, it is supposed to have derived its spherical figure from the operation of physical laws,

by which also it was made to revolve upon its axis. Now all this, he shows, is in direct opposition to the principles of Newton, whom the Mineral Geologists affect to follow. Newton never dreamed of a first formation by the blind working of the laws of chemical affinity, in a chaotic solution. He expressly says: "All material things seem to have been composed, and variously associated in the *first Creation*, by the counsels of an Intelligent Agent. For it became Him who created them; to set them in order; and if he did so, it is *unphilosophical* to seek for any other origin of this world, or to pretend that it might rise out of a chaos, by the mere laws of Nature; though, being once formed, it may continue by those laws for many ages."* Newton's philosophy is equally in opposition to the Huttonian doctrine of successive worlds. He says: "The growth of new systems out of old ones, without the mediation of a Divine Power, seems to me apparently absurd."†

Again, what Newton advanced only as an *hypothetical illustration*, Geologists have laid down *positively*, that the Earth was once in a state of fluidity. Newton, however, merely says, "If the earth were formed of a uniformly yielding substance, and if it were to become deprived of its motion,‡ it would settle into a perfect sphere; and if it were then to receive a transverse impulse, it would be changed to an obtuse spheroid, flattened at the poles." But, instead of concluding from this, that the Earth was formerly either fluid or of a yielding substance, he infers that it was thus formed at its first creation—God having given it this form, because it "most conduced to the end for which he formed it." New-

ton refers to an Intelligent Cause—the Mineral Geologist, to a chemical *menstruum*. Newton proceeded "from effects to their causes, and from particular causes to more general ones, till the argument ends in the most general." Whereas the Mineral Geologists have never extended their analysis beyond the *particulars* belonging to mineral matter; although the mode of the first formation, which is the subject of their speculations, necessarily supposes the most general cause. This proceeding of theirs, Mr. Penn remarks, entitles them to be ranked among those of whom Bacon speaks, who impede knowledge "by slipping off particular sciences from the root and stock of universal knowledge."

It is a rule of the Newtonian philosophy, that we should refer to the same common cause all existences which share the same common properties. Now, not only does it hold good of the three kingdoms of matter, the Animal, the Vegetable, and the Mineral, that they share the same general properties, but there seems to be "a community of system:" the Earth is fitted to support animals and vegetables, and they again cannot be supported or nourished without the Earth. They are therefore constituent parts of one whole; and the first formations of each, must, accordingly, be referred to the same *cause*, and to the same *mode*; so that, by discerning the relation of any one of them, we at the same time discern that of the other two. If we connect this with the Newtonian principle, "That *all* material things were in the beginning created and set in order by God, in their fittest sizes, figures, proportions, and properties," bearing in mind that the act of *creation* must have been immediate as to Him, we shall have the means of ascertaining "what is the authority of sensible phenomena, for determining the mode of the first formations of each of the three king-

* *Optics. lib. III. ad fin.*

† *Third Letter to Bentley.*

‡ *Si terra constaret ex uniformi materia, motuque omni privaretur, &c. Princip. l. iii. Prop. 19, prob. 3.*

doms of matter." All terrestrial matter signifies only the aggregate of all the animals, vegetables, and minerals composing the Earth and its inhabitants. The first formation of each of these, our author most ingeniously examines; and as this is one of the most original and striking parts of the work, we shall try to put our readers in possession of the substance of his observations.

If we trace back the generations of men to their *first formation*, we ultimately arrive at a primitive, ungenerated parent or parents; "for there must have been a first-formed, created man, as certainly as there has since been a succession of generated men." It is of little consequence to the argument, to what period of infancy, boyhood, manhood, or old age, the first man corresponded after his creation; though it agrees best with our notions of a Supreme Intelligence, to suppose that he was created mature. He possessed, at all events, a bodily structure similar to ours, the soft parts being supported and strengthened by means of *bones*. The first inquiry, therefore, which presents itself, relates to the formation of bone.

"To this question Anatomy replies: 'The use of the *bones* is to give shape and firmness to the body; to be levers for the muscles to act upon, &c. &c.—their fibres, when *first formed*, are *very soft*, until, by the addition of a matter which is separated by the blood into them, they grow by *degrees* to the hardness of a cartilage, and then, perfect bone. But this change is neither made in a *very short time*, nor begun in all parts of the bone *at once*. By the continual addition of the ossifying matter, the bones increase till the hardness resists a further extension; and that hardness increasing while they are growing, the increase of their growth becomes slower and slower, till they cease to grow at all.' " p. 61.

This is the process of the formation of bone *now*; but such could not have been the process at the formation of the bones of the first man. His bones could not have

been formed by degrees, nor by a slow and gradual addition of ossifying matter, nor with soft fibres gradually growing hard and firm; for, if so, the process must have commenced in a maternal womb, whence it is certain that he did not proceed. He was created at once, with his bones firm, hard, and of their proper magnitude; the Creator anticipating, in that first formation, by an immediate act, effects which were thenceforward to be produced only by a gradual process, of which he then established the laws. Yet, if a bone of the first man now remained, and could be submitted to an Anatomist, he would doubtless, from its structure and sensible phenomena, infer, that it had been produced according to the laws of ossification; just as the Mineral Geologist sees in the structure of rocks, nothing but precipitations, crystallizations, and dissolutions, which have occurred during the reign of chaos or the formation of new worlds. The Anatomist would conclude that this bone of the first man had been formed in the womb, had been at first soft and slender, and had gradually become hard and strong. But his conclusion would be false, and for this reason; he draws his inferences wholly from sensible phenomena, which, by the hypothesis, are inadequate to solve the question, viz. the mode of the first formation of bone. Hence we obtain this general principle; that sensible phenomena *alone*, cannot determine the mode of first formations, since the real mode was in direct contradiction to the laws which now regulate these phenomena.

The same reasoning will hold good of the first created tree.

Let us now, a little more in detail, consider the first created *rock*, as we have considered the first created bone. Rocks are looked upon by the Mineral Geologists as the "*magnæ ossa parentis*,"—the "first and most solid bones of this globe,"

forming, in some measure, the skeleton, "or, as it were, the rough frame-work of the Earth;" they are also said to be "stamped with the character of a formation altogether crystalline, as if they were really the product of a tranquil precipitation." But, if we follow Newton's second rule of philosophizing, by which we are bound to assign the same cause for the same effects, we must conclude, according to the analogy of the bone and the wood, that the real mode in which the first rocks were produced, was in direct contradiction to the apparent indications of the phenomena. The sensible phenomena which suggest crystallization to the Wernerian, or vitrification to the Huttonian Geologist, are exactly of the same authority with those which suggest ossification and lignification to the Anatomist and the Naturalist. Nothing can be more unphilosophical than their *prima facie* conclusions, so very different from the conclusion of Newton, "that all the particles of matter were variously associated at the first creation, by the counsels of an Intelligent Agent." "I am," says Mr. Penn, "well aware of the power of phenomena over the mind, and of the difficulty of resisting them." But then, he remarks, the difficulty is precisely of the same kind as that which an illiterate peasant experiences in renouncing his persuasion, that the sun rises from the earth in the morning, and sets at night, either in the ocean or behind the hills.

The absurdity of the theory maintained by the Mineral Geologists becomes still more obvious, when we compare their principles with the known causes and operations of Nature as we learn them from observation and experience.

"When the mineral geology ascribes the first formation of rocks to the mode of crystallization in an universal aqueous fluid, it assumes an effect which was never known in course of production, and

explains this effect by an assumed cause which was never known in course of operation. And what is this in philosophy, but assuming an occult cause? and, in reason, but assuming a fiction instead of a fact, for the basis of a science?"

* * * * *

"To what cause, then, it will exclaim, are we to ascribe the regular successive *strata* in the first mineral formations, previous to the disturbance of which they bear the evidence? I ask, in reply: To what cause are we to ascribe the regular successive *laminae* in the shell of the first tortoise; or the regular successive folds in the wood of the first tree; or the regular successive compartments in the pulp of the first orange? The *final cause*, in each, was the end to which it was to serve; the *efficient cause*, was the *intelligent power* which sought those ends; to whom, all created magnitudes are equal.

"To what cause, it will again exclaim, are we to ascribe characteristic diversities of *granite, porphyry, serpentine, &c.*? I again reply, by asking: To what cause are we to ascribe the diversity of the *ivory* of the first elephant, and the *horn* of the first elk; of the *wool* of the first sheep, and the *fur* of the first ermine? Those were *first formations*; then, as the *granite, the porphyry, and the serpentine, continue to be first formations, now*. To what cause are we to ascribe the diversity of *spots* in the first formed panther, of *stripes* in the first formed tiger, and of a *plain hide* in the first formed lion? To what are we to ascribe the different textures, of *bone, cartilage, and muscle*, in the created animal? We may as well ascribe all these to differences of *secretion and accretion*, which never took place, as the diversity of *primitive rocks* to differences of *precipitation and crystallization*, which never took place. Of true *first formations*, the cause of the *being* and of the *diversity* must be the same. The philosophy of Bacon and Newton, will never consent to derive these from an *elemental chaos*." p. 95, 117, 18.

Having thus disposed of the doctrines of Geologists relating to the mode of first formations, Mr. Penn proceeds to examine by the same tests, their speculations respecting the changes and revolutions of the globe. Geologists have advanced most confidently to the task of composing a minute history of the revolutions of the Earth, with no other materials than the fanciful speculations founded on a few striking appearances observed upon its sur-

face. They tell us of indefinite periods of deposition from the chaotic waters, of the sinking of these waters, and the appearance of the rocks above them, and again, of a sudden rising and overflow of the waters on the newly bared rocks, and of many other events which they detail with all the minuteness of history and all the confidence of truth. Their appeal to the philosophy of Bacon and of Newton in support of their theories, is singularly unhappy. Bacon says expressly, "that there is nothing in the history of the Creation to invalidate the fact, that the mass and substance of heaven and earth was created in one moment of time; but that six days were assigned for disposing and adjusting it."* He admits most distinctly the authority of the Mosaic record; and those who reject this, and at the same time pretend to follow him, are, to say the least, not very consistent. Our author now proceeds to take up the sacred record in detail, and he illustrates it by many very ingenious and novel observations. He shows that Rosenmuller, Bishop Patrick, and other eminent commentators, have been drawn away from the simplicity of the Mosaic narrative, by the imposing arguments of the Mineral Geology.

Mr. Penn concludes this survey, which we regret our limits will not permit us to copy, with a passage from Lord Bacon, in which that great man professes his belief,

"That God created heaven and earth; and gave unto them constant and perpetual laws, which we call of Nature; which is nothing but the laws of the Creation;—that the laws of nature, which now remain, and govern inviolably till the end of the world, began to be in force when God rested from His work:—that, notwithstanding God hath rested from creating, since the first Sabbath, yet, nevertheless, He doth accomplish and fulfil His divine will in all things, great and small, general and particular, as full and exactly by providence, as He could do by miracle and new creation;

though His working be not immediate and direct, but by compass; not violating nature, which is His own laws, upon His creatures." p. 242.

Mr. Penn comes next to the DELUGE, which is perhaps the most interesting topic of all Geological discussions. His views of that great revolution seem to be not less accurate than they are novel, notwithstanding the multitudinous inquiries which have been directed to this subject. The Mineral Geologists have determined, "that the soils of all the plains, (such as those of Alsace, Holland, and Lombardy,) were deposited in the bosom of a tranquil water; that their actual order is only to be dated from the period of the retreat of that water; and that the date of that period is not very ancient." In this conclusion, the most distinguished Naturalists of the age concur, among whom we may mention, Dolomieu, Saussure, De Luc, and Cuvier. By following the Mosaic history, we obtain the details of this great revolution.

Moses states, that, in consequence of the wickedness of man being great in the Earth, God resolved to destroy what he had made—"man and beast"—"all flesh"—"*together with the earth*;" excepting only the righteous Noah and his family. The full import of the phrase "with the earth," has seldom been attended to in this inquiry, though it must obviously form the basis of all our reasoning. The Hebrew particle *אח* is most frequently rendered by *cum*, *und cum*—*with, together with*. The Septuagint gives, *ΚΑΙ ΤΗΝ ΓΗΝ*; the Chaldee Paraphrase and both the Targums give *cum terrâ*; and Aben Ezra much more strongly paraphrases the passage, "*Perdam eos, et perdam terram*," I will destroy them, and I will destroy the earth. St. Peter says distinctly: *ὁ τότε κόσμος, ὑδατι καταλυσθεῖς, ἀπώλετο.* (2 Pet. iii 6. 7.) "the world which then was, being overflowed with water, perished."

* De Aug. Scient. lib. i. p. 37.

A still more ancient testimony confirms the interpretation, Job xxii. 15, 16., which Mr. Penn renders, with some learned commentators, "whose foundation (*the Earth*) was destroyed by a flood of waters." The same ancient author says, alluding to the two great revolutions, "He withholdeth the waters, and they dry up; also, He sendeth them forth, and they *destroy the Earth*." (chap. xii. 15.) What strongly confirms this view of the passage, if, indeed, it require further confirmation, is the promise of God given after the deluge, "Neither shall there any more be a *flood to destroy the Earth*."

From these historical documents, our Author infers, that the *second Earth*, upon which the Ark rested, (for that which is now our habitation, is not, he contends, that which existed before the deluge,) was produced in the same manner as the *first Earth*, then destroyed by the breaking up of the rocks and strata which formed its crust, thus forming of the first Earth a *new* basin for the sea, and elevating the *former* basin of the sea to become the new dry land. For the legitimacy of his logic, he again appeals to his guides, Bacon and Newton. If the *first Earth* was formed by draining off the waters into a basin formed for them, on the principle of referring like effects to like causes, we should be led to conclude that the *second Earth* also might be produced by similar means. And that this is not a mere conjecture, is proved by the record itself, and by all the facts which the modern study of Geology has elicited. But if so, the Earth which we now inhabit, constituted the bed of the ocean for the period of one thousand, six hundred, and fifty-six years; it was also subjected to the operation of the waters of the deluge for about twelve months. The Mineral Geologists are all agreed as to the fact, "that *our continents once formed the bed of the sea*." This is incon-

testably proved by the immense beds of sea-shells incrusting in the masses of mountains, and by the innumerable marine productions found, when the lowest strata are penetrated to a great depth. Sometimes, the shells are so numerous as to constitute the entire body of the stratum; and they are almost every where in a high state of preservation, retaining their most delicate and fragile parts, and often their pearly lustre. It is to be remarked also, that every part of the Earth which has hitherto been explored, exhibits such appearances. As to the accuracy of these facts, there is now no controversy even among the most sceptical.

The agents which Mr. Penn conceives to have been called into operation, besides the mass of water, are earthquakes and volcanoes. He makes a very proper distinction here, between what we know of these agents from modern observation, and what must have been the *extent* of their action when called into simultaneous operation over the whole globe. He refers to the Giant's Causeway, the Island of Staffa, and other great depositions of basalt, for the proof of a more widely diffused volcanic action, than we can now expect to see exemplified in the limited range of a few conical mountains.

M. Boué, in his "*Essai Géologique sur l'Ecosse*," just published, has concluded, that all the basaltic rocks from Dunbar to the Firth of Clyde, are the production of an immense submarine volcano, which he thinks must have existed somewhere in East Lothian. As M. Boué reasons upon *data* very different from Mr. Penn, this conclusion is of some importance. This volcanic action is supposed by our Author to have been produced by the admission of the sea water to subterranean fires in the interior of the globe; while the whole was directed by the same Power that established the laws of volcanic action.

The general conclusion is, that there have been *two*, and *only two* great revolutions of this globe; the first, at the formation of the basin of the primitive ocean; the second, at the formation of the basin of the present ocean. This, our readers are aware, is at complete variance with the theories of Geologists, who, instead of *two*, affirm that there have been "*four successive seas*," and that the *revolutions* have been *numerous*; thus multiplying causes without necessity, and contrary to sound philosophy. They hesitate not to ascribe the formation of low levels, or plains, between chains of mountains, to the *hand of Time* and atmospheric agents, which have imperceptibly eroded and wasted away all the immense mass of matter which filled up the void now existing; though they forget to tell us why the mountains themselves were spared, and why the hand of time and the atmospheric agents acted so capriciously, as it would appear from these historians, they must have done.

It is a very singular circumstance in the history of infidelity, that the French encyclopedists brought forward the very arguments here adduced by Mr. Penn, in order to disprove the deluge altogether.

"It is a truth," they say, "now recognised by the most enlightened naturalists, that the sea, in the most remote times, occupied the greater part of the continents which we inhabit; it is to its residence, that is owing the prodigious quantity of shells, of skeletons of fishes, and of other bodies, which we find in the mountains and strata of the earth, in places often very distant from the bed which the sea actually occupies. In vain would any one attribute these phenomena to the Universal Deluge: we have shown, under the article Fossils, that that revolution, having been merely transient, could not have produced all the effects which the greater part of naturalists have attributed to it. Whereas, in supposing the residence of the sea upon our earth, nothing will be more easy than to form to oneself a clear idea of the formation of

the strata (i. e. the secondary strata) of the earth; and to conceive, how so great a number of marine bodies are found in a soil which the sea has abandoned." These writers were little aware, that they were urging the very statement of the record; and that what they so authoritatively opposed, was, in fact, not the record itself, but the misinterpretation, of the record.^{27*}

The reasoning of Mr. Penn as to the means by which the bones and bodies of land animals now subsisting only within the Tropics, have been imbedded to a great depth in the soil of Siberia and other northern countries, is, we think, one of his most successful efforts of ingenuity, learning, and sound judgment. Keeping to his description of the breaking up of the former continents in order to form a new channel for the present ocean, and to the effects of the great deluge, he shows, that, according to the strongest analogy drawn from the tides and currents, and the velocity of sailing, that the body of an elephant or of a rhinoceros, could have been transported from the Equator to Siberia in from fifteen to twenty days. The rapidity with which such a body might be imbedded to a considerable depth, he illustrates from the effects of the *Porroca* or *Bore*, a rapid elevation of the tide which frequently occurs on the East coast of America. Condamine says, that the Bore reaches its greatest elevation in one or two minutes, advancing with a tremendous noise, presenting in front "a promontory of water" from twelve to fifteen feet in height, and breaking down and sweeping away every thing in its course. An eye-witness told Mr. Penn, that a *Bore* which occurred on the coast of Nova Scotia, instantly imbedded a schooner of 32 tons so deep in sand and ooze, that only her *taffel*, or upper rail of the deck, could be seen. Now, when the whole mass of the waters of the globe were flowing over the mountains at the

* *Encyclop. Tom. X. Art. Mer.*

deluge, it is easy to conceive that their effects must have been much greater than that of any *Bore* whatever. In this way, Mr. Penn at once gets over the difficulty of supposing that the ante-diluvian animals lived where their remains are now found. This is rational and intelligible, compared with the wild and impious speculations which infidelity has vented on this subject.

We are indebted to the Eclectic Review for the condensed form of

Mr. Penn's book, which we have now presented to our readers—we have however made some slight alterations, and some very considerable abridgments of the article as it appears in that Review, and could not therefore properly give it as an exact quotation—We may on some future occasion give Mr. Penn's remarks upon the sacred words in the first chapter of Genesis, in detail—and the ingenious observations which he offers on each day's work of the great Creator.

Religious Intelligence.

FROM THE MISSIONARY HERALD.

Soon after the great change in the South Sea Islands became known in Great Britain, it was determined by the Directors of the London Missionary Society, to send out a Deputation, as soon as convenient, to take a view of things on the spot;—to aid the missionaries in organizing new churches;—to aid the converted inhabitants in fixing their social institutions;—to suggest practical improvements;—and to make a report of facts, and proceedings, and to recommend measures, in the face of Europe and the world. It may be questioned, whether a more honourable service has been assigned to men, since the apostolic age. The Directors were looking out for suitable men to be employed in this agency, for more than a year, when the Rev. Daniel Tyerman, of the Isle of Wight, and George Bennet, Esq. of Sheffield, were appointed. They sailed from London in May, 1821;—reached *Tahiti* in October;—resided at that and the neighbouring islands till March, 1822;—and then entered upon the visit, which is described in their letter. We published, in our number for February, the principal part of a letter from Mr. Tyerman to a lady in England. This, however, should not supersede the publication of the following testimony of himself and his colleague to the same facts; a testimony given with great deliberation, for the express purpose of cheering the hearts and encouraging the labours of American Christians, by a fair exhibition of what God has done in the favoured islands, where his power has been so signally manifested. It is to be remembered, also, that the testimony now published, was written nine months later than the others; that is, after

a longer residence of four months among the people concerning whom it is given, and a subsequent interval of five months for comparison and reflection. Yet not a single abatement is made; and, in some respects, the testimony is more full and explicit.

Perhaps some of our readers may inquire how it is, that idols were still detected and brought forth to be burned, and that the people were waiting for the king to give a decided countenance to the missionaries, when idolatry had been abolished almost three years before, and the missionaries had been established at the islands, more than two years. The explanation is briefly this. Where the idols were so very numerous, and there were so many household gods, it is not to be supposed that all would be destroyed at once. Though the burning was general, some idols would be clandestinely preserved. After the destruction of the idols and consecrated places, the people were as destitute of any just views of religion as before. They were, also, as much addicted to their vices. From want of knowledge of the language, missionaries are never able at first to convey religious truth to the minds of heathens. In the case before us, though the rulers of the Sandwich Islands admitted the missionaries to reside there, and have treated them with kindness, great pains have been taken by unprincipled foreigners to prejudice all classes of the natives against evangelical exertions, and to excite suspicion of the motives, which brought the missionaries thither. This evil was always anticipated. It must always be met, in similar cases; and met patiently and firmly. In the mean time, it was to be

supposed, that the minds of the chiefs and people would remain in a state of indifference, till they knew more of religion, and in a state of suspense, as to what part they should ultimately take. The final issue, however, is not doubtful. Christ will be acknowledged and obeyed in these islands, and in the whole world, which now lies in wickedness.

Some persons may think the progress of the missionaries slow, in having added to their Spelling Book only eight pages in six months. This is to be accounted for, we presume, from the extreme difficulty of ascertaining the true pronunciation of an unwritten language, and from the desire to have the words printed rightly at first, and before any copies are put into circulation. Those who have attended most to this subject know, that it requires great caution and diligence.

Some persons, seeing the English names of Pitt, Adams, and Cox, applied to leading men at the islands, may think that Englishmen, or Americans, have been employed by the king, as governors of different parts of his dominions. This is not the fact. The chiefs, who bear these names, are full-blooded natives. Pitt and Adams have learned to speak the English language.

Our readers will perceive, that the missionaries have introduced a new orthography of several names, which occur in the following communications. This is done to produce uniformity, by adopting the alphabet, which will be used hereafter. In forming an alphabet for a language never before written, the first point to be aimed at is, to assign but one sound to each letter. If we could suppose our own language to be brought into such a state, the advantages would be so great as to defy all calculation. The sounds of the vowels, which the missionaries have fixed upon, are as follows: *a*, as in *father*; *e*, as *a* in *late*; *i*, as *e* or *ee* in *convene*, *redeem*; *o*, as in *over*; *u*, as *oo* in *pool*, or *o* in *remove*; *ae*, as *ay* in *aye*; *ai*, as *i* in *idol*, *mile*; *ao*, as *a* in *far*, closely followed by *o*; *au* as *ow* in *vow*; *ei*, *eu*, and *ou*, the sounds of those letters, as above described, pronounced in quick succession. The missionaries have inadvertently written some of the names as heretofore; *Owhyhee*, for instance; which, we presume, should be *Owaiti*, the first aspirate being so slight as very properly to be omitted.

Oahu, (Woahoo,) Aug. 9, 1822.

DEAR SIR,

Though such is the demand for our assiduous attentions, in communicating instruction to the people, that we have scarcely a moment to spare for the purpose of writing to the Board, or to any of our friends at this time; yet we seize the opportunity, with great satisfaction, to speak to you of the continued faithfulness

and loving kindness of our Heavenly Father towards us, and of his gracious and wonderful dispensations towards these isles of the Gentiles.

The letter then recapitulates the intelligence contained in the communications made to the Committee, by the ship *Paragon*, which arrived at Boston some time since.

English Missionary Deputation.

By another letter to yourself, sent by the ship *Lady Blackwood*, in the early part of May, by the way of South America, you will probably learn the interesting fact, that, in the wise providence of God, the English Missionary Deputation, composed of the Rev. Mr. Tyerman and George Bennet, Esq., accompanied by the Rev. Mr. Ellis, missionary at *Huahine*, and several natives of the South Sea isles, who have been taught the Christian religion,—have been directed to these favoured shores, and allowed to witness with us what God has here begun to do. This singular, and truly desirable, though unexpected event, was brought about in connexion with the sending of a schooner, built at Port Jackson, by the way of the Society Islands, as a present from his Britannick Majesty to the king of the Sandwich Islands.

Acknowledgment of Favours.

We are now happy very gratefully to acknowledge the reception of your kind, interesting and refreshing letters, and a variety of pamphlets and newspapers, by the *Tarquin*, the *Houqua*, and the *Pearl*, together with the needful supplies forwarded gratuitously by the *Houqua*, for our aid and comfort. To all, by whom we are so kindly favoured and so greatly obliged, our cordial thanks are due; but we can make them no better return, than by praying for their prosperity, and applying ourselves with increasing diligence, energy and activity to our appropriate and important work of communicating gratuitously, by our feeble instrumentality, to the perishing heathen, the unsearchable riches of Jesus Christ.

We would not forbear to mention here the receipt, by the ship *Tartar* from China, of a precious letter from Mr. Oliphant, a respectable American gentleman at Canton, breathing the spirit of the age, the spirit of expansive and operative benevolence, accompanied by a donation to the mission, of goods and various articles of convenience, to the amount of about *three hundred and eighty dollars*. With many kind words of encouragement and consolation, he begs our acceptance of "this trifle," with the assurance, that if it should diminish our privations, and promote our comfort, and in any way aid us in bringing

the interesting islanders to Christ, his ability and opportunity to bestow the favour, will afford him unspeakable satisfaction.

You will rejoice to learn, also, that, by the return of the ship *L'Aigle*, capt. Starbuck, from London, we have lately received from the Rev. Mr. Burder, Secretary of the London Missionary Society, a very friendly and comforting letter, together with the Gospels Matthew, Luke, and John, the History of the Apostles, and a volume of hymns in the Tahitian tongue; a small vocabulary of the Malay language, in English and Malay; a New Zealand grammar and vocabulary; and several numbers of the late missionary publications, containing much interesting intelligence respecting the progress and prospects of Christian missions among the heathen, fitted, like that contained in the ever welcome "*Missionary Herald*," to call forth the prayers and offerings of the friends of Christ.

Languages of Polynesia.

In comparing the languages of New Zealand, Tahiti, and Owhyhee, we are, at every step, gratified to see the striking resemblance, which they bear to each other, and the very great facility, which the knowledge of one affords in acquiring a knowledge of the other: but we are disappointed in not finding a similar resemblance between these languages and the Malay; as it has been the opinion of some, that the Malay is the origin of these, and most of the other dialects of Polynesia. But we are not prepared, at present, to speak very freely on this point.

Expected Associates in the Mission.

It is about six months since we learned that you were seeking a passage for missionaries to these islands; and, from that time, we have observed a weekly prayer meeting, with special reference to those, who might be appointed to be our helpers;—to their passage across the mighty waters;—and to their entrance among the heathen. This we resolve to continue till we shall greet them with welcome, and join with them in grateful thanksgiving to Almighty God for his goodness to them, his mercy to us, and his grace to the heathen to whom they are sent.

Important increase of Christian Influence.

While we have been thus waiting, we have, in the kind providence of God, been called upon to rejoice and give thanks to him, for the seasonable and important aid rendered to the mission, by the assiduous labours of Mr. Ellis, for the last four months, both in investigating the language, and in preaching to the people; and also, for the efforts of Messrs. Tyerman and Bennet, to encourage our hearts, to

strengthen our hands, and to exert a salutary influence on the mind of the king and chiefs and people, in favour of our great object.

And we believe you will rejoice to learn that, at the request of this government, and with the most cordial approbation and consent of this mission, and by the express and official advice and appointment of the Deputation, as agents for the London Missionary Society, brother Ellis will probably be stationed here, to use all his talents and influence in the promotion of the cause in which we are engaged; to aid us in acquiring a thorough knowledge of the language, in translating the Scriptures, and in furnishing the nation with books and with other means of improvement, much earlier than it could possibly be done without such assistance.—*Auna* and his wife, two natives of *Huahine*, well instructed, are also stationed here as Christian teachers.

Progress of the Mission.

The nation, we are happy to say, is now ready to receive instruction, and to receive additional teachers. During six months past, the desire for instruction seems to have increased with the means. We have been enabled to print, and put into their hands, 16 pages of a spelling-book, containing, besides a copious list of words, several lessons in reading, which exhibit some of the leading doctrines of the Gospel.—A considerable number of pupils are already thoroughly acquainted with these pages, and they are sought by others, so that we are obliged to distribute a considerable part of the edition, which amounted to 500 copies, before the remaining 16 pages can be finished. We have, during the last six months, been able to preach more frequently to chiefs, and to greater numbers of the people, by an interpreter, than has been usual in any former period. Lately Mr. Ellis has preached three times a week, almost entirely in the dialect of this country; and our assiduous Hopoo appears to be useful in holding forth, in his own way, the precious words of life, to his dying countrymen. Most of us are able to tell them, with increasing freedom and perspicuity, in their own tongue, something of the wonderful works of God, and something of inspired truth, which gives light and life to those who receive it: and last Sabbath, for the first time in a public assembly of the natives, Mr. Bingham was enabled to address the Throne of Grace in the vernacular tongue.

Desire of the Chiefs to learn.

Soon after the first sheet of the spelling-book was put to press, Gov. Adams, from Owhyhee, enlisted as a pupil, with a desire to learn to read and write his own

language; and he continues diligently and successfully to apply himself to this pursuit, though he has returned to Owhyhee, and has now only an ordinary *Tahitian* youth to instruct him.

The next principal personage, who enlisted for the same purpose, was *Kamamahu* the queen, about two months ago. She has read through the 16 pages which we have printed, and is able to write an intelligible note, and to read the answer; so that she begins to find a pleasure in corresponding with Mrs. Bingham by the pen. The king, though he occasionally looked at the book, did not seem to consider himself a pupil.

The next persons of rank, were *Opiia*, as she is usually called, one of the wives of the late *Tamahamaha*, and her present husband *Laanui*; who, two months since, hearing that we had a prayer meeting at our house, on the first Monday in the month, came and spent most of the day with us, that they might enjoy it. Of late they have repeatedly had morning and evening prayers in their family, assisted by *Auna*, or some other person: and they are diligently learning to read and write. Immediately after the prayer meeting above mentioned, they embarked for Owhyhee, with *Kaahumanu* (Kaahoomanoo) and *Taumuarii* (Tamoree,) and many others; accompanied by *Auna* and his wife. On this tour, at several places in Owhyhee, by the express order of *Kaahumanu* and *Taumuarii*, the idols, which had been laid aside and not destroyed, were brought forth and burned. In the windward part of Owhyhee, 102 idols were, by their command, committed to the flames in one day.

Tour round the Island of Oahu, (Woahoo.)

About the middle of June, Mr. Tyerman, Mr. Bennet, Mr. Ellis, Mr. Bingham, and John Honoree, made a tour round this island, and often addressed the people on the all important subject of the great salvation; visited the high-priest *Hevaheva*, (Haverhaver, as we have before called him,) at *Waimea* (Wymaah); and preached, at different places, the Gospel of the kingdom, to small collections of natives. In a few instances, they discovered a pleasing and very lively interest in the subject; but the general sentiment expressed by the people, and even by the high-priest himself, was this:—"We are waiting for the king to turn, and make publick declaration that he approves the message you bring, and the object you propose."—This was, we believe, the general state of suspense throughout the islands.

Within a few weeks, the expedition to Owhyhee has returned to this place; and since its return, Cox has made many inquiries on the subject of religion. He is the fifth principal person, who engages, as

a regular pupil, to learn to read and write his own language. While at *Atuai* (Atooi,) some months since, he attended regularly to the rudiments of reading and writing in English. On the 25th ult. he began more openly than before, to patronize the school. On Saturday the 27th, he expressed a desire to attend publick worship the next day: but was too ill to attend. *Kaahumanu*, though informed, at the same time, that the morrow was the Sabbath, and invited to attend publick worship, went the next morning, with *Taumuarii* to *Waititi* (Witete,) and drew a great multitude after her, to spend the Sabbath there in playing in the surf. In the afternoon, Messrs. Bingham and Thurston, and Hopoo, followed them, and at evening proposed to preach to them, in case they desired to hear the word of God. They consented, and the Lord's prayer was expounded to them. *Kaahumanu* asked Hopoo what he meant by saying to one of her servants, in the morning, that if he did not keep the Sabbath, he would be burned. Hopoo had said to one of them, as they were going to their sports, that men who do not observe the Sabbath of the Lord, will go "*i ke ahi a roa*," (to the endless burning.) The same evening, a prayer meeting was held at the house of *Opiia* and *Laanui*. Messrs. Thurston and Ellis attended and conducted the meeting, and one or two of our pupils engaged in prayer.

Seriousness of Cox.

Monday night, the 29th ult. Cox was troubled with a dream, in which he saw the island all on fire, and could find no hiding place for his soul. The next day he requested Messrs. Bingham and Ellis to hold a meeting at his house in the evening, and to pray with him, and tell him of the great salvation. Between forty and fifty of the natives assembled. Mr. Ellis preached, and Hopoo offered one of the prayers. Cox requested that he might have the same privilege every evening, and have some one, also, to attend morning prayers at his house. On the 31st, he went to his sister *Kaahumanu*, and proposed to her to join with him in turning to the new way pointed out by the missionaries; to encourage schools, and allow their people all to be taught. She declined; but he avowed his intention to learn, and have his people instructed. His wife joined with him, and also several of his family. One of his favourites *Taumi*, by the way, has, for two years, been receiving instruction, and made very desirable progress; sometimes engages in prayer; and has considerable influence with this important chief.

Disposition of Riho-riho to learn.

The next principal personage, who enlisted as a regular pupil in acquiring the art of reading and writing the language,

was the king himself. On the 2d inst. he visited the mission family, in a very pleasant mood, and, at our solicitous suggestion, engaged to begin the work soon. He requested that 100 copies of the first sheet of the spelling-book might be ready to put into the hands of his people, and encouraged us to hope, that as soon as the sandal wood, which he owed, should be paid over to those who were waiting for it, all his people should be allowed to attend on our instructions. His wives and favourite friends have united with him. On Monday last, the day of the Monthly Concert, his house became literally a school-house, and Mr. Bingham, Mr. Ellis, James Kahuhu, and John Honoree, were diligently employed in teaching them to read and write. This continues with good success. The next day, *Kaahumanu* was induced to lay aside her cards, receive a book, and cheerfully attempt to learn the alphabet of her language. *Taumuarii* also received a book, and, by their united request, about 30 of his people. *Krainoku*, (Krimakoo,) *Naihe* and his wife, *Kanui*, and *Kauikeoule* the young prince, and most of the smaller chiefs at this place, with their favourites, are learning to read and write. Besides the school of about 50 pupils at our school-house, which Mrs. Bingham superintends, there are about 100 pupils in the village, at seven different places, which require the attention of Messrs. Bingham and Thurston, Mrs. Thurston, and Mrs. Bingham, when her health will permit her to go, together with all the aid of our most forward pupils.

State and Prospects of the Mission.

Such is the present state of the mission, and of the nation. We are satisfied that the Lord has begun a great work here, and we pray that he "will perform it until the day of the Lord Jesus." A few, we are led to hope, are inquiring what they must do to be saved. May the Lord guide them into all truth.

We are desired to send to our patrons, and the good people of America, the affectionate *Arona*, (*salutation*;) of the king and queen, of *Taumuarii* and *Kaahumanu*, of *Naihe* and his wife, and others, who are now receiving the benefits tendered to them by the Board, through our feeble instrumentality.

Our brethren at *Atuai*, who have lately visited this station, and enjoyed for a season the society of our missionary friends, who sojourn with us, have returned, and are proceeding cheerfully and successfully with their work. *Taumuarii* is expected to visit them, next week, with numerous attendants from this place.

You, dear Sir, amid your multiplied cares, your assiduous labours, and your awful responsibilities, will rejoice with us; and the Board will give thanks to God for

these tokens of his divine favour. But let us rejoice with trembling, and continue to implore his divine grace to purify this people, to cause the Sabbath to be publicly acknowledged and sanctified in these isles, every abomination to be removed, and the institutions of a pure and holy worship to be established; and especially, that those appointed to minister in holy things, may be found faithful, even unto death.

Committing our way unto the Lord, and imploring a divine blessing on our patrons, we are happy, dear Sir, to subscribe ourselves your brethren and fellow-labourers.

H. BINGHAM, D. CHAMBERLAIN,

A. THURSTON, E. LOOMIS.

J. Evans, Esq. Cor. Sec. &c.

LETTER FROM THE ENGLISH MISSIONARY DEPUTATION, TO THE AMERICAN BOARD OF FOREIGN MISSIONS.

Oahu, one of the Sandwich Islands,

Aug. 9, 1822.

Beloved Brethren in Christ:—You have, we presume, been informed, that the London Missionary Society have deputed two of their number to inquire into the state of their mission in the islands of the South Seas. We, whose names are subscribed to this letter, have the honour to form that deputation.

When we sailed from England in May, 1821, we had just received information, that the Sandwich Islands had engaged your benevolent regards, and that you had sent missionaries to propagate the Gospel in that interesting portion of the heathen world. While this important information filled our hearts with joy, and excited in our minds the most fervent prayers that success might attend your labours of love, we were encouraged to indulge the most extensive hopes, by hearing that idolatry had already fallen in those islands, and that the Great Head of the Church had thus singularly prepared the way for his servants.

Unexpected visit to the Sandwich Islands.

But though we felt the most lively interest in the success of your enterprise, we then entertained no hopes, not even the most remote, of visiting the Sandwich Islands; as such a visit made no part of the duties connected with our deputation. A mysterious and unerring Providence has, however, conferred on us a pleasure as great as it was unexpected, and placed us in circumstances that render it our duty to make you a communication;—which we are happy to do from the house of your missionaries, in the island of *Oahu*.

When we landed here, in the middle of April, we did not expect to remain more than three weeks; but the same Providence, which so unexpectedly brought us here, has, as unexpectedly, detained us till now. The designs of Providence in bring-

ing us here, are, however, sufficiently unfolded to convince us of their wisdom and beneficence; while we have every reason to hope that our detention is for the glory of God.

Tribute of Respect and Affection.

Before we proceed to the immediate objects of this letter, allow us, dear brethren, to congratulate you, on your having been directed, by the great Head of the Church, to so valuable and pious a body of missionaries, as those are, whom you have sent to these islands. Their piety, their talents, their prudence, justify the confidence, which you repose in them, and should cherish in your hearts the hope, that their holy lives will put to silence the ignorance of foolish men, and tend powerfully to induce those, who take knowledge of them, to embrace that Gospel, which they are anxious to make known:—while their affectionate hospitality, and their kind and persevering endeavours to promote our comfort, confer upon us a debt of gratitude, which we can never repay. They are indeed burning and shining lights in the midst of this crooked and perverse nation; and we are confident, that the time is not remote, when many shall rejoice in their light.

We have had the pleasure of seeing all the brethren, and all the sisters excepting Mrs. Ruggles; and feel truly thankful to God, that he has permitted us to form a friendship with his servants, in whom there is so much to admire, to esteem, and to love.

Occasion of this Visit.

After spending some months in the South Sea islands, and being, at the time, at *Huahine*, one of the Society Islands, a vessel, whose captain had in charge a schooner, which was a present from the king of England to the king of the Sandwich Islands, came unexpectedly into the harbour for refreshments. We had long been anxious to introduce the Gospel into the Marquesian Islands, first by means of some pious natives from Tahiti, as introductory to the sending of some missionaries. The captain informed us, that after delivering up his charge at the Sandwich Islands, it was his intention to return by way of the Marquesas, and should feel much pleasure in giving us and any persons whom we chose to take with us, a free passage. To reach the Marquesas by way of the Sandwich Islands, was, indeed, by a circuitous route; but the desire which we had to visit your mission there, and the hope that the testimony which the Tahitians, who might accompany us, would bear to the beneficial influence of missionary exertions in the South Sea Islands, might be of essential service to the Sandwich Islands, and having no expectation of being able to reach the Marquesas by

any way more favourable,—we were induced to believe, that a wise Providence had furnished the means of accomplishing our wishes, and that it was our duty to embrace the opportunity. Mr. Ellis, one of our valuable missionaries stationed at *Huahine*, agreed to accompany us; while the church proceeded to select and set apart two of its most suitable members, with their wives, to the work of the Gospel in the Marquesian Islands. Mr. Ellis accompanied us to afford us his assistance in this important undertaking, and had no other view, but to return again in three or four months, to his field of labour in *Huahine*. On reaching *Oahu*, your missionaries affectionately invited us, with Mr. Ellis, to take up our abode at their house, while the two chiefs with their wives, were invited to reside, during their continuance, at the house of the king of *Atuai*, who was here at the time.—This was in consequence of the brother-in-law of one of our chiefs being in the service of the king of *Atuai*.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of April last, viz.

Of Robert Ralston, Esq. a donation from Mr. James Black, for the Contingent Fund	\$3 00
Of Rev. John W. Scott, a quarter's rent for do.	87 50
Of Rev. Isaac A. Ogden, from Cape May Church, for do.	2 87
Of Mr. James Crowell, from the Sixth Presbyterian Church, for do.	20 00
Amount received for the Contingent Fund	\$113 37
Of Mr. John M'Mullin, his fourth instalment for the Permanent Fund	10 00
Of Mr. John Breckenridge, the first instalment of his three years' subscription for the Oriental and Biblical Literature Professorship	50 00
Of Rev. Dr. Palmer, per Captain Bunce, on account of the subscription of William Eddings, Esq. of Edisto Island, S. C. for the Southern Professorship	200 00
Of Rev. Dr. Samuel Miller, the first set of a Bill of Exchange in favour of the Treasurer, payment has been received, and the money remitted to Dr. Miller, for a particular student	150 00
Total	\$523 37

Literary and Philosophical Intelligence.

We are very much gratified to be informed by the London Literary Gazette, received here on the 27th ultimo, that there is a strong probability that Captain Parry has at length succeeded in passing through the polar seas to Icy Cape in the North Pacific Ocean. The information was brought by some Russian fishermen, who had seen some of the party, and who were examined on their return home separately by some magistrates: it was then communicated officially to the British government. We are aware that the whole report has been contradicted by some English editors; but we have seen the reply of the Literary Gazette, which we think still renders the information probable.

Professor Nevi has been employed by the Emperor of Russia to make researches in the steppes of Independent Tartary, and to examine the course of the Oxus, and the towns of Balk and Samarcand. The expedition will extend perhaps as far as the Lake Saisan. Ambassadors have been previously sent to prepare the way in these countries, which are so little known; there is reason to think, that at least much geographical knowledge will result from the expedition.

That public-spirited nobleman, Count Romanzoff, who fitted out, at his own expense, the expedition under Kotzebue for circumnavigating the globe, has sent out travellers to cross the ice from the eastern coast of Asia to the western coast of America.

Professor Rask, of Copenhagen, the author of an Icelandic and Anglo-Saxon Grammar, has been for some time studying Sanscrit at St. Petersburg, with the view of proceeding to the Birman empire, to study the Pali language, and the sacred books of the Buddhists. He proposes to inquire into the origin of the languages of the north in the mountains of Caucasus.

Magnetism.—M. Hanstæn, of Sweden, has made some remarkable discoveries with respect to the magnetism of the globe, by means of a small oscillating instrument, consisting of a magnetic steel cylinder, suspended by a very fine silken thread, and enclosed in a glass globe. The principal of these discoveries is, that the intensity of the earth's magnetism is subject to daily variation; that it decreases from the early hours of the morning, till about ten or eleven o'clock, which is the period of its *minimum*; that it then increases until about four in the afternoon, and during summer until six or seven in

the evening; that it again decreases during the night, and returns to its *maximum* about three o'clock in the morning.

T. Lacour, the director of the free school of design and painting at Bordeaux, has published an important Essay on Egyptian Hieroglyphicks. He has adopted for his motto the following passage from Clement of Alexandria: "Sunt Hebraicis similia Ægyptorum ænigmata." Indeed the whole of his system is comprehended in those few words. The author's opinions are more fully developed in the following paragraph of his introduction: "About twelve years ago, the examination of some Egyptian hieroglyphicks suggested to me the idea of analyzing the Hebrew language, and of comparing the primitive elements of that language with those of the hieroglyphicks. This comparison the more strongly excited my curiosity, as I was convinced that the Hebrew language was very nearly the language which was spoken in Egypt at the period when the Israelites, under the guidance of Moses, left that country, after having sojourned in it above four hundred years." A little further on, M. Lacour adds, that he is persuaded the Hebrew language was in Egypt the sacred language, the language of the mysteries and symbols; and that he is equally satisfied that what is called the Copt was, on the contrary, the language of the lower orders of the people and of idolatry.

The labours of M. Champollion, jun. on the Egyptian Writing, advance progressively, and furnish new results which are interesting both to archæology and historical criticism. His alphabet of the Phonetic hieroglyphicks, by means of which he has read on the monuments of Egypt the names of Greek or Roman emperors, has just been confirmed and extended by applying it to more ancient monuments, the date of which it also serves to fix. We can already state, that guided by this hieroglyphick alphabet, M. Champollion has discovered and read the names of the Pharaohs, that is to say, the kings of the Egyptian race, carved on the great monuments of the first style. These names are, 1st, those of the five kings of the sixteenth dynasty; 2d, of Amasis, Chébron, Aménophis I., Amersis, Misphrès, Misphragmuthosis, Tuthmosis, Aménophis II., Horus, Ramessès I., Rathoris, Ramessès II., Aménophis, or Ramessès III., of the eighteenth dynasty; 3d, of Ramessès IV. the great, Ramessès V., Aménophis, and Ramessès VI., of the nineteenth dynasty; 4th, Smendès, chief of the twenty-first

dynasty; 5th, of Sésonchis and of Osorchon, of the twenty-second dynasty; 6th, of Osorthos, of the twenty-third dynasty; 7th, of Psammitichus I., Néchao, and Psammitichus II., of the twenty-sixth dynasty; 8th, the Persian king Xerxes; 9th, lastly of the Pharaohs.

LIST OF NEW PUBLICATIONS.

Antiquities of the Jews, carefully compiled from authentic sources, and their customs illustrated from modern travels, by William Brown, D.D. Minister of Eskdalemuir. To which is added, A Dissertation on the Hebrew Language, from Jennings's Jewish Antiquities. Philadelphia, vol. 1st, 8vo. pp. 631.

Justina, or the Will; a Domestic Story. New York, 2 vols. 12mo. pp. 483.

Institutes of Biblical Criticism, or Heads of the Courses of Lectures on that Subject, read in the University and King's College of Aberdeen. By Gilbert Gerard,

D.D. Professor of Divinity, and one of his Majesty's Chaplains in Ordinary in Scotland. Boston, pp. 435.

Wilderness, a Tale of Braddock's Times. New York, 2 vols. 12mo. pp. —

The Steam Boat. New York—pp. 187, 12mo.

A Compendium of Cattle Medicine, or Practical Observations on the Disorders of Cattle and the other Domestick Animals, except the Horse. With a series of Essays on the Structure, Economy, and Diseases of Horned Cattle and Sheep. By James White. Philada. 12mo. pp. 233.

Journal of the Private Life and Conversations of the Emperor Napoleon at St. Helena. By the Count de Las Cases. Vol. 2d.

An Answer to O'Meara's Napoleon in Exile; or, A Voice from St. Helena. From the Quarterly Review for February, 1823. New York, pp. 71.

View of Public Affairs.

Although the intelligence from Europe during the last month has been very interesting, it announces no important change. The most striking event is the violent expulsion from the French Chamber of Deputies of M. Manuel. This intrepid Liberal opposed the war with Spain; and in proof of the impolicy of foreign interference, alluded to the death of Louis XVI., and was supposed to justify his execution. The tumult that instantly arose was so great, that he was not allowed to finish the sentence he had begun to utter, and could not be heard in his defence.—The President was unable to restore order, and the sitting was adjourned. M. Manuel was afterwards expelled by the votes of the majority, but refused to yield to any thing short of absolute force. A company of the National Guard was introduced for this purpose, and refused to execute the orders it had received,—which were eventually carried into effect by another party of soldiers, and the deputy was literally dragged from the chamber. The sensation produced by this throughout France has been very strong, and appears to have greatly alarmed, and in some measure disconcerted, the French government. We should not be surprised if the attempt upon Spain should be at an end before the French army pass the frontier; and yet we have not forgotten what took place in regard to the invasion of Naples, and how completely the editors of public prints in Britain, as well as in this country, were mistaken in regard to the true state of

things in that country, and in their sanguine anticipations of what would be the result of a warfare against freedom. The truth is, we do not know the real state of things, and particularly the state of the public mind, on the continent of Europe. From the views which we entertain at present, it would seem to us that nothing but a foreign force in France itself, could insure to the Holy Alliance the operation of the French armies in the crusade—for such it really appears to be—against Spain.

We have received from England and from Spain direct, information that a French regiment had deserted to the Spaniards—and that general Mina is about to invade France, with his vanguard composed of three thousand Frenchmen, bearing the tri-coloured flag. This is not improbable, yet the asserted fact wants confirmation.

Portugal has resolved to make common cause with Spain; and if her own destiny were not, as it is, inseparably connected with that of her neighbour—she would be justified by the fact that a counter-revolution, which has broken out in some of the provinces, has undoubtedly been prompted, if not altogether caused, by French intrigue and influence.

The expression of public feeling throughout Great Britain, continued to be as strong as ever in favour of Spain. The opposition have, however, accused the ministry of endeavouring, by means of Sir William A'Court, their envoy, to promote

dissention in the Cortes, and in the nation at large. This we do not credit. Yet the charge, in connexion with the circumstances on which it is grounded, possesses some plausibility. Whether the whole is a party fabrication, or something more serious, time must decide.

For ourselves,—the skeptick's sneer notwithstanding,—we avow, that while we would avoid any thing like confident prediction, we are disposed to form our judgment of what is most *likely* to happen in the affairs of states and kingdoms, from their national acts and measures, as being either in harmony with the moral law of God, or in violation of some of those grand principles of equity, justice and benevolence, on a regard to which the happiness of the whole human race depends. Now, with this rule of judging in view, and in view also of the well ascertained fact, that France especially, and Spain and Portugal in degree, are extensively prosecuting the infernal African slave trade, with the connivance and approbation of their several governments, and in violation of solemn treaty stipulations, we do anticipate that these nations are about to be severely scourged in the providence of God. In what way or to what extent this scourging is to take place, we presume not to say. But their dreadful moral pravity and inhumanity, in the particular we have mentioned, damps all our cheering expectations that they should speedily find themselves in a state of prosperity, happiness, and peace.—“Shall not the Judge of all the earth do right?”—and will he give liberty and social blessings to those who are taking them, as far as they can, from one whole quarter of the globe?

The Greeks, we are happy to observe, appear by the latest and most authentick accounts, to be gaining a complete ascendancy in the Morea or ancient Peloponnesus. Indeed it would appear that their conquests in the Peninsula have left them in almost the undisturbed possession of that part of the land of their fathers, and that they are driving their oppressors out of the more northerly parts of their country. The ways of Providence are often mysterious. We certainly think that guilt rests on the nations of European Christendom, in not preventing, as it seems to us that they might, the horrible atrocities which the Greeks have suffered from the Turks; and to the existing generation these sufferings have indeed been extreme and awful. Yet if the Greeks establish their liberty without any foreign aid or interference, it will afford them an opportunity infinitely more favourable than they could otherwise have enjoyed, to consult their social happiness, and to establish a government most conducive to their lasting prosperity and peace. We hope that

the Holy Alliance, after leaving them to struggle against their oppressors, will not undertake to dictate to them, if they shall become free. Yet this is by no means beyond the region of probabilities.

In looking from the old world to the new, we still observe the greater portion of the southern part of our continent in such a state of convulsion and confusion as to leave us much at a loss to conjecture, not only *when*, but *how* it will terminate. Colombia we consider as having established its independence, and a government which in its main features promises to be stable; and it is with much pleasure we remark by the latest advices from Europe that Great Britain is about to recognise in Colombia an independent state, and that Spain is likely to consent to this recognition, and probably to declare what she has hitherto claimed as her South American colonies, to be free and independent states. How, indeed, can Spain and Portugal consistently maintain their right to change their government at their pleasure, while they deny this right to regions of country in America, in comparison with which they are inconsiderable in territory, and in a few years must be so in population?

In Mexico it would seem that the empire of Iturbide has come to an end; and if, as is stated in the publick prints, he has escaped with his life and a large part of his wealth, we think he ought to consider himself as peculiarly fortunate. If any thing could appear strange which takes place in these regions, we should think it so, that a large majority of the Portuguese in the Brazils, seem dotingly fond of regal state and absolute power, at the very time they have refused to submit to it, as claimed to be exercised over them by the mother country, and when the mother country herself is forming a representative government. We suspect that the time will come when it will be found that emperors and kings cannot exist in any part of the American continent.

We turn from the disturbed and hazardous state of other nations and people—from “wars and rumours of wars”—to our own free, and peaceful, and comparatively happy country. Something yet remains among us of the baneful spirit of party; passionate and greedy contentions for office and emolument occasion some inquietude and vexation; the piratical depredations committed on our commerce in the West Indies are not yet terminated; and the savage spirit of duelling, our nation's reproach and shame, is as vindictive and murderous as ever. Yet these evils affect but a small part of the community, and—except in the matter of piracy—those chiefly who choose to be affected by them. So happy a population, in mass, as that

which is found in the United States, exists not elsewhere, we verily believe, on the face of the globe. We would desire to say this, not in a spirit of boasting, or so as to indulge in ourselves or cherish in others, that national vainglory, with which we fear our country is sometimes too justly charged; but we would say it with a sincere desire to promote in ourselves and in our readers, a sense of our great indebtedness to the Sovereign Disposer of all events, who, without any meritorious claims on our part, "hath made us to differ." We would say it as a reason why we, as Christian advocates, should earnestly plead with our fellow citizens to be unfeignedly and humbly thankful to the God of providence and grace, for the innumerable blessings, both of a temporal and spiritual kind, which He "gives us richly to enjoy."—Let us be mindful that our obligations are great, and that our responsibility is high. Let us be sensible that our gratitude ought to be manifested by

deep repentance for our many sins, by an immediate renunciation and dereliction of them as individuals, and by doing all in our power to promote reformation among others in whatever is offensive—and much there is among us highly offensive—to Him "who is of purer eyes than to behold evil, and who cannot look on iniquity." Let us feel our obligations to abound in all the works of charity, piety, and benevolence; to pray for, and endeavour to promote the revival, in every part of our land, of a pure and undefiled religion, and to extend the blessings of the gospel to the heathen and the Jews; to sympathize truly with those who are destitute of the blessings which we enjoy; and earnestly to supplicate the throne of mercy, that wars may speedily cease to "the ends of the earth;" and the time come, when all the kingdoms of the world shall "become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

TO READERS AND CORRESPONDENTS.

ATTICUS will appear in our next.

A VISIT TO THE HOVEL OF POVERTY, and REMARKS ON THE ATONEMENT, with special reference to its extent, are under consideration.

The course which Andrew Anthropos has suggested in his note, shall, in his case, be pursued.

We intended, and fully expected to give, in our present number, a review of Professor LINDSLY'S sermons, recently published. We are, however, obliged to delay this review, with some notice of several other sermons, till the coming month.

We do not well know how to make a communication which we find it necessary to make, in the manner most proper for ourselves, and the least likely to be offensive to our Correspondents. We think, on the whole, that a *plain matter of fact statement* will be the best.—A part of those who favour us with literary contributions for the Christian Advocate, write so bad or so careless a hand, and crowd the pages of their interlined manuscripts so closely, and take so little pains with their compositions altogether, that to decipher, correct, and prepare them for the press, is a labour which we cannot engage to continue. We propose, therefore, to discontinue it, as soon as we shall be furnished with a sufficient quantity of communications, more legible and better digested: and we are happy in believing that relief is approaching—slowly indeed, but yet sensibly. At present, the complaint we make does not relate to *much more than half* of those who endeavour to help us with their literary labours. We take pleasure in acknowledging that some of the pieces which are sent us, are written in a fair hand, on letter paper, or on foolscap folded in quarto—that every other page is left blank, and a suitable margin is allowed to that which contains the manuscript—and that evidence is not lacking that a good portion of *limæ labor* has been employed on the composition, before it left the hands of the authors—*O si sic omnia!*—And that this, on the present occasion, may not prove altogether an idle wish, we beg to suggest to our writing friends, particularly to those who have not yet formed inveterate habits, that they cannot better

consult *their own improvement*, than by studying accuracy and neatness—to say nothing of elegance—in all they write. Good composition must always proceed from clear and orderly thinking, and from a judicious selection and collocation of words; and nothing tends more directly to invigorate and improve the intellectual powers, than a habit of such thinking, and frequent endeavours to express it with perspicuity, precision, and strength.

A gentleman who was educated at the University of Edinburgh, nearly half a century since, once told us, that in his time, at that university, it used frequently to be mentioned as a strong proof of the *facility* with which David Hume made his various publications, that he could send the *third* transcript to the press. We know, indeed, that the habits of composition are very different, in different persons: that some compose, much more than others, in their minds, before they put any thing on paper. We have heard too, oftener than we could have wished, of the wonderful rapidity and accuracy with which Dr. Johnson could write and print—sometimes without even reading over what he had hastily penned, or dictated to an amanuensis. Be it so—only write as well as he did, and no one certainly will have a right to complain of the manner in which you effect it. But of this be well assured, that Dr. Johnson must not be made the standard for common minds. He could do with ease, what most men, of excellent talents too, will never be able to achieve. Yet even he, never did what idlers and sciolists plead as a justification for themselves, till he had acquired the power of doing it, by much and laborious thinking, and by long and rigorous habits of correct expression. And it is, perhaps, not generally known, that a comparison of the first edition of his *Rambler* with the last, will show that he altered and corrected a great deal, and always for the better, as that celebrated work was passing from one impression to another.

In general, we are not to expect excellence in hasty composition. It is usually the product only of patient and mature thought, the expression of which has been rendered just by a careful revision and correction. A young writer, especially, ought never to think of publishing a first copy. After that copy has received all the emendations and improvements which he can give it, he should transcribe it fairly; and this transcript itself will usually need as many changes and interlineations, as ought in all reason to be left, for the trial of an editor's and a printer's patience.—We did not intend to say so much on this subject, when we entered upon it. But we have allowed ourselves to go forward, from the full conviction that it is not an unimportant subject. Many of those who write with a view to publication, seem to have no conception of the pains which they must take, if they ever write what will be worth the reading—or what will actually be read. One object of our work is to promote literature, in subserviency to religion. And we verily believe that we should render a most important service to religion, if we could induce those who discuss its sacred topics publicly, to do it in a manner more worthy of their hallowed theme.—Not surely with wordy declamation and gaudy ornament, but with chaste simplicity, lucid statement, and natural gracefulness. There is a sad want of this in our country, in many of those who write and speak on religious subjects: and if our humble labours may have any influence in producing a change for the better, the best of causes will be served, and all concerned will be profited.—*We* certainly shall be relieved from a portion of drudgery, which we have lately found in no small degree oppressive.

THE
CHRISTIAN ADVOCATE.

JUNE, 1823.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES, ADDRESSED TO YOUTH.

LECTURE II.

Having in a former lecture shown that the objections are unfounded, which are raised against formulas of faith and a proper exposition of them, I now proceed immediately to consider the first question and answer in our Shorter Catechism.

“Q. What is the chief end of man?”

“A. Man’s chief end is to glorify God, and to enjoy him forever.”

It may be of use to endeavour to ascertain the precise import of the terms *chief end*, as used in the question and answer before us. By “the *chief end* of man,” then, I apprehend we are to understand a supreme rule of duty and an ultimate state of happiness, for which the powers and capacities of his nature manifestly fit and qualify him; which therefore he ought constantly and supremely to regard and pursue, because in so doing he will act agreeably to the *indications* of that nature which his Creator has given him.—Man was formed and fitted to glorify his Maker and to enjoy him forever; and consequently ought to view this as the great object or chief end of his being, and to live and act accordingly.

It is with great propriety that this is made the subject of the first question and answer, in a system of theo-

logical truth. Even in natural religion, this is considered as the point at which all inquiry and discussion must begin. “It seems a point agreed upon—say the writers on natural religion—that the principles of duty and obligation must be drawn from the nature of man: that is to say, if we can discover how his Maker formed him, or for what He intended him, that certainly is what he ought to be.”*

Difficulties, however, of the most serious kind, leading to perplexed and endless disputes, embarrassed the ancient heathen philosophers, and must embarrass all philosophers, whether ancient or modern, who attempt, without the aid of revelation, to explain the nature and chief end of man. We have great reason, therefore, to be thankful, that in investigating this interesting subject, we have clearer light than human reason alone can furnish—That we know, from the declaration of God himself, how, and for what, he formed man at first, and to what end all his conduct ought still to be directed.

As the answer before us speaks of the *chief end* of man, this, you perceive, implies that there may be other *inferior, subordinate, and subservient ends*,† which, in consistency with the appointment of the Deity and of

* Witherspoon’s Moral Philosophy.

† A distinction has sometimes been stated between an *ultimate* and a *chief end*. Such a distinction may sometimes be made with justice; but it cannot be so made in the subject here discussed. Man’s *chief* and *ultimate* end are the same.

his own duty, he may and should regard. A careful attention to this is important, both on its own account, and for a right apprehension of the general subject.

It was clearly intended by the Creator that man should preserve his own life; that he should continue his species; that he should improve his faculties; that he should provide for his own comfortable subsistence in the world; and that he should sustain many relations and discharge many duties, which grow, as it were, out of his very nature, as an intelligent, moral, and social being. All these, therefore, are ends, or objects, at which man not only may but ought to aim. By neglecting or refusing to do so, he would violate the law of his nature and the appointment of his God.

But it is to be carefully observed and remembered, that all these objects are to be regarded and pursued as ends which are *subordinate* and *subservient*, to one which is unspeakably higher and more important, and which therefore is called the *chief end*. All other ends or pursuits are to be considered and treated only as *means*, or steps of advance, to help and carry us forward to this *chief end*, which is the *glorifying and enjoying of our God*. Whoever, therefore, makes it his chief end—an end beyond which he does not look—an object which he makes supreme and ultimate—to acquire wealth, or honour, or influence, or ease, or worldly good of any kind—that individual contravenes the order of his Maker, violates his appointment, makes an ultimate end of what, if not absolutely unlawful in itself, should be regarded only as the *means* of serving, glorifying, and enjoying his Creator.

And in this very point it is, my young friends, that the sin and the folly of the great mass of mankind may be seen. They make a *chief end* of what should be only a *subordinate* one: they try to find substantial happiness where it never was, and never can be found; they give to creature objects that high regard

and supreme affection, which belong only to the Creator. Hence they are chargeable with spiritual idolatry; and therefore of such it is said in scripture, that they “worship and serve the creature, more than the Creator, who is blessed forever.”

The *reasonableness* of making it our chief end to glorify and enjoy God, is too obvious for argument. To Him we are indebted for our existence; he gave us all our powers and all our capacities of enjoyment; he constantly upholds our being, and crowns our lives with loving kindness and tender mercy; he is, in Himself, the underived fountain of all conceivable perfection and excellence; he has given his Son to be our Saviour, and his Spirit to be our Sanctifier, Guide, and Comforter; he is able—and he *alone* is able—to render us completely happy, by imparting to our souls an enjoyment which can entirely fill and satisfy them. The reasonableness of making it our chief end to glorify and enjoy *such* a Being as this, must be evident at once. Men may, and alas! they too generally do, forget and neglect their duty in this respect; but its *reasonableness* they do not often deny—It cannot be denied without the most glaring absurdity, and the most daring impiety. I shall, then, only add at present, to what you have heard on this point, the express command by which the duty is enjoined in scripture:—“Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.”

If, then, it be clearly the chief end of man to glorify and enjoy God, the important inquiry returns,—how is this to be done? My dear youth, the glory of God and our own happiness are always promoted by the same means, as I shall show in its place. They ought, however, to be viewed separately. And to unfold the subject, in as clear and practical a manner as I am able, let me first explain what is to be understood by man’s *glorifying* God.

Here an old and just distinction

is to be observed—the distinction between the *essential* and the *declarative* glory of God.

Let it be observed, that the glory of any being, or object, is something which renders such being or object worthy of very high admiration, esteem, and love. Whoever, or whatever, is thus worthy, we denominate glorious. Now God is, from his very nature and attributes, worthy in the highest possible degree, of esteem, love, and admiration. Of these affections, in their most vigorous exercise, there is every thing in the Deity to render him the fit object.

It has been observed, that we form our ideas of the Deity by adding infinity and perfection to whatever we can conceive of excellence, both natural and moral. Now, this infinitude and perfection of natural and moral excellence, constitutes the essential glory of God; and this, you will observe, can never be increased or diminished. It cannot be increased, because, by the supposition, it is already infinite and perfect. It cannot be diminished, because it is among the perfections of the Deity, that he is immutable and independent. If it should be supposed that not a creature in the universe could perceive, or was disposed to acknowledge, the glorious perfections of the blessed God, that would not change their nature, or make them, in themselves, less worthy of the affections which they are proper to excite—They would remain exactly what they are; and what they were, in fact, eternal ages before any creature did exist. When, therefore, we are commanded to glorify God, the command has no relation to this his *essential* glory; because this is wholly unconnected, as we have seen, with the dispositions or actions of any of his creatures.—He is entirely independent on all creatures, in his essential glory and perfect happiness.

The command then relates altogether to the *declarative* glory of God. It has pleased the blessed God to make a *declaration*, manifestation, or display, of his glorious nature and

attributes, in order that they might be perceived, admired, esteemed, and loved, by his intelligent and moral creatures, whom he created for this very purpose. This declaration of the glorious nature and attributes of the Deity, is made even by the inanimate creation. “The heavens *declare* the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.” In every part of creation, the boundless wisdom, power and goodness of the Deity are conspicuously manifested. But it is in the volume of inspiration, given by Himself, that we have the clearest revelation, or declaration, of the nature and perfections of God. It is here, alone, that we are taught to form conceptions which are entirely *just—adequate* they can never be—of his purity, holiness, and justice: and in no other way whatever, than by his own declaration, could we be *assured* of his mercy, or his readiness to pardon the guilty.

Now, this declarative glory of God, is not, you perceive, unconnected with his creatures. A declaration, indeed, necessarily implies a party to whom the declaration is made. Intelligent and moral beings are necessary, in order that this declarative glory of God should be perceived. It is to them, and for their sakes, that it is made. They were, as already intimated, created for the very purpose of perceiving, diffusing, and being made happy by it. And they are said to glorify God, when they duly admire, esteem and love him, for whatever of his nature and his attributes can be discerned, in his works and in his word. When, on the contrary, they refuse or fail to do this, they are said not to glorify, but to dishonour him. And when they are instrumental in bringing their fellow creatures to the knowledge, esteem, love, and obedience of God,

they are then said to *promote* his glory: they, as it were, widen and enlarge the circle in which his declarative glory shines, and produces its proper effects.

This may serve for a general illustration of the point before us. I shall show, more particularly, how we are both to glorify and enjoy God, after disposing of some other inquiries and considerations, which belong to the subject; and which, if rightly disposed of, will serve both to illustrate and enforce the duty of glorifying and seeking happiness in God, as the chief end of our being.

One of the inquiries, to which I have referred, may be stated thus—If it be the chief end of man to glorify and enjoy God, will it not follow, that this must always be so present to his mind, as to be the immediate, operative motive, in every voluntary action of his whole life? This inquiry, I apprehend, involves no real difficulty. We have already seen that a chief end, not only consists with intermediate and subordinate ends, but implies them. Having rightly fixed our chief end, and duly arranged whatever leads to it, every intermediate concern may occupy our attention, and be the immediate motive of action, so as not only not to interfere with what is ultimate, but constantly to carry us forward toward it; and this, in all respects, as much as if the ultimate object were every moment present to the mind—Take a familiar illustration of this. Say that a man enters on a long journey, with a view to transact at its close, some very interesting and important concern. This important concern is his *chief end*. For this he takes the journey; with a view to this he makes every preparation; ascertains the best and most direct route; the best, and safest, and most speedy conveyance; and provides for the preservation of his health, comfort and accommodation, on the way—While on the way, he enjoys company; improves his mind by observation and reading; refreshes himself by food and sleep;

and attends to numerous subordinate concerns, not inconsistent with a regular and rapid advance toward his main and ultimate object. But, in the mean time, this object, you observe, is not every moment present to the mind of the traveller, nor the immediate operative motive of all that he does. Yet he is really influenced by it in all that he does; and in all that he does he advances as rapidly toward it, as if it incessantly engrossed all his thoughts, and all his conversation. It may be added, also, that he is so influenced by it, that he is careful to keep the direct road toward it; and would immediately take the alarm, if a proposition were offered, or an attempt were made, to turn him aside from the right way, or to delay him unnecessarily in his journey.

The application of all this, might be left to every hearer. Human life is a journey. It is represented in scripture as a pilgrimage. The great errand of this pilgrimage—the errand on which we are sent into the world is—to glorify and enjoy God. This is our *chief end*. This is to influence us in all our arrangements, and in all our progress through life. Yet we have a thousand subordinate cares and concerns, that must occupy our attention, and employ much of our time. But they may and ought to be so disposed and ordered, as not to hinder, but constantly to carry us forward, in the pursuit of our great ultimate object. And to this we should have such a constant and supreme regard, as to perceive in a moment when any thing would turn us aside, or delay us in our advances toward it.

Before leaving this topick, however, I must remind you distinctly, that the real danger to be avoided, is, not that we shall think *too much*, but that we shall think *too little*, of glorifying and enjoying God. What you have heard has been said to show that the Divine command is not impracticable.—It interferes with no duty. But in reality the great danger is, *forgetfulness* of God; and the

great difficulty and complaint of the best of men is, that they do not think as much as they ought of their chief end. That man, my young friends, is the happiest and the most a Christian, who most seeks and finds his happiness in glorifying and enjoying God: who keeps it most in mind, that he is not of the world, even as Christ, his Master, was not of the world:—that his citizenship is in heaven; that he is a pilgrim and a stranger on the earth; that he is seeking a better country, even a heavenly; that he is travelling to Mount Zion above.

(To be continued.)

TO THE EDITOR OF THE CHRISTIAN
ADVOCATE.

SIR—The following paper was written for insertion in the *Morning Chronicle* of Baltimore, in answer to a piece, under the signature of PHINEAS, a Jew of that city, which had been, a short time before, inserted in the same paper, and intended to operate unfavourably on the person and mission of the Rev. MR. FREY. This reply, as will appear from its date, was sent on in February last, and by my friends in Baltimore it was offered at that time to the editor of the *Baltimore Chronicle*. He, as my friends inform me, repeatedly promised to insert it in his paper, and as often delayed to comply with his promise, till at length he refused utterly and finally to insert it at all. With the explanation now given, I offer it for insertion in the *Christian Advocate*, if you shall think it worthy of a place in that miscellany.

B. JADOWNICKY.

May 24th, 1823.

Princeton, N. J. Feb. 1, 1823.

MR. EDITOR, &c.

A minister of the great King Messiah, supposing I would be glad to hear what your good people are doing towards a reconciliation of his long apostate subjects and kinsmen

according to the flesh, was so kind, as to favour me with the *Morning Chronicle* of the 18th of January. The paper however past by this place and did not return until last night, when it came so worn out, that I was able to read only a small portion of the account of the proceedings at St. Peter's church, on the 15th of that month. My attention was more particularly attracted by a previous communication relating to the object of the meeting, signed PHINEAS, of which sufficient remained to enable me to discover the intention of the writer. With your permission I would notice it a little.

In this piece are to be found not a few ungenerous reflections on the conduct of the Rev. MR. FREY, and unfounded aspersions on the purity of his motives. To this I shall say nothing; as it is a common thing for Jews to speak evil of one of their race who professes his belief in Jesus as the Messiah. "Thou art a Samaritan," said they to Jesus himself, "and hast a devil." And "thou art a Meshumed," (a name they give to a Hebrew Christian) is now their language towards a Jew who embraces the religion of that Jesus,— "and art a Roshang," i. e. wicked. To associate the words *Samaritan* and *devil*, and a *convert to Christianity* and *Roshang*, is, in their estimation, only putting together cause and effect. Hence it is that they have ridiculed, and continued to do so until the present time, their greatest Rabbins and their best men, who recognise the Messiah in Jesus of Nazareth. Parents who, from Sabbath to Sabbath, have been in the habit of blessing their children, saying, "God make thee as Ephraim and as Manasseh," will immediately, when their child becomes a Christian, not only for ever withdraw from him this privilege, but never make mention of his name, without the horrid and dreadful addition, "*Be his name blotted out, and his memory too.*" *Yimach shemo Vesichro*. P. would have indeed only formed an exception had he used a

more candid language towards Mr. Frey.

The accusation intimated by P. that Mr. Frey is casting an *odium* on the character of the Jews, is entirely unfounded. On the contrary, Mr. Frey, by pointing out their true state, removes many prejudices which have existed against them. And it is a fact, that since Mr. Frey began his exertions in England, and a Jew's society has been organized in London, and its branches extended to Holland, Germany, Poland and Russia, a considerable portion of the hereditary hatred of nominal Christians against the Jews of those lands has been done away, more sincere love of real Christians towards them promoted, and even the Jews have been brought to feel differently towards Christians. Although some of the Jews may view exertions of this kind "as tending to promote his own sinister views;" yet they have no good reason for doing so. The more enlightened and better informed among them must and will view them otherwise. Many of the Jews in this country were lately offended that societies should be organized for meliorating the condition of their brethren. It seems that they, under the shadow of the American eagle, have entirely forgotten the state of their brethren on the old continent. And as it regards the spiritual condition of that interesting people, they surely can not know what that condition really is, and must be entirely ignorant of their own writings when they say it needs no melioration. The ancient Rabbins themselves acknowledge that ignorance in spiritual things will mark this their last Galuth—*captivity*—as is evident from *Midrash, Rabba, Breshith*, 98, 99. After having paraphrased the word *Shiloh*, "He to whom belongs the dignity of a king," and added that "unto him shall the gathering of the people be"—that he is the "root of Jesse, which shall stand for an ensign of the people, and to it shall the Gentiles seek," &c.—he thus concludes—"He

will bring in all Israel,—sprinkling upon them, as says the prophet Ezekiel (36. 25.) clean water, he will cause them to *understand* the law, he will remove their *errors*." And who that reads the numerous predictions of Moses and the prophets, concerning their latter ignorance and errors in divine things, will not readily concur with the *Midrash*?

Again, the Messiah, according to the ancient Rabbins, is to be a teacher higher than Moses and the prophets, as is evident from *Yalkut*, page 338, where Isaiah lii. 13. is thus paraphrased,—"*Behold my servant shall deal prudently*—This is the King Messiah. *He shall be exalted and extolled, and be very high*—exalted above Abraham, extolled above Moses, and be higher than the ministering angels." If, according to P., the Jews in their present *Galuth*—*captivity*,—without an *Ephod*, without a *Teraphim*, already know all things necessary to their salvation, what need is there for a teacher higher than Moses?

But whilst we see those ancient Rabbins faithfully engaged in pointing out the state of their nation without flattery, we meet with others of later date introducing doctrines not sanctioned by the word of God, and saying "Peace, peace, when there is no peace." With them it is we are at issue, although we would be far from laying any thing to the charge of the Jews as a nation. P. then has the boldness to ask Mr. Frey whether he can deny "that the Bible, both the original of the Old, and the vernacular translation of the Old and New Testament, is found as a common and necessary appendage in every family amongst Jews?" Now, sir, I have not the least hesitation in answering, that he can deny it. The five books of Moses, called the *Thora*, divided into 52 sections—as many as there are weeks in the year—together with about one chapter for each section, out of the prophets, you may find in almost every Jewish family; but the *whole* books of the Old Testament, alas, are only

discovered in the library of the scholar;—they have not yet found their way to the altar of the family. As to their possessing a translation of the Old Testament in the vernacular tongue, it is very far from being the case. A Christian translation they would not receive, so as to consider it as a Bible. Indeed the missionaries often find it difficult to induce them to accept a Hebrew Bible, if it have a Latin preface or marginal notes,—and as to Jewish translations (at least of the entire Bible), there are none, as far as my knowledge extends.—I am confident there is none in Poland, where there are said to be 3,000,000 Jews. As to the New Testament, they are not allowed to read it, much less that it should be found amongst them, “*as a common and necessary appendage.*”—Thus we found, when the missionaries distributed amongst them the New Testament in the Hebrew, into which language it has of late been translated, they would stand and read it in the streets, as a book they had never seen: and they would say, “We have read things in it which we never heard of before.” In many instances, when the Rabbins found out it was the book of the *Tholo*—*crucified*—they caused it to be burnt, notwithstanding it was written in the holy language.

Prayer-books, containing some selections out of Moses and the prophets, and sometimes very good prayers, it is true, are to be found in Jewish families; but as they are written in Hebrew, and the most of the Jews now do not understand that language, they seldom know what they say in prayer. In this situation, I have strong reason to believe, is P. himself; since he refers to the *Shemong* as a specimen of their prayers, which he seems to consider as something distinct from the Bible; whereas this very *Shemong* is nothing but the following selections from the law, viz. Deut. vi. from 4 to 10,—xi. from 13 to 23, and Num. xv. from 37 to the end. There is therefore no great necessity

to get this *Shemong* from the wisdom of a *Jewish synagogue*; because every Christian who has the privilege of opening his Bible, reads this *Shemong*, and reads it in its proper sense—as the commands of God to the children of Israel by Moses, and not as a Jewish prayer, as P. ignorantly calls it.

I come now to the last of my remarks, to which I would invite your attention particularly. P. very briefly insinuates, that orthodox Christians deny the unity of God, and moreover worship the creature for the Creator. Whether he has got this philosophy from the *modern prophets*, or whether it arises from his ignorance of Bible doctrine and the writings of his own divines, we shall immediately see. To believe in more than *one* God no Christian ever thought of; but that this one includes three persons (though each for itself, yet connected together and inseparable from another) is so far from being a new doctrine of Christians, that it was taught, in a clear manner, among the ancient Rabbins. Thus we read in *Sohar* on *Vayik-naw*, or the 24th section of the *Pentateuch*, page 29, on the word *Elohim*—*God*.—“There are three degrees, each degree for itself, combined in one, and are not to be separated from each other.” Here I would beg leave to remark, that this doctrine of the *Sohar*—a book of great authority among the Jews—is perfectly consistent with the creed of the orthodox Christian church, on this article of faith. The word *person*, which the latter makes use of, is pretty much the same with *degree*, since neither means to say three distinct beings. Both maintain—“There is but one God.” The same *Sohar*, on *Breshith*, or the 1st section, introduces the passage which P. quoted, with this remarkable paraphrase. “*Hear O Israel the LORD our God, the LORD is one.* These are the three degrees consistent with the sublime mystery of *Breshith*, *Bara*, *Elohim*.” In reviewing the writings of the Rabbins on these first

three words of the Bible, we find the *Rabbi Simon ben Jochai* paraphrasing them in such a manner, as to give a hint on the Trinity, viz.—*Breshith—in the beginning*, pointing to the *Father*—the origin of all beings: *Bara—created*, pointing to the *Son*—the power of creation, the Word: *Elohim—God*, pointing to the *Holy Ghost*, by whose agency only we learn God. *R. Bechayi*, in his commentary on the *Thora*, page 4, says on the word *Elohim*,—"According to the *Kaballa* this noun consists of two words, viz. *El-hem—they are God*."

This doctrine will be still further illustrated in treating P.'s second objection, that we worship the creature for the Creator, which he undoubtedly refers to Jesus. Besides that the Rabbins taught the dignity of the Messiah to be higher than that of Abraham, Moses and the ministering angels, we find the following remarkable passages in their writings. *Echa Rabathi* page 68,—*"What is the Messiah's name?" R. Aba bar Cahana* replies—*Jehovah*; for the scripture says (Jerem. xxiii. 6.) "and this is his name whereby he shall be called, *Jehovah* our Righteousness." *Rabbi Moses Alshach*, in his commentary on Jeremiah, says, "And who will it be who shall call to Jerusalem to comfort her? Is it not *Jehovah* our Righteousness?—It is the King Messiah; as it is said, *and this is his name whereby he shall be called Jehovah our Righteousness*, on account of his dealing according to righteousness and justice." Here we are expressly taught that the *Messiah*, not only shall be called, but really be, *Jehovah our Righteousness*. But farther, *Rabbi Moses bar Machman* (Ramban) says of the angel *Jehovah*, who appeared unto Moses in the bush.—"This is the redeeming angel, of whom it is said (Ex. xxiii.) *for my name is in him*. He is the same who spake unto Jacob (Gen. xxi.) *I am the God of Bethel*; the same of whom it is said (Jerem. lxiii.): *And the angel of his presence saved them*; meaning

the angel who is his presence: and of whom it is further said (Mal. iii.): *And suddenly shall come to his temple the Lord whom ye seek, even the messenger of the covenant whom ye delight in.*" Indeed I venture to say, that there is scarcely one passage in the Old Testament which is understood by Christians immediately of the Messiah, which the ancient Rabbins do not understand in the same way.

Without any further illustration, as the quotations I have given speak for themselves, I would remind P. that the patriarch Jacob, and the law-giver Moses, were not ashamed to worship the Messiah as God, notwithstanding the "exalted ideas they entertained of Omnipotence," neither did they dread in doing so "transferring the worship of the Creator to the creature." We shall certainly not err in following their example.

It is not however only with the character of the Messiah the ancient Rabbins make us acquainted; but also with his state of humiliation and sufferings. Of the numerous passages of this kind contained in their writings, I would only quote a few. *R. Moses Alshach*, in his commentary on the 53d chapter of Isaiah says: "Our Rabbins have confirmed, and received it as a tradition, that he i. e. Isaiah, speaks of the Messiah." This chapter we know speaks of unparalleled sufferings, which the person should endure to whom it relates. In *Sohar Katon*, page 212, we read: "All sorrows, all pains, all sufferings of Israel came upon him (the Messiah) and had he not raised the burden from Israel, and taken it upon himself, none could have endured the sufferings of Israel, on account of the penalty of the law. He it is of whom it is written: *Surely he has borne our griefs.*" *Yalkut*, page 359, declares—"The Rabbins say in the week that the Son of David comes, they bring iron beams and lay them upon his neck, until he is bent down, and he cries and weeps, and his voice reaches to heaven, &c. Of this hour David wept and spake

(Psalm xxii.) my strength is dried up like a potsherd."

I therefore conclude that the difference, and the only difference, between Jews and Christians is, whether Jesus of Nazareth is this Messiah, or whether we shall wait for another. Should Phineas have a desire to be instructed upon this point, I shall be happy to show him, both from the Old Testament and the writings of the ancient Rabbins, that in Jesus all the prophecies and doctrines concerning the Messiah, have been fulfilled, and that it is therefore in vain to look for another.

I am your's respectfully,

B. JADOWNICKY.

Believing that it would be gratifying to our readers, and perhaps contribute to the future usefulness of Mr. Jadownicky, if a short and authentick narrative of his past life and future prospects should be published in our pages, the editor has obtained from Mr. J. himself most of the particulars of the following statement.—He is a Polander by birth, and the Polish language is his mother tongue. He was intended by his parents for a Jewish Rabbi, and, as will presently appear, has actually sustained that character. At the age of thirteen years, he was sent from Poland into Prussia, to a Jewish seminary in the city of Berlin, founded and endowed by a wealthy Jew. Here he passed through the usual course of Rabinical studies, under a very able teacher, and acquired such a familiarity with the German language, as to speak and write it with greater readiness than any other.* Having made the necessary acquisitions for the purpose, he was sent to the city of Solingen, in the Dukedom of Berg, and there sustained the office of a Jewish Rabbi, for something more than two years. But here a copy of the He-

brew New Testament, lately published in London, fell into his hands. The reading of it shook his Jewish prejudices very much—so much that he was induced to read several tracts addressed to the Jews, in the Hebrew language, with a view to convert them to the faith of the gospel. The result of the whole was, that he no longer retained his confidence in the truth of the principles and doctrines in which he had been educated, and yet was not entirely satisfied to renounce Judaism for Christianity. He resolved, however, on a visit to Mr. Marc—once a Jew, but now a zealous Christian minister—in the city of Frankfort in Germany. By the divine blessing on the conversations and instructions of Mr. Marc, his conversion to Christianity was completed—a conversion, as he hopes, not only in relation to doctrine, but in regard also to his heart and temper. He was baptized and joined in the communion of the Christian church in April, 1821. He now became desirous of being a Christian missionary, with a strong inclination to preach the gospel to "his brethren and kinsmen according to the flesh," if in the providence of God a door should ever be opened for such a service. To qualify himself for his new designation, he determined, with the approbation and advice of his Christian friends, to go back to Berlin and become a pupil in a Theological institution, established there to prepare youth for missionary labours. On his way to Berlin, he providentially fell in with the Count Von der Recke, whose munificent charity in preparing an asylum for Jewish outcasts is known to the publick. The Count, who was then at some distance from home attending the meeting of a Bible Society, urged Mr. J. to go to his residence and to spend with him a few weeks, to aid him in the measures he was taking for the benefit of the Jews. With these solicitations Mr. J. thought it his duty to comply. While residing with the Count, events occurred which induced that

* The Polish language is derived from the Slavonian, the German from the Teutonick. Being radically different, Mr. J. says that his mother tongue afforded him no aid in acquiring the German.

distinguished Christian nobleman to believe that it was important to send, immediately, an agent to the society established in the United States, in the city of New York, for meliorating the condition of the Jews. This agency the Count persuaded Mr. J. to accept, and to him it was confided. He reached the United States about seventeen months since. Having completed, as far as circumstances would permit, the business of his agency, he wished to pursue his theological studies, with a view to that missionary service to which he considered himself consecrated. He was under no obligation to return to Europe, nor did any service there require his immediate return. With the approbation and advice, therefore, of the society in New York, he went to Princeton, New Jersey, with a view to become a member of the Theological Seminary in that place. He is at present engaged in studying, in the academy at Princeton, the Latin and Greek languages—which form no part of a Rabinical education—and expects shortly to become a student in the classes of the Seminary. The present age of Mr. J. does not much exceed twenty-three years.

A LETTER FROM A MINISTER OF THE GOSPEL TO A YOUNG LADY, IN AN ANXIOUS STATE OF MIND IN REGARD TO HER ETERNAL INTERESTS.

My amiable Friend,—You cannot well conceive how much joy it has given me to find you awakened, in some sort, to the importance of religion. But I have rejoiced thus far with trembling. I know that “the heart is deceitful above all things, and desperately wicked.” It can be fully known by none but God. I am aware that persons may be very deeply affected, and after all, never throw themselves for salvation on the mercy of God in Christ; and I have my fears lest you should be tempted to shake off your present seriousness, and go back to the *beggarly*

elements of the world for enjoyment. How it would gladden my heart, to have evidence of your resolution to be Christ’s! You will surely allow me the privilege of being faithful to you; of not sparing to warn you of your danger, and to urge you to true repentance, and real engagedness in religion. I feel an hourly concern for you. My very dreams are dreams of mingled apprehension and hope respecting you. Let me, therefore, as a friend and minister of Christ, press upon you the duty of an immediate and unreserved surrender of yourself to God. There are many arguments I might urge; O that the Holy Ghost may urge some of them to effect!

1. It is your duty. God made you. You are completely his. You have no claim to employ your powers in any way which he has forbidden. He is worthy of your love and confidence. There is an evident impropriety—an impropriety attested by moral feeling—in refusing our affection and confidence to the deserving. You cannot justify thoughtlessness of God, or disobedience to him, for a single day. It is your duty to love God and to serve him with all your heart, and that immediately.

2. It is an amazing privilege for a sinner to have opportunity to be engaged in the service of God, and to enjoy him. You have heretofore been among those who have taken exception to the wise disposal of God, and the demands of his righteous laws. You have set your heart against them. When he has told you to “be sober and watch unto prayer,” you have judged it better to be merry and to neglect prayer. It is perfectly equitable that God should be angry with you, on account of your ungrateful treatment of him, in view of his mercies. But, instead of frowning you away from his presence, he is yearning over you with the heart of a Father, and pleading with you in the strongest language of love and compassion, to come back to his bosom, to enjoy his smiles, and to mingle joys with his saints. What a

privilege awaits you, if you do not harden you heart and resist the invitations of the gospel!

3. It is high time for you to form your character. The eyes of the community are upon you, anxiously waiting to see what stand you will take. Now the question is, will you be wise or foolish, noble or base, virtuous or vicious, pious or profane? As long as you have not Christ for your security, you are in imminent danger of being abandoned to sin. You are exposed to temptations. The natural current of your affections runs with the tide of temptation. The way to perdition is down hill. At every step a fresh velocity is acquired. Former restraints are broken over; the appetite for indulgence is stimulated, the feelings of moral obligation and social shame are deadened, and the whole soul is growing more and more mighty in iniquity, and steeled against the arguments and charms of true piety. As long as you trust in your own resolutions, nobody can tell when you will be betrayed. You have often resolved that you would not repeat this or that transgression or omission of duty, and have you not as often returned to it? And have you not found these resolutions weakening every time they have been broken? Your own experience may teach you to dread a standing in your own strength. Go to Christ. He is "a friend that sticketh closer than a brother," and he is "mighty to save"—Trust not yourself—"Let him that thinketh he standeth, take heed lest he fall."

4. It is high time for you to consider who shall be your friends and companions—the righteous or the wicked. You know that the wicked are false friends. They smile to betray. Their love is in effect the deadliest enmity. There are many crowding around you, who, while they smile, are waiting an opportunity to bite like an adder. They have no love for you which does not terminate in self-gratification. But, if you repose your confidence in

Christ, he will not forsake you—Neither will his friends. True Christians, if you gain their confidence and affection, love indeed. They may be too sincere to flatter you; but they will follow you with their kind and affectionate regards, even into the direst adversity. What are those butterflies who have been dropping the honey of adulation from their lips? Are those the persons who would rejoice to fly to your relief in calamity? Are these they whose presence would enlighten and cheer the gloom of a death-bed?

5. Christians are now praying for you. Your conduct may, before long, discourage them. If you harden your heart, this will certainly be the case. Your situation is a perilous one. If you relapse into a state of carelessness and insensibility, it will be at the hazard of your all. Dear girl, you must not think of giving over an attention to the great concern of your salvation. If you do this, how will Christians ever again be roused to feel anxious for you, so as to travail in prayer on your behalf. You cannot imagine how many hearts are wound up to high excitement for you. Christians now are calling to remembrance the prayers of your pious friends who have gone to glory, and are hoping that these prayers may mingle with their own, before the mercy-seat. Think what pain you must give us all, if you turn back, and are found again in the giddy whirl of vain and soul-murdering pursuits. But there is yet one more powerful consideration, which should render in your view every thought of delay wholly out of the question.

6. You are now unusually awakened to the subject of religion. What astonishing mercy is this! Think of days past, and the stupor of soul you may recollect to have had; when the loudest calls, the most impressive arguments, the sweetest tones of mercy could not touch a single chord in your bosom. Now a hand from on high has touched the strings of your heart. The spirit of God

has moved on the great deep of your bosom. O that the voice of the Most High may say, *Let there be light.* May I not hope, dear girl, that you will *savingly* improve these moments of seriousness. Jesus Christ is waiting to receive you. Put your trust in him. He will freely give you every good thing—pardon of sin, sanctification, comfort. It will never be easier than it is now to let go your hold on the world and its witcheries. As objects of supreme affection then, let all go—wealth, friends, reputation, every thing on which you have heretofore placed dependence, and look to Christ to put his hand under you, and keep you, and govern you. But oh, if you shake off present impressions, if you put off conversion at such a season as this, it is a thousand to one you will never have a recurrence of such feelings again. You may be given over to hardness of heart and impenitency of mind. God says, “My spirit shall not always strive with man.” O let that voice from heaven sound continually in your ears, “Quench not the Spirit.”

Consider that you must soon die. It may be to-morrow. You may never hear another sermon. If you do, you may be in a state of moral insensibility. Sermon after sermon may ring in your ears, but never take hold of your feelings, till they shall be recalled to your memory at the bar of Christ—recalled when they shall be of no other use than to illustrate the propriety of the sentence that must be pronounced upon every impenitent sinner—“Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.”

My dear friend, shall I see you in the day of final account, and be able to say, my skirts are clear of the blood of this soul. Oh may I not hope to meet you with joy and not with grief! Yes—I would fain believe you have already turned your back forever on the way that leads down to death. But I tremble while I hope. I am too anxious that it should be true, to put up with slight

evidence. Let us often meet together at a throne of grace. I hope God will give me liberty to pray earnestly for you. Make up your mind for every sacrifice. Cast your idols forever behind you. Come along with us and we will do you good; for the Lord hath spoken good concerning Israel. These lines are from one who truly seeks your good. Accept of them as a message from Christ. His love for you is so great that he has given his life for yours, and now pleads with you, in every tone of tenderness, to give him your heart. Can you refuse? His language is, “Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and my burden, for it is light”—Indeed it is. Ask every sincere disciple of Christ. Can you find one willing to abandon his hold upon the Saviour? The Christian, we admit, has sometimes sore trials. Temptations are sometimes multiplied upon him. But, when he thinks of going back to the world, and losing sight of his God and Saviour, he hears nothing but sounds of terror; sees nothing but darkness and despair. Hope wanders abroad over the scenes and pursuits of this world, and finds not where to rest its foot. All is dreary. The end of all things is shrouded in impenetrable darkness. Wealth, and fame, and pleasure, must come to an end; and what is to succeed? *What is to succeed?* Will you, can you, suffer your feelings to flow back to their former stagnancy, or unhallowed attachments, and say with frigid unconcern to the Saviour, “Go thy way for the present; at a more convenient season I will call upon thee?”

My anxiety, perhaps, leads me to wrong you. Perhaps, you have already said *Amen* to the claim of God—“Give me thine heart.” If so, you will be the last to blame my fears. You will have seen the dreadful pit from which you have been delivered. You will be aware of the desperate and hidden wickedness of your own heart. You will be won-

dering at the love and condescension of God, that he should look down from heaven upon such unworthy dust, and say to you, "Daughter, I say unto thee arise!" And you will be ready to wonder how Christians around, knowing your danger, did not more earnestly and frequently urge you to your duty, rather than be surprised that one now should feel impelled by his fears to set be-

fore you the perils of what he feared might be your case, and sound the alarm in your ears. I conclude with saying—If your resolution is not yet taken—Do not, O do not delay an hour, to come out from the world and be separate. Do not, I entreat you, disregard the admonition which Providence now sends you through your affectionate friend,

N. A.

Miscellaneous.

An able and excellent monthly publication entitled "The London Christian Instructor, or the Congregational Magazine," was commenced in 1818.—The numbers which we possess—being the eighteen first published—contain three letters with the signature NON-CON., and purport to be written from "Puritan Farm"—These we propose to republish. We think they are well calculated both to instruct and please. To understand them fully, it is necessary to see the short publication relative to St. Bartholomew's day, which gave occasion to them, and which immediately follows.

To the Editors.

ON THE COMMEMORATION OF BARTHOLOMEW DAY.

Of all the epochs of English history, Bartholomew day is the most interesting to a Dissenter. It ought to be interesting to every true Protestant, and every liberal minded Briton, but it ought to be *embalmed* in the affections of DISSENTERS. It is that day when ecclesiastical despotism reached its wildest extreme, and rose to its most daring pitch. It is that day when the long continued struggle of the puritans with the hierarchy, to purify the church from secularity and corruption, was brought to a crisis. It is that day when the most able, learned, and religious body of clergymen that Eng-

land ever produced, were degraded from their stations, and deprived of their incomes, for the unbending firmness with which they refused to wear the yoke of arbitrary power. It is that day when upwards of two thousand ministers, with their families, triumphed over the strongest feelings of human nature, and sacrificed their reputation, their interests, and their homes, to the convictions of conscience, to the cause of liberty, to the kingdom of God. This is an instance of integrity which is without a parallel in modern times, and a proof of the reality of religion, which infidels ought to respect. Do facts like these deserve to be forgotten? Ought such characters, to whom we are under the greatest obligations, to sink into oblivion?

Our people would adhere to the cause of dissent more steadfastly, if they adhered to it upon *principle*; they would support it more liberally if they knew its value; they would estimate their privileges more highly, if they were aware at what price they were purchased; and they would rise in the scale of excellence if they made the fathers of nonconformity the patterns of their imitation. One sermon on facts and principles connected with dissent, in every year is surely not too much, and the most proper time for such a sermon is Bartholomew day, (August the 24th,) or the Sabbath nearest to that day.

Some ministers may doubt whe-

ther introducing such a subject at all, and discussing it in any way, be quite safe; and they may dread incurring the displeasure of those on whom they are dependant, and whose favour they court. I would hope the number of such ministers among us is small. But this paper will most probably fall into the hands of many who are *independent ministers*, properly so called; and who, like the intrepid servants of God in days of old, think it their duty rather to reprove prevailing evils, than to accord with them; who have fortitude of mind enough to maintain an opinion though it be obnoxious; who scorn that sort of favour which they may acquire by a false candour; and who are ready to court that sort of reproach which they must incur, by manly and scriptural decision. Let them take the present proposal into serious consideration. Let them reflect whether the ignorance and indifference of modern dissenters to their own principles, be not disgraceful to the cause, and injurious to its prosperity? Whether any more effectual method to counteract this evil can be adopted, than the commemoration of Bartholomew day? Whether it will not present numerous subjects for discussion, which are interesting, pathetic, and instructive? And whether any valid objections can be urged against the revival of this ancient and useful custom?

FABIUS.

BARTHOLOMEW DAY.

To the Editors.

I conclude from your note upon the letter of *FABIUS*, in the number for August, that the commemoration of Bartholomew day by Dissenters, would be as agreeable to you as it appears to him. On this supposition I venture to inform you, in my plain way, how we are in the habit of keeping that anniversary in our family; and although we are country folks, perhaps our plan may furnish some useful hints to town folks:

at least, it will prove that *we remember the days of old, and the years of former generations.*

I must, however, inform you at the outset, that I write unknown to *our wife*; not, indeed, because she feels no interest in this day; so far is this from being the case, that she is the inventor of our plan, and its chief promoter among the children and servants; but because she, having more taste and refinement than I, and being a better *scribe*, would not approve of my plain words, and *provincialisms*.—I think she calls them. When she applies this long word to any of my low words, I return for answer, that as I meddle with nothing beyond my own *province*, *provincialisms* are the very *isms* I ought to use. You must know also, that she is herself the direct descendant of an ejected minister, and that his old chapel (she calls it the *meeting*) is within a stone's throw of our cottage; indeed it stands on our grounds. Oh, Sir, it would make your heart sore, to hear how she talks of old times, when she leads any of our visitors to the vestry window, out at which her dear ancestor escaped from the party who came to apprehend him. But even that, she says, is nothing to *the glory* which has departed; or rather been driven out at the door since, by Socinianism. The Stuarts (I quote her own words) only plucked the candles out of the candlesticks, but the Socinians have placed false lights in the old sockets. You will understand from this, that the old chapel has new tenants, with new tenets, which we, of "the good old way," neither approve nor approach. *Our wife*, who is fond of pointed remarks (*clenchers*, as I call them) on this subject, was mightily pleased with one in your Magazine. Speaking of her ancestors, who built and endowed the chapel, she says now, "they never suspected that Socinianism, with cuckoo-insidiousness, would take possession of nests it never built, and hatch its brood in stolen habitations." This is very well said;

but little Mary Anne, (she is the child of our old age,) mistaking the meaning of the long *compound*, as our wife calls the phrase "cuckoo-insidiousness," told us, the other day, that she had found a *Socinian's nest* in the orchard hedge. "Ah," said her mother, sighing as she spoke, "I wish that were the *only one* upon the farm." But I must come to the point; as *our wife* says, when I digress; which I am very apt to do.

Bartholomew day, like the anniversary of the Passover in a Hebrew family, is "much remembered before the Lord" in our family. Indeed we contrive to make it a kind of Sabbath, by getting every thing *sided*, (as we say in this county) for the occasion. Accordingly, we begin the day by reading the seventh chapter of Daniel: and it is so well understood among us, that he is the *representative* of the Bartholomew men for the time, that the *family tree*, like the poplar before the window, waves and sparkles in all its branches, as I exclaim, with unusual energy, *then said these men, we shall not find any occasion against this Daniel, except we find it against him, concerning the law of his God.* Our wife says, when I read this in my best manner, which I do, in *August*, because then my asthma is not ticklish; that it sounds to her like a prophetic voice predicting the decision of posterity, in regard to the nonconformists; and adds, "the confession extorted from *these men*, and whispered in the palace of Babylon, will one day peal spontaneously from the lips of a regenerated world." Now, Sir, we are all learned enough, and nonconformists enough, to *relish* such remarks: they really light up every face in the family with new expression. At such times, (and you must pardon a fond husband and parent for saying so,) I am tempted to wish the painter in our market town present, that he might embody the animated expression which beams and breathes on every countenance; for we are able to afford a family picture, being well

to do in the world; and I should have had one ere now, but for *our wife*. She evades the proposal by saying, that, like the Vicar of Wakefield, we have no door sufficient to admit one of dimensions requisite to embrace us all. Now all this is said so good humouredly on her part, that I seem, for the time, to forget what is certainly her secret objection; she does not think us *handsome enough* to produce effect. I allow that we are not remarkably handsome, (she and the girls excepted,) but upon Bartholomew day, when our best clothes are on, and our best feelings in exercise, what between the ruddy health of the lads, and the neatness of our girls, and the matronly look of their mother; I am sure, if well grouped, we should be passable. And as we have a likeness of our wife's ejected ancestor over the mantle-piece, I often ask, would not he set us off to advantage, if tastily introduced? But even this, fond as she is, of *him*, fails to *coax* her into compliance; which is the more remarkable, since, on every other subject, we really anticipate each other's wishes; or if any thing put her out of the way at any time, I have only to say, "your ejected ancestor would not have looked cross"—On hearing this, she glances at his calm brow, and meek eye, and in a moment resumes her wonted sweetness. But I am digressing again.

Well, having finished our chapter, we unite on that day in singing,

"These glorious minds how bright they shine,
"Whence all their white array?" &c.

for we are still old fashioned enough to make *praise* a stated part of family worship; even although some of our religious neighbours, who can sing better than we do, have given it up at home, unless when they have *evening parties* of the young folks; then it is fashionable, and "hymns and spiritual songs," take the place of national and love songs, and are said to be *excellent amusement*. We, however, have our doubts on this

head, and they are so strong, that we never use *sacred* hymns but for *sacred* purposes. And yet we are not for denying amusement to young folks, nor to old ones neither, in its proper time. Indeed, we encourage our girls and boys to join in a good national song of an evening when they are at home, and weary of reading. We even *modernize* a little in our social worship; and although the old harpsichord is not used as an accompaniment during singing, (because the girls employ it for our amusement at other times,) we go so far as to place an *Æolian* harp in a remote window, and while its thrilling tones, softened by the distance, and varied in their passage through the windings of the old house, mingle at intervals with our voices, we almost mistake them for whispers of "*the song of Moses and the Lamb.*" On the morning of the last anniversary, they chimed in so harmoniously, and with such effect, that the instrument seemed fanned into music by the rushing wings of the Bartholomew witnesses. I ought, however, in justice to *our wife*, to state that she made this remark the year before; and this year I made the same just in time to be before-hand with little Mary Anne; for I observed that the harp had brought it into her memory, and that she was watching for a fair opportunity to repeat it. But you shall hear more of her by and by.

After singing, we close this solemnity by prayer, and thanksgiving; and if *enlargement* of heart be any token for good, our petitions on behalf of, our revered and beloved *monarch*, are not unheard. The "*amen, and amen!*" added to *them*, has all the sincerity and sympathy which it breathes when our children pour out their hearts in behalf of us. Indeed, we always think and speak of our good old king, as of an aged and endeared parent; and feel so towards him, that we could not help blessing him in our prayers, even if it were not a binding duty. And our minister sets us such an example of this,

that it would be difficult for any one to feel otherwise, were any one so heartless as to try.

Under the influence of such feelings and recollections, we sit down to breakfast; and although calmness and cheerfulness are settled on every face as the prevailing emotions of the day; it is yet obvious, that each is thinking of the gloom and sadness which prevailed at the breakfast tables of the Bartholomew men, on that fatal morning when they forsook all to follow Christ. We exchange looks, which say, in no tame language, "the lines have fallen to us in pleasant places, and peaceful times!" Our own enjoyment, thus, makes us sensible of the immense sacrifice made by *our fathers* on this day. I do not know what *our wife* may say should she happen to read the following little anecdote of herself; but as she will be much occupied next month, she may not have time to read your number; and, therefore, I will venture for once. You must know then, that she and the girls use coffee for breakfast;—the lads and I join them in a cup, but not until we have had a *grounding* of old English harvest fare. Well, while I was slicing the *substantial*, she seemed all at once to have forgotten that her cup was in her hand: she looked first at me, and then at each of the children, and then at her ejected ancestor's picture, and then at us all again; and by this time, her hand was trembling, and the tears filling her eyes, she exclaimed, involuntarily, "*It would have failed!*" What would have failed, love? said I. The question broke her trance, and, after recovering from the confusion it occasioned, she said, "I was trying in idea to go through the effort of the Bartholomew men, by a similar sacrifice of character and property:—to realize their struggle in parting from their families, and exposing them to want; but, alas, *my faith* would fail me. And yet (pointing to the picture) such was *his family*, even as *our's* on the fatal morning when he '*took*

cheerfully the spoiling of his goods." From the strength of his character, I learn the weakness of my own." I just mention this little circumstance to show that we keep the day, not for indulging party feelings, but for the simple purpose of improving our own hearts in gratitude and humility, while comparing them with "holy men of old." I mentioned this to the children at the time; but Mary Anne, who often puzzles us all by her questions, asked, "Was St. Bartholomew a good man?" I know of nothing to the contrary, said I, but his *day* has been a *bad* one for other saints. "Well, he could not help that, since he was dead—why not, then, remember him too to-day?" "Mary Anne," said her mother, "the difference between us and the Catholics lies here,—*they* keep such days by praying to their saints;—*we* keep this day merely by praying to God, in the name of Jesus, that we may be made meet for the inheritance of the saints in light." After this explanation we proceeded to chapel; for our minister makes a point of preaching on Bartholomew day, and on those occasions, *we* think him eloquent indeed. Well, it so happened that he took for his text this time, our favourite verse, Daniel vi. 5. "Then said these men," &c. Only think, Mr. Editor, how we all *looked* then! We did not think of our *looks* at the time, and it is well we did not; for I should have thought *next* of the painter, and the long-wished-for family picture. Indeed, had *he* been at meeting that morning, (and he is a nonconformist,) we should have been a *temptation* to *him*; for certainly when the text was read, *our wife* looked for all the world, as if both the mantle and spirit of her ejected ancestor had dropt upon her for the first time. I hope it was not *wrong* in me to observe this when and where I did, since I cannot charge myself with looking towards her on purpose, nor with any view to the picture. And I must say, that had she suspected any thing of the kind, she would not have

returned the look on any account in the chapel; for it is only justice to remark, that if, like Isaiah's seraphim in the temple, she had "*six wings*," the prophet of our temple would have to say, with "*twain she covered her face*." But to return.—On that day our minister examined one by one all the political, heretical, and puritanical charges brought against the fathers and founders of nonconformity; proving that they had neither been regicides, republicans, nor schismatics, but *Daniels*, against whom no occasion could be found, except "concerning the matter of their God." But, dear me, how I do run on. I intended to have given you the history of the manner in which we spend the whole day, along with specimens of our evening *catechising*; but my paper is too full already, and I digress so, that you will think me garrulous, if not foolish. But I should like of all things to write again, because we have been striving for forty years to keep up nonconformity in its old character; and as we have found it very useful in the family, a fuller account might be useful to others. If you think so, you have only to give me a hint; for now that our harvest is over, and the candle-light evenings begun, I have plenty of time.

Yours, in love,

NON. CON.

Puritan Farm.

P.S. I have just read part of this letter to our oldest son, and he objects to the phrase, "our wife," as being too familiar. "It is my way, John," said I, "and if familiarity be wrong, why then all the letter is wrong. Were it an essay upon Bartholomew day, of course I should have mentioned none of you; but it is a *letter*, and, according to your *mother*, that ought to be a *picture* of the place and persons it comes from: something which will make the reader see and feel as if he had been our *visiter* at the time. This you know is her definition, 'a letter ought to be a picture.' There are *more*

things ought to be a *picture*; but let that drop." Thus I answered him;—and should you start an objection to which this is not an answer, you are at liberty to alter the phrase unto "my wife."

FOR THE CHRISTIAN ADVOCATE.

THE MANNER OF PREACHING.

All the counsel of God is to be declared faithfully. The gospel contains a great variety of truths, all of which are perfectly consistent: and they should be preached in their just proportion and regular coherence. There is a harmony and a connexion in the truths of revelation, which cannot be broken without mutilating some doctrine of the sacred volume. There is even an *order* in teaching evangelical truth, which it is important to observe. The essential articles of the Christian faith may be thrown together in such a manner, that their relative grandeur will not be seen, and their proper effect will not be produced.

The corruption of man; the atonement of Christ; the divinity of his nature; the sovereignty of his grace; the influence of faith and repentance; the necessity of regeneration and the agency of the Holy Spirit; and many other cardinal doctrines, bear so important a relation to each other, that when any of them are kept out of view, or not shown in their just and necessary relation to each other, the rest are greatly disparaged, and liable to great misapprehension.

The malignity of sin must be shown to consist, not merely in the natural evils it has introduced into the world, nor in its subjecting mankind to the most grievous future punishment, but also and chiefly in the moral depravation of the heart, which it has produced in every individual of our fallen race. Until this be discovered, the great design of Christ's mediation will be but imperfectly seen; and until it be clearly seen, the sinner will not be prepared to receive him with cordial approbation upon the terms of the gospel.

Holiness must be exhibited, not only as a lovely embellishment of the Christian character; but as constituting that moral state, into which it is the design of the whole gospel dispensation to bring mankind—a state necessary, in the nature of things, to prepare them for the enjoyments of the heavenly world. In a word, the recovery of man consists in his restoration from sin to holiness; and the tendency of gospel obedience to this great end should be clearly shown. With this view, distinct exhibitions of the nature of regeneration are of the first importance. Men must be taught in what this change consists, how entire it must be, and what is the proper evidence that it has taken place. The grand distinction between the believer and the man of the world, is very apt to be obscured by the prejudices and corruption of the human heart. Sinners are very loth to believe that the whole edifice of self-righteousness must be demolished, and that old things must pass away before all things can become new. They dislike to hear that a new foundation must be laid and that a new structure must be raised. These delusions must be exposed by a clear discrimination between what are, and what are not, the renewing influences of the Spirit of God.

Christ and him crucified, must be the great theme of every faithful minister of Jesus. His cross is the mighty weapon of our warfare, which must be wielded in every conflict with his enemies—Nay, his cross is the main pillar of the evangelical system, on which the whole superstructure must rest. It is from the cross of Christ that every moral duty may receive its most powerful enforcement.

The doctrines of grace and the rules of duty, are to be shown in that comparative importance and inseparable connexion, in which they appear in the Bible. Truth must be maintained as the proper groundwork of right practice, and right practice enjoined as the invariable

evidence and necessary fruit of true doctrine.

By regarding the mutual relation of doctrines, and precepts, and duties, and giving a due attention to each, the minister of Christ will almost necessarily exhibit a pleasing *variety* in his preaching. And it ought to be kept in mind, that any single strain of preaching, however proper and excellent in itself, will, if adhered to without diversity, become wearisome, if not insipid. The nature of man must be consulted. The love of variety is a principle implanted in our bosoms, and one that is regarded in all the works of the divine hand. We find in the scriptures a great diversity of truths, communicated in a manner strikingly beautiful, and wonderfully varied in the mode of communication—varied from the most profound reasoning, and the most lofty and sublime strains of poetry, down to the most simple maxims and the most familiar letters. With such a volume as his text-book and his standard, the minister is not excusable who wearies out his hearers with dull repetitions and lifeless details.

Diligent study is absolutely necessary to give that richness and variety of thought, that clearness of arrangement, that elevation and accuracy of conception, and that propriety of expression, which will best promote the improvement and advance the spiritual interest of an enlightened people. There is certainly a want of labour in preparation for the pulpit, and a deficiency in general knowledge, in many ministers of the gospel, which are much to be deplored. He that bears a message from the King of Heaven to his fellow men—and such is the message of every gospel minister—should be distinguished for assiduity, that he may be qualified *rightly to divide the word of truth*. He should know the purport of his commission; he should know the habits and taste of those whom he addresses; he should be acquainted with the principles by which men are governed; he should

know how to trace the heart through all its windings—to grapple with the conscience of the sinner, to detect all his false refuges, and to expose the whole of his vain excuses. Now, to discharge duties so responsible, to surmount difficulties so great, and to do justice to subjects of such magnitude, both labour and learning are surely requisite. The successful minister must have a *treasure*, from which to *bring forth things new and old*.

The manner of the preacher should also show the influence of the doctrines he enforces on his own heart. There is no employment which calls for the cherishing of so much tenderness, and which should awaken so much sensibility, as that of the minister of Christ. He comes on an errand of good-will. He comes to make known the mercy of God to the guilty, and his compassion to the weak and afflicted. And is it not highly reasonable that his language, and sentiments, and deportment, should show that benignity which constitutes so lovely a part of the gospel. His influence on others must be gained by love, and love therefore should warm his own heart. Men naturally regard those who are deeply interested in their welfare, and who show it by affectionate tenderness. We plead for no affectation of feeling. It is always detestable, and in most cases it is easily discerned. But we say that a minister should feel *really* and deeply for his people, and give them evidence that he does so. Men are not to be driven into the kingdom of heaven by official austerity and unfeeling denunciations. Harshness will commonly excite nothing but resentment or disgust.

It is to be lamented that mankind are much disposed to judge of religion from what they discover in those who teach it. But such is the fact, and they will be little likely to embrace a system of truth which is seen only in its terrors. The mercy of God must be shown to invite, and his condescension to encourage them. It is the compassion of a suf-

fering Saviour that usually melts the heart into contrition, and prompts the trembling transgressor to cast himself at the foot of the cross.

Here however let us not be mistaken. The Bible does certainly contain terrors to the guilty. It is full of the most alarming denunciations upon the impenitent. These the minister is bound, at the hazard of his own soul, to proclaim. And if he feels as he should, his love for his fellow men will not suffer him to keep back the truth, however unwelcome or alarming it may prove. But we firmly believe that more injury is done by the *manner* in which these truths are sometimes proclaimed, than many good men are apprized of. Not unfrequently, preachers are heard to pour forth the anathemas of divine wrath and their own views of God's justice, with a vehemency, and with a kind of indignant exultation, which lead to the belief that they love to fix the doom of others, and pass sentence upon the guilty. We have sometimes thought that such men do not feel how *terrible a thing it is to fall into the hands of the living God*. They often wonder how such awful things can be heard without emotion: and to us it is matter of still greater surprise, how such truths can be *delivered without the tenderest emotions*. We repeat, that it is not the affectation of feeling, nor reiterated vociferations, nor tones without pity, nor gestures without meaning, that we would recommend, in denouncing the terrors of the Lord. No truly—the minister of Christ should manifest that his heart is wrung with anxiety, and concern, and grief, that the destruction he proclaims is coming on his fellow sinners; that he is ready to sink under what he declares; and that he gives vent, with faltering awe, to feelings which he cannot restrain. Let such be his manner; and his hearers will feel that the preacher is their friend; that he warns because he believes what he says, and loves those whom he addresses. They may not always yield to his admo-

nitions, but they will seldom quarrel with their monitor. In a word, when a people are convinced that their minister loves their persons, feels for their danger, longs for their salvation, and toils for their good, they will be most likely to hear from him without offence, truths under which they feel condemned. Often they will even love him for his fidelity—when fully satisfied of the purity of his motives, and the reality of his affection for them. And this point will usually be gained, by making it evident that he feels his own concern in all the truths he delivers—by delivering these truths as a dying man to dying men—

“Not harshly thunder’d forth, or rudely
press’d,
But like his purpose, gracious, kind and
sweet.”
COWPER.

The manner in which the sufferings and death of Christ should be described, may claim a particular notice, because it requires the greatest prudence. In this, we believe, some preachers are very unfortunate. The love of Christ is incomprehensibly great, and excites the admiration of heaven itself. And we envy not the feelings of those who can contemplate his humiliation and sacrifice, without the warmest and tenderest emotions. But there is a majesty and glory in the person of Christ, and in the event of his crucifixion, that should restrain every thing like the affectation of pathos, or the attempt at display. Endeavours to excite the mere natural sympathy of men, appear inconsistent with that reverence with which this awful subject should be treated. In a word, the impassioned exclamations and lamentations which might become a tragedy, are not suitable to the grandeur of that scene which closed on Calvary. Such descriptions may arouse our indignation against the persecutors of our Lord, and excite a kind of animal feeling in his behalf. But so far as we have been able to judge, it is not that feeling which guilty men should cherish towards that atoning Saviour who voluntarily

gave himself to redeem a ruined world. When the sacred penmen treat this subject, they do it in a manner that shows the greatest intensity of feeling, yet in a manner always dignified and chastened.— Their descriptions are sublime, because their subject is sublime. They describe it with simplicity, and in a manner calculated to lead to all the important reflections, and all the spiritual views which this astonishing event is calculated to suggest. But they make no exclamations, no attempts to excite animal feeling.

The manner of the gospel minister should also be independent. This is so far from being inconsistent with tenderness, that it is called for by that love which prompts him to do his duty, and is absolutely necessary to support the dignity of his station. He that speaks for Jehovah should not be afraid of men. He must then remember the authority by which he acts, and the presence of the Being he serves. But here he is under peculiar temptations. He may be surrounded by those who admire and love him—who delight in showing him every evidence of kindness, and doing every thing necessary for his comfort. The apprehension of offending those who are thus endeared to him by many considerations, must be painful to a man of sensibility. But fidelity to his master, concern for the souls of his flock, and regard to his own peace, should all conspire to determine him to declare the truth, whether *they will hear or whether they will forbear*. And that people certainly must be blinded to their own interest, and regardless of the safety of their pastor's own soul, who would wish to deter him from declaring the truth, or to flatter him into a toleration of their sins.

The disposition, which is natural, to please those whom he addresses, is often a strong temptation to the minister of the gospel. The message he bears is opposed to every feeling of the unrenowned soul, and to deliver it with firmness and prudence is certainly no easy task. He

might dress his sermons in charms that would take from them the pungency of gospel truth, and please the fancy of his hearers: and for this he might be applauded by those who were soothed and infatuated by his *smooth sayings*. He might flatter himself too with the idea, that he was making the gospel more acceptable by his fine decorations. But although such a method may be admired by the men of the world, it will assuredly leave the pious to starve and the guilty to perish. Higher motives must excite the ambassador of Christ to higher attempts. His mind must be engrossed with the vast and overpowering object of his ministry; and this object he must bring forward with a fearless determination to do his duty.

The simplicity and candour with which divine truth should be delivered, always admit of chaste ornament, and are always in themselves the greatest beauty. The language of scripture itself contains the finest figures, and the best specimens of true eloquence. Lord Chatham in some of his best speeches, borrowed aid from the sacred volume; and Mr. Burke, often embellished his charming eloquence with the imagery of scripture. We do not question the propriety of clothing the doctrines of religion in the beauty, and giving to them all the force, which a cultivated imagination and the treasures of learning can supply. But although the herald of the cross may make what other men admire his auxiliaries, yet he must not foster the disease of sin by palliatives; he must not cover the gulf of destruction with an inviting verdure, or hide the glories of Christ by the flourishes of fancy and the flowers of rhetoric. He must not so use the "excellency of speech or of wisdom," as to keep out of view the simplicity of "the truth as it is in Jesus." He should speak for the sake of his hearers, and for the glory of his Redeemer, and not for his own applause. His language should be such as may give the most force to his

thoughts, and his thoughts such as may best promote the cause of truth.

ATTICUS.

FOR THE CHRISTIAN ADVOCATE.

MR. EDITOR.—I have read with pleasure, in the last number of the *Christian Advocate*, an interesting abstract of Penn's *Geology*—together with some remarks which precede it, by one of your correspondents. One observation struck me with some force—in substance it was, “that the defenders of our holy faith are often embarrassed with difficulties, thrown in their way by sceptical naturalists, but which either have no real existence, or which a little personal examination might readily remove.” The truth of this, I think, is clearly shown by the reply of Bishop Watson to a passage contained in “*Brydone's Tour to Sicily and Malta*”—the republication of which, at this time, I think would be very seasonable, and I know very acceptable to some of your readers, who have not been able to obtain a copy of the Bishop's admirable “*Apology*.” The extract which I send you, taken in connexion with one I shall make from the notice of Penn's *Geology*, on the same subject to which your correspondent has had access, will place his remark in a strong point of view.

“Before I put an end to this address, I cannot help taking notice of an argument, by which some philosophers have of late endeavoured to overturn the whole system of revelation: And it is the more necessary to give an answer to their objection, as it is become a common subject of philosophical conversation, especially amongst those who have visited the continent. The objection tends to invalidate, as is supposed, the authority of Moses; by showing, that the earth is much older, than it can be proved to be from his account of the creation, and the scripture chronology. We contend, that six thousand years have not yet elapsed since the creation; and these philosophers contend, that they have indubitable proof of the earth's being at the least fourteen thousand years old; and they complain, that

Moses hangs as a dead weight upon them, and blunts all their zeal for inquiry.*

“The Canon Recupero, who it seems is engaged in writing the history of Mount Etna, has discovered a stratum of lava, which flowed from that mountain, according to his opinion, in the time of the second Punic war, or about two thousand years ago; this stratum is not yet covered with soil, sufficient for the production of either corn or vines; it requires then, says the Canon, two thousand years, at least, to convert a stratum of lava into a fertile field. In sinking a pit near *Jaci*, in the neighbourhood of Etna, they have discovered evident marks of seven distinct lavas, one under the other; the surfaces of which are parallel, and most of them covered with a thick bed of rich earth; now the eruption which formed the lowest of these lavas (if I may be allowed to reason, says the Canon, from analogy) flowed from the mountain at least fourteen thousand years ago.—It might be briefly answered to this objection, by denying, that there is any thing in the history of Moses repugnant to this opinion concerning the great antiquity of the earth; for though the rise and progress of arts and sciences, and the small multiplication of the human species, render it almost to a demonstration probable, that man has not existed longer upon the surface of this earth, than according to the Mosaic account; yet, that the earth itself was then created out of nothing, when man was placed upon it, is not, according to the sentiments of some philosophers, to be proved from the original text of sacred scripture; we might, I say, reply with these philosophers, to this formidable objection of the Canon, by granting it in its full extent; we are under no necessity, however, of adopting their opinion, in order to show the weakness of the Canon's reasoning. For, in the first place, the Canon has not satisfactorily established his main fact, that the lava in question is the identical lava, which *Diodorus Siculus* mentions to have flowed from Etna, in the second Carthaginian war; and in the second place, it may be observed, that the time necessary for converting lavas into fertile fields, must be very different, according to the different consistencies of the lavas, and their different situations, with respect to elevation or depression; to their being exposed to winds, rains, and to other circumstances; just as the time in which the heaps of iron slag (which resembles lava) are covered with verdure, is different at different furnaces, according to the nature of the slag, and situation of the furnace; and

* *Brydone's Travels*.

something of this kind is deducible from the account of the Canon himself; since the crevices of this famous stratum are really full of rich good soil, and have pretty large trees growing in them.

"But if all this should be thought not sufficient to remove the objection, I will produce the Canon an analogy in opposition to his analogy, and which is grounded on more certain facts. Etna and Vesuvius resemble each other, in the causes which produce their eruptions, in the nature of their lavas, and in the time necessary to mellow them into soil fit for vegetation; or if there be any slight difference in this respect, it is probably not greater than what subsists between different lavas of the same mountain. This being admitted, which no philosopher will deny, the Canon's analogy will prove just nothing at all, if we can produce an instance of seven different lavas, (with interjacent strata of vegetable earth) which have flowed from Mount Vesuvius, within the space, not of fourteen thousand, but of somewhat less than seventeen hundred years; for then, according to our analogy, a stratum of lava may be covered with vegetable soil in about two hundred and fifty years, instead of requiring two thousand for the purpose. The eruption of Vesuvius, which destroyed Herculaneum and Pompeii, is rendered still more famous by the death of Pliny, recorded by his nephew, in his letter to Tacitus; this event happened in the year 79; it is not yet then quite seventeen hundred years, since Herculaneum was swallowed up: But we are informed by unquestionable authority, that "the matter which covers the ancient town of Herculaneum, is not the produce of one eruption only; for there are evident marks, that the matter of six eruptions has taken its course over that which lies immediately above the town, and was the cause of its destruction. These strata are either of lava or burnt matter, with veins of good soil betwixt

them."*—I will not add another word upon this subject; except that the bishop of the diocese was not much out in his advice to Canonico Recupero—to take care not to make his mountain older than Moses; though it would have been full as well to have shut his mouth with a reason, as to have stopped it with the dread of an ecclesiastical censure.

"You perceive, with what ease a little attention will remove a great difficulty; but had we been able to say nothing in explanation of this phenomenon, we should not have acted a very rational part, in making our ignorance the foundation of our infidelity, or suffering a minute philosopher to rob us of our religion."

I now give the extract from Penn's Geology, which will be read with interest.

"Most readers know that Brydone, in his 'Tour to Sicily and Malta,' contested the truth of the Mosaick History upon the ground of the Volcanic Phenomena of Etna, chiefly, as he pretended, on the evidence of the Canon Ricupero. Now we are told by Dolomieu, whose veracity is as unquestionable as his profound skill in mineralogy, that the worthy Canon 'died without any other affliction than that which was caused to him by the work of Mr. Brydone,' owing to its having excited suspicions of the orthodoxy of his faith. Dolomieu expressly contradicts Brydone, affirming, that 'vegetable earths between beds of lava do not exist,' and that 'it is not in such facts that we can trace the age of that volcano.' This it is important to every friend of truth to know, as Brydone's work, though, as an authority, it has long been given up, obtained a wide circulation at first, and is still read for its cleverness."

PHYSICO-THEOLOGUS.

Reviews.

REMARKS ON THE INTERNAL EVIDENCE FOR THE TRUTH OF REVEALED RELIGION. By Thomas Erskine, Esq. Advocate. Second American from the fifth enlarged Edinburgh edition. Philadelphia: Anthony Finley, corner of Chesnut and Fourth streets. 1823. 12mo. pp. 171.

It appears that five or six editions of these remarks have passed the

Edinburgh press. We are glad to find that a second impression is called for in Philadelphia, and that it is considerably enlarged from the fifth of Edinburgh. This book has already been noticed in the Presby-

* See Sir William Hamilton's Remarks upon the Nature of the Soil of Naples and its Neighbourhood, in the Philos. Trans. Vol. lxi. p. 7.

terian Magazine; but we willingly seize the opportunity offered by the publication of a new and improved edition, to recommend it in the most earnest manner to our readers. Every clergyman in our country ought, in our judgment, to possess this book, and to give it a careful and repeated perusal. Nor can it fail to gratify and profit readers of every description, who are capable of following close reasoning, and are prepared to receive the truth when they find it.

We think it of some importance to remark, that the *introduction* to this little treatise, in which the author explains the nature of his argument and lays down his method, must not be read carelessly or cursorily, by those who expect to enter fully into the subsequent reasoning, and to feel its entire force. The introduction must be *studied*—or be so read as clearly to comprehend and fix in the memory, the principles and views of the writer. Then the whole which follows will appear lucid, and we think, in no ordinary degree conclusive and satisfactory. We have, indeed, heard this writer complained of as being sometimes obscure. On the contrary, we maintain that he is eminently perspicuous, as well as forcible; provided the reader has become familiar with his principles, and in reading yields all his attention to the subject discussed. But *such* an attention is rendered indispensable by the nature of the subject, and is certainly merited by its unspeakable importance.

The peculiar excellence of this work lies, we apprehend, in this—that it establishes all the great doctrines of evangelical piety, by the very same evidence and arguments which prove—and prove beyond reasonable controversy—that God has given to mankind a revelation of his will in the Bible. The practical Christian, while he is attending to the author's interesting manner of showing that the sacred scriptures perfectly harmonize with, and greatly extend, all the ideas which we derive from creation and providence of the

nature and attributes of God, finds himself frequently surprised with an illustration of the subject, drawn from some of the most spiritual, precious, and peculiar truths of the sacred volume: an illustration that enlightens his mind, invigorates his faith, and melts his whole soul into love and praise to God his Saviour.

We remember that when, in early life, we concluded a very careful perusal of *Butler's Analogy*, we did it with a feeling of wonder, that a *literary* infidel should long have remained in the English nation, after the publication of that masterly performance. We did not then know, as well as we have since known, that very few, even of literary infidels, ever read Butler's Analogy, or any book of a similar character. We have lately closed this work of Erskine, with a feeling not very different from that which we have mentioned—We are at a loss to tell how any Socinian will be able to read these "Remarks," *carefully and candidly*, and remain a Socinian still. If we had—what we know we have not—any influence with the holders of what are called *Unitarian* opinions, we would certainly use it all, and with the most benevolent motives, in urging them to a diligent perusal of this little volume. We have not, as yet, seen a notice of it by any of their writers; and we confess that we are a little curious to know in what manner they will handle it. Erskine is certainly not a contemptible writer, and it will prejudice their own cause if his book receives from them a contemptuous treatment. For ourselves, we exceedingly rejoice that so able a writer as this pious advocate of Edinburgh, has appeared on the side of genuine Christian piety. We hope he will find it his duty and his inclination to employ his pen frequently on religious topics: and if he shall do so, and do it with as much effect as in these remarks, both the publick benefit and his own reward will, we are sure, be great—We give no extracts from this publication—The price of the volume is only sixty-

two cents; and we hope it will soon be in the hands of the most of our readers.

IMPROVEMENT OF TIME. *Two Discourses, delivered in the Chapel of the College of New Jersey; December, 1822. By Philip Lindsly. Trenton: printed by George Sherman. 1823. pp. 53.*

These sermons, it appears, were delivered in the chapel of the College of New Jersey, in December last. The text of the first is, Psalm xc. 12—"So teach us to number our days, that we may apply our hearts unto wisdom." That of the second, Ephesians v. 16—"Redeeming the time—"

There is in both these discourses much interesting statement, and much powerful appeal. The diction is not highly polished—Indeed we think that the sermons afford plain indications of hasty composition, and of an incomplete plan. The composition, notwithstanding, is such as could proceed only from a vigorous, and cultivated, and well furnished mind. It is marked with those signatures which classick reading, when united with talent, always stamps even on unfinished productions. It is simple, and chaste, and strong. The writer exemplifies Swift's definition of a good style—He puts "proper words in proper places."

There is in professor Lindsly's discourses—we now speak of those which he has heretofore published, as well as of those immediately before us—more that is *original in manner*, than we recollect to have observed in any other published sermons of our countrymen. He has strongly reminded us of Dr. Jeremy Taylor. He imitates no body—His manner is his own: and, on the whole, it is a good and a very interesting manner. In some parts of his addresses, he happily approximates the true Demosthenian spirit. He is at once perspicuous, and plain, and vehement, and makes his hearers

bring the truth home to themselves, by interrogatories which they cannot avoid answering as he wishes them to be answered.

But what is better than all, and without which, in a gospel minister, all the rest would be "as sounding brass or a tinkling cymbal," Mr. Lindsly is a decided advocate for orthodox doctrine, and evangelical piety. He appears to aim at doing good to the souls of men, and to be zealous in promoting all the best interests of mankind.

Having thus stated with frankness our general estimate of the productions and powers of professor L., we shall now speak, with equal freedom and explicitness, of what we consider the defects of the discourses under review. It is, indeed, in the first of these discourses chiefly, that we find any thing that we consider as seriously objectionable. But we do object very seriously against addressing, as is here done, more than two-thirds of a sermon to immortal beings, on the assumed hypothesis that they are not immortal; and reasoning with them, in this extensive and formal manner, as if they were to consult only for the enjoyment of the present life:—even though it is immediately followed with reminding them, in a comprehensive manner, that there is an eternal state of happiness or misery, to follow the present life. We think that the *bearing* of this discourse ought to have been *chiefly* and almost *wholly* on the concerns of eternity, and not, as we find it in fact, on those of time. We are therefore of the opinion, that although the argument and illustrations in the first part of this discourse are pertinent, and striking, and impressive, in no common degree, when taken by themselves, and considered as a discussion intended to show that temperance, and virtue, and industry, are favourable to length of days and a happy life; yet, that taken in the connexion and circumstances in which we find them, they are entirely disproportionate to the other

part of the subject, as well as extremely out of place—They are not derived from the text, and from the professor's own just representation of its true scope and spirit. The inspired prayer which composes this text is—a fervent aspiration to God, that we may be taught to take such a view of human life, especially of its shortness and uncertainty, as shall engage us to apply our hearts to that true wisdom which consists in genuine piety—in preparation for the dread destinies which await us beyond the grave. From *such* a text, to make by far the greater and the most elaborate part of the sermon, to consist in showing that if men hope to live long and happily in this world, they must avoid those vices and excesses which destroy health, and reputation, and self-respect, and must be regular, and temperate, and active, and studious—is, in our apprehension, not preaching from the text. It is, at least, grounded on taking the term *wisdom*, in a sense different from that which was principally, if not entirely, in the view of the sacred writer.

But in truth, as already hinted, we do not like this method of address, in any sermon whatever. We mean not to deny, we would rather contend, that a gospel minister may and ought to show, as convincingly as he can, that true religion is favourable to present enjoyment—that “Godliness is profitable unto all things, having promise of the life which now is, and of that which is to come.” But in doing this he ought, as we apprehend, never for a moment to detach the concerns of time from those of eternity; but, as in the text just quoted, to keep them in an inseparable connexion. He ought to fix his eye steadily, and to make, as far as he can, his hearers fix theirs, on an endless state of retribution; on the state in which the soul is saved or lost forever. All that he says should be distinctly auxiliary to this great ultimate purpose. It should never seem as if he

would be partly satisfied, provided he could make men respectable in this world, although he should leave them candidates for perdition in the next.—It should never appear that the fleeting concerns of this mortal life bear any proportion in his view, to the awful and unchanging realities of the life to come. We do not believe that our opinions on this subject are really different from those deliberately embraced by professor L. In supposing that they were, we are persuaded that we should do him injustice. We believe that it is chargeable to haste, or to inadvertence, that the sermon on which we remark carries the aspect on which we have thought ourselves bound to make these remarks.—This, indeed, we think, is evident, not only from his former publications, but likewise from the second sermon now before us; and, in some measure, from the *conclusion* of that which has been the subject of our strictures.

We shall give pretty large extracts from the first sermon, both in justice to ourselves and to the author, as well as for the gratification and benefit of our readers. The distribution for the treatment of the subject is as follows:

“In further illustrating and applying the text, we shall endeavour to place before you two distinct views of our existence here.

“I. The first, as it regards the present world only.

“II. The second, as it is a state of preparation for a future and a better world.”

On the first of these divisions the author fills seventeen pages, out of less than twenty-seven, of which the whole discourse, including the introduction, consists. His representations, as we have already intimated, are just and striking in themselves; and we earnestly recommend to our young readers in particular, to give them the serious consideration which they certainly deserve. We are sorry that the extracts will lose some of their force by being separated from the connexion which they hold

with the other parts of the discourse.

"Considering then the present life as the only scene of action and enjoyment ever to be expected: considering that seventy years comprise the whole period which can be denominated life; and twenty years as about the whole that we can apply to all the purposes which we may be desirous or ambitious to accomplish; I mean on the supposition that we attain to a good old age: and considering also the fact that so few ever become old—does not wisdom dictate to us, as both natural and reasonable, that we should use all practicable means to prolong an existence which must, at furthest, terminate so very soon? For to those who have placed their affections exclusively on this world, death can proffer nothing but misery or annihilation; and neither of these, we suppose, can afford much consolation in prospect.

"Men, who limit their views to this world, ought, in all conscience, to desire to live, and to strive to live as long as possible.

"*'A short life and a merry one,'* I know is the motto of some. But all such are regarded as fools by the wise men of this world, as well as by the candidates for a better. *'Let us eat and drink, for tomorrow we die'*—may be said and sung by the sensualist in his cups, with great spirit and glee among his sottish companions: but this brutish sentiment has never yet obtained currency with the mass even of this world's votaries. It has long since been discovered, that, in order to make the best of the world; in order to enjoy the most of its pleasures and riches and honours, a long life of health and vigour and prosperity, is very important; and, in general, quite essential. The poor hapless rake, whose career is cut short at the age of twenty or thirty, is commonly pitied or ridiculed even by those who indulge in the same vices, but who contrive to keep within safer limits. While he is denounced and condemned by all who aim at, what they conceive to be, nobler objects. A vicious young man (I use the term *vicious* in its worldly and worst acceptance,) finds no quarter any where, except among his youthful and vicious associates. And even they often contemplate, with a kind of malicious compassion, one and another of their number, whose emaciated form and haggard countenance testify that he is not long for this world. They daily behold him wasting away, but they hurry him along, and urge him into new and greater excesses; until they literally kill him in the midst of pleasures which he has long felt to be his curse and his ruin. Such a

course can have no serious advocates. It is as contemptible as it is horrible.

"It is presumed, my hearers, that you all wish to live to a good old age. Nay it is probable that you would gladly escape death altogether. Now, from this love of life which is so natural to all men, and which is peculiarly strong in the carnally minded; we would suggest the propriety of a regular temperate mode of living, as the surest means of prolonging your days to the utmost extent which mortals can attain."

* * * * *

"The single vice of drunkenness destroys more men in our country than sword or famine or pestilence, or than all combined. Savages are extremely prone to this vice. Barbarous and grossly ignorant people are every where prone to it. I was going to call it, by way of eminence, the peculiar and distinguishing vice of barbarians and savages—as well as of the baser part of most civilized communities. Certain it is, that our Indians and our slaves delight in the free and excessive use of inebriating liquors; and they seldom miss an opportunity of indulging their propensity. The poor and the ignorant easily give themselves up to it; and it serves to extend and to perpetuate poverty, ignorance, and wretchedness wherever it prevails. But this vice, odious, and debasing, and ruinous, and beastly as it is, is not confined exclusively to that portion of mankind who approach the brute in intellect and condition. There are those who prefer claims to refinement—to superior mental powers and mental furniture—who indulge in this vice. Some men of science and literature, and of honourable standing in society, occasionally—and a few, habitually, degrade themselves in this way to a level with the veriest refuse and dregs of human society.

"Nay, we have heard that there are some colleges and universities in the world—some even in our own highly favoured land—where gallant young men; high-minded, honourable young men, instead of adorning and enriching their minds with the precious stores of science and literature, give themselves almost wholly to sensual pleasure—get drunk every day—and indulge in all the variety of dissipation. Now such youths assuredly will not be thought by any competent judges, Christian or heathen, to be acting a very wise or profitable part. Their parents send them to college to acquire useful knowledge, that they may be qualified for all the honourable stations and distinctions which this world has to bestow. And they disregard parental authority, and blast parental hopes and wishes; and return home, after years of folly and expense, the bloated wrecks

and monuments of disease and vice and shame—to meet the embraces of a sister, and a mother, and a father, who had been fondly anticipating the joy of beholding in a brother and a son all that is manly, and polished, and intelligent, and noble, and generous, and lovely. Ah, what mortification, what cruel disappointment—what tears of anguish—what ineffable misery do I witness in such a meeting! A youth who, a few years before, had departed from sacred home, followed by the blessings and the prayers of a beloved family—the hope and the pride of his relatives and friends—returning to them again from the fountain of science, a degraded, senseless, brutish, dying sot! Where is the parent who would not rather follow his only son to an untimely grave, than to receive him thus transformed into all that is disgusting, and repulsive, and pitiable in the human form and character?

“Where shall we find an adequate, or even a specious apology for such madness? Why is it that the dictates and counsels of wisdom are so often contemned by youth when associated for the noblest purposes—when engaged in the most exalted and grateful pursuits—when professedly submitting to that course of discipline and culture which will prepare them to lead the way in honour's high career, and to ascend the loftiest steeps of human greatness?—To say nothing of other and nobler ends to which well directed and sanctified learning is ever subservient. Surely, if there be any thing in human prospects alluring and encouraging—any thing in itself calculated to impart stability to character—any thing to deter from gross and destructive vice—any thing to prompt to enterprise and exertion;—the privileged student of a college is the individual, above all others, who should be the farthest removed from all that is grovelling and mean and licentious. It is he, if any one on earth, whom we should expect to see asserting the dignity of his nature, and manfully contending for the noblest prize within the grasp of mortality.

“But the fact is otherwise. Most colleges and public seminaries for the education of youth have ever been, more or less, the haunts of folly and dissipation;—and, in some instances, the very sinks of iniquity and abomination. This fact, to be sure, argues not much in behalf of the native excellence and moral purity of the human character. For here we behold some scores or hundreds of innocent unsophisticated youth (innocent, I mean, in the world's opinion,) brought together from various and distant parts of the country;—and directed to an exercise of their faculties and talents the best adapted to preserve them from the evil that is in the

world—to keep them out of harm's way—and to raise them above every unhallowed desire and vicious indulgence. They are not seduced by hardened profligates, already hackneyed in the wiles and arts and vices of the world;—for, by the supposition, there are none such among their number. On the contrary, they are usually placed under the guidance of virtue and wisdom and experience—under the wholesome control of reasonable authority—under the watchful care and restraining influence of affectionate solicitude and instructive example. But in spite of all these favourable circumstances—in spite of all these animating considerations and motives—in spite of all this painful vigilance, and parental counsel, and kindly discipline—they speedily find out the path that leads to the house of the destroyer: they taste the intoxicating draught, at first perhaps, with trembling lips—but anon, without disgust—presently, they seek it with eagerness, and revel in all the riot of forbidden and destructive pleasure, with delight.

“Solomon has long since marked out their course, and painted their folly to the life. And he knew something of the matter from his own experience, and still more from observation. Study his excellent sayings and graphick descriptions—his pointed proverbs, and prudent counsels, and pathetic appeals. He will teach you to be wise—wise for this world—to say nothing of another.

“Now I do not know how many, or how few, or whether any of my present hearers are in the predicament suggested; or whether they are verging towards it. This I know, that all youth every where are exposed to the perils, and liable to the excesses at which we have hinted. They cannot therefore be unseasonably warned and counselled to take heed to their ways, lest they fall a prey to intemperance before they suspect their danger.

“I am aware of the aversion which most men feel to religion. It is enough that any thing be presented under a religious aspect to ensure their disregard to it. Keep religion then, if you please, out of view. I am contemplating the world as it is. The world in itself is very good. There are a great many very good and very desirable things in it. The great mass of mankind seem to be very well satisfied with it. They make it their portion—and their regret usually is that they cannot get enough of it. The grand problem to be solved therefore is, how shall we number our days so as to apply our hearts unto wisdom? How shall we live so as most certainly and effectually to compass those ends, and to obtain those objects, which, in the estimation of wise

worldly men, will confer the greatest happiness?

"Riches, honours, power, knowledge, pleasure—these are the principal things which men covet, and struggle to acquire and to enjoy. But in order to attain these, and certainly to enjoy them when attained—life, I repeat, long life is indispensable.

"Now all the writers and speculators on the subject of longevity (at least, since the philosopher's stone and the panacea of the alchemists have been despaired of,) agree in recommending temperance, early rising, and due exercise of body and mind, as necessary to long life. Here then you have the first lesson which wisdom inculcates. You cannot hope to live many years, except you be temperate. Temperance in eating and drinking—in every pursuit—in every amusement—and in every indulgence is indispensable; at least, as a general rule. This is a truth of the very first importance. It is radical. It is grounded on the reason and nature of things. It is confirmed by the experience of ages. Every instance of a departure from strict temperance is followed by some portion of pain—And habitual intemperance becomes habitual misery, except in the paroxysms of maddening mirth and revelry, when reason and consciousness become torpid, and incapable of doing their office.

"I urge this point with all possible earnestness, because it is so completely overlooked by the young, and because a failure here is blasting to all their hopes. It will be death to all their golden dreams and prospects of earthly bliss. It will make few their days—and will render those few a burden and a curse to themselves, to their friends, and to the world. I urge it with affectionate importunity, because I have seen issue from colleges consecrated to science, to virtue and to piety, most melancholy and heart rending examples of all the misery of which youthful intemperance, in its various forms, is capable. Ah, my young friends, did you know the grief—the torture, which you inflict in the bosoms of those who love you most, and who would esteem no sacrifice too great to save you from the snares which beset your path—you would dash from your lips the proffered cup, and spurn with indignation from your sight the wretch, who would seduce you from wisdom's ways."

"It is related of the late learned Dr. Macknight, that, after he had published his elaborate work on the Apostolical Epistles, at the age of seventy-four, he considered himself as having accomplished the greatest object of his life. And wishing to enjoy, at the close of his days,

some relief from his labours, he resisted the repeated solicitations of his friends, who urged him to undertake the illustration of another portion of scripture on the same plan; and abandoned study altogether. The consequence was, a sensible and immediate decay of his faculties. 'This fact (says his biographer,) is a striking instance of the analogy between the powers of the body and those of the mind; both of which suffer by inaction; and it furnishes a useful caution to those who have been long habituated to any regular exertion of mind, against at once desisting entirely from its usual efforts; since the effect, in the course of nature, is not only to create languor, but to hasten the progress of debility and failure.'

"Thousands of similar and much more melancholy instances might be adduced. It is important for youth to know the fact. It would be well for the aged to learn wisdom from its frequent occurrence. Let no man—let no student especially, look forward to an old age of ease and indolence as desirable. Let him rather resolve, at the outset, to labour, according to his strength, to the very last moment of his existence: and never to amuse his fancy with the illusive prospect of retirement and indulgence, when he shall reach the age of fifty, or sixty, or seventy. The mere cherishing of such an idea will greatly contribute to the end anticipated. The safest plan therefore is to determine before-hand never to give over: and then there will be no temptation to so hazardous a course."

* * * * *

"The conclusion then to which we arrive, after this hasty survey of human life, and maxims, and pursuits, and enjoyments, is briefly this. That, as we are dying, creatures and cannot acquire a permanent possession here; wisdom bids us so to number our days as to take the good of them while they are going. For we shall soon find to our sorrow that they have passed away like a dream when one awaketh. The utmost that we can reasonably hope for from this fleeting world is to travel on quietly and serenely through it. Wisdom therefore, with a loud voice, cries out to all the children of men, saying—away with moroseness, austerity, ill-nature, pride, envy, jealousy, malice, revenge, avarice, ambition—with every inordinate lust and appetite and passion. Seek the good that is in the world, but seek it temperately. Be contented with your condition: at least do not make yourselves wretched because you cannot change or improve it. Use the world, but abuse it not. Be honest, sober, diligent, generous, benevolent. Live peaceably with all men, if possible. Deserve their esteem and confidence by your vir-

tues. Court not their favour by flattery or base compliances. Improve all your faculties to their utmost extent of capacity: and become the lights and benefactors of mankind."

* * * * *

"II. We told you in the beginning of this discourse, that we intended, in the second place, to consider this life as a state of preparation for another and a better: and to inquire what true wisdom or true religion requires of us—or how we ought to number our days so as to apply our hearts unto wisdom. A few general remarks under this head must suffice.

"Revelation informs us, and our reason cordially assents to the truth when revealed, that we are candidates for an eternal world. That this span of mortal existence—this inch or two of time—is not the whole of man's duration. That he is born an heir of immortality—and, if he please, an heir of immortal glory. An heir of immortal glory? What heart is large enough to grasp the full force and import of this precious cheering truth?

"Admitting the fact, it follows, that, our chief, nay our only concern on earth ought to be, so to live as to ensure our eternal salvation. That our whole life ought to be made subservient to this grand end. This position will not be controverted; however much men may differ about the ways and means of succeeding in the enterprise. Nor will there be any material difference, on these points, in the opinions of those who submit to the guidance of the divine word—which tells us what true wisdom is. 'Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding.'

"We came into the world to glorify God our Creator, and to enjoy him forever. So revelation teaches—and our reason again assents. In the beginning, God gave us a law, holy, just, and good. This law we have violated; and thus have become criminal and guilty. That we are so in fact, our reason and conscience, our observation and experience, our hopes and our fears, conspire to prove. It is therefore reasonable that we should repent and reform. But since repentance, even human reason being judge, is no atonement for past transgressions—since we cannot by any sacrifices, or penances, or good deeds, satisfy divine justice—since we have incurred the penalty of a law whose demands cannot be dispensed with—it becomes us to inquire how the threatened punishment may be avoided, and how we may be restored to the divine favour and to all our forfeited privileges. Here is a mystery which has hitherto baffled, and which ever will baffle, the most profound researches of unenlightened human rea-

son. But in the gospel this mystery vanishes. And reason ought not to refuse to accept from revelation what it could never of itself have achieved. In the gospel we learn in what way the law can be magnified and made honourable in the pardon and justification of the sinner. Here 'mercy and truth have met together; righteousness and peace have kissed each other.'

"For though by nature we are at enmity with God, with that God who alone can make us happy—with hearts full of evil and ever inclined to evil—with our understandings darkened and our affections perverted—with the wrath of God abiding on us, and the love of sin constraining us to continued disobedience: still there is hope. Help has been laid on one who is mighty to save. And we may yet be happy—and happy forever. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.'

"This is enough for ruined sinners to know. Would you be happy and wise, my hearers? Fear God and keep his commandments: for this is the whole duty of man. And the great command which embraces all others, is, *believe in the Lord Jesus Christ*. If you comply with this; obedience to all the rest will follow as a natural and necessary effect. If you do not comply with this; you will strive in vain to be conformed to the spirit of any one of the divine precepts. You will labour in the dark and against the grain. You will have mountains to oppose at every turn. And after a few painful unavailing struggles, you will renounce the conflict in despair. You must begin with Christ, and end with Christ—live by faith in Christ—rejoice in Christ—hope in Christ—die in Christ. This is the only rock upon which to build your hopes of heaven.—Here you may build with safety. Your edifice shall stand strong. Neither storms nor flames, nor earth nor hell, shall ever prevail against it. It will en-

duration when time shall be no longer, and when the heavens shall have passed away.

"Behold the wisdom of God in the redemption of a guilty world. Behold the wisdom, which, if you obey her heavenly voice, will make you wise unto salvation. Behold the wisdom which is from above, it 'is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.' 'Happy is the man that findeth wisdom, and the man that getteth understanding': For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness and all her paths are peace.' This is the wisdom which 'is profitable unto all things, having promise of the life that now is, and of that which is to come.' 'Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding.' On earth it will yield a contented mind—in heaven, joy unspeakable and full of glory.

"It will assure to you all the real good which this poor world can bestow. It will arm you against its sorrows and adversities. It will guard you against its ruinous seductions—preserve you from all its evils—allow you to taste its purest pleasures—give you riches and honours, without pride or covetousness—or else make you contented with poverty, and with whatever

portion, infinite wisdom may assign to you. It will conduct you, with consciences void of offence towards God and towards man, through this world's checkered scenery and varied fortune, to the pilgrim's peaceful and eternal home. It will lead you up to Immanuel's throne—to mansions in the skies—where you shall grow in knowledge and wisdom till you pass the boundaries which Gabriel has reached—in happiness and holiness, while an infinite God exists to expand your faculties, and to supply their continually increasing capacities and desires. What a prospect for guilty, wretched, dying sinners! What a life of purity, and peace, and philanthropy, does wisdom promise! What a death of victory, and triumph, and cheering hope, does it ensure! What a heaven of felicity and glory does it open full to the enraptured view of the departing saint!"

This discourse is concluded with a pathetick address to the students of the college and the Theological Seminary, in consequence of the sudden death of Mr. William G. Krebs, a member of the latter institution, and a graduate of the former, who had died a short time previously. A few additional remarks, and some extracts from the second sermon, we are obliged to postpone for the present.

(To be continued.)

Religious Intelligence.

FOREIGN.

Agreeably to an intimation in the introduction of our work, it has been our endeavour to give our readers something like a condensed view of religious intelligence. There are many publications in our country which are principally, and some of them exclusively, devoted to this object. Among these, the most distinguished are the *Missionary Register*, and the *Missionary Herald*, to both of which we cordially wish success. From them we have already made several extracts, and shall continue to make them, so far as the nature of our work and the relative im-

portance of the matter which, from various sources, is placed in our view, may appear to render proper. It must however be gratifying to our readers, and to the religious publick generally, sometimes to find in our pages what they would not elsewhere be able to find. To such communications we shall therefore give the preference; and we are glad to say that we have the prospect of being able to make them not unfrequently. For the present month we have room for nothing more, under our *Foreign* head, than the interesting articles which appear below;—for which we are indebted to Mr. Frontis, a student in the Theological Seminary at Prince-

ton, a native Frenchman, who has correspondents in Geneva and in France. To us it has been deeply interesting, to observe the powerful movements which are making on the continent of Europe, as well as in Great Britain, in favour of protestant missions. The details of these missions do indeed give us pleasure; but it is a still higher pleasure to the reflecting Christian, to observe that the springs and fountains from which these missions flow, are breaking out in almost every part of Christendom, and sending forth their salutary streams to fertilize every region of moral dearth and desolation throughout the world.

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TRANSLATED FROM THE FRENCH, FOR THE
CHRISTIAN ADVOCATE.

Basle, Switzerland, October 10th, 1822.

The Brethren of the School of Missions of Basle—To our dear Brethren who take an interest in the advancement of the kingdom of God in the world.

Very dear Brethren in Jesus Christ our Lord,—The surprise and the joy which were excited in our hearts upon reading your affectionate letter of December 1st, cannot be expressed.* We already knew that we had many friends, who for the love they bear to Jesus Christ, were interested in our welfare; but we had not been informed of your society, which, since we have heard of it has become so dear to us, that in humbly receiving the proposal you make us of entering into a correspondence with you, we flatter ourselves that from this moment we shall do it, not as with strangers, but as with brethren closely united in the love of Jesus Christ to the obedience of God our Father. We are indeed very grateful to you for the interest which you take in our school, in remembering it before our Lord.

Not only have all the members of our seminary been led to bless the Father of all mercies, for the spiritual blessings with which he has crowned your country, in delivering many souls from the slavery of sin; but also our auxiliary societies, to which we have communicated your dear letter, have been encouraged to pray more

ardently and with more confidence for the prosperity of the evangelical work which our God is carrying forward in our day—also to examine themselves, and to say with more faith—"Thy kingdom come."

Our school for missions was founded about six years ago, in the following manner:—When in 1815, towards the end of the war which for more than twenty years had desolated almost all the countries of Europe, the city of Basle was threatened to be laid in ruins, but was mercifully preserved, a few pious persons resolved to erect a monument to the honour of that God who had delivered them from so great a danger. And not knowing how to do it better than by preparing workmen who should be sent into the great harvest of the heathen world, they immediately put their hand to the work, and as they had no assistance from without, they thought that at first they would take but five or six young men and teach them privately. But as soon as this was made known, many young men presented themselves, whose greatest desire was to enter the missionary field. Ten were at first received and placed together in a house, which the founders were soon after able to purchase. The course of study was to have been three years, but at the end of two years, the demands for the messengers of peace became so frequent, that they were obliged to send these away. During these two years, this work of the Almighty became manifest, particularly in Germany. Auxiliary societies were formed in many places, young men presented themselves from all parts, and they were soon enabled to receive eighteen. The dwelling becoming too small, and the funds being multiplied from day to day, they resolved to build an edifice for the express purpose, where 50 or 60 students might be accommodated, and in which we now live. After the eighteen brethren last mentioned had finished their course of three years, they were sent to labour in the edification of the spiritual temple of the living God, in Persia, in Asia Minor, in some parts of Russia, in the East Indies, and at Sierra Leone in Africa. Some of these have already arrived at their destination, but the greater part are yet on their way.

We are now twenty-five brethren, placed under the direction of Mr. Blumhardt, inspector, and of some other pastors of this city. We expect an accession of twelve more, in the course of a few weeks, and about the same number every year, if the Lord permit. Our course of study is now four years, and during the three last years we attend on some of the lectures of the college, with the students of this place. The languages which we learn are the

* This refers to a Missionary Association in the Theological Seminary at Princeton, which had by letter invited a correspondence with that of Basle.

English, the Latin, the Greek, the Hebrew, and some Arabic.

We already see that by the grace of God, our seminary not only will be, but has already been, a blessing to the heathen, and we have reason to hope that it will be so hereafter to Christians in Europe, in that it is a means of bringing to light the disciples of Jesus in the different countries where they are scattered, thinly indeed, but promising much fruit unto God. There is no reformed country in Germany in which there are not found societies which labour to advance the kingdom of Christ. A few years ago and nothing but darkness was seen on our continent,—the true worshippers of God were concealed in very small numbers as in a prison. Now, Bible and Missionary societies give an opportunity to real Christians to unite for their mutual edification, and to enlighten those who are yet in darkness. These societies in their beginning, number but a few pious persons; but to these are joined those who, from time to time, are awakened from the slumber of sin. The small kingdom of Wirtemberg has, during the past year especially, experienced the almighty power of the grace of our Saviour. There is, if I may so speak, not a town nor a village where there are not some souls who have lately been converted from the power of Satan unto God.

Academies to educate schoolmasters have also been established, and these promise much for the rising generation. These young schoolmasters are generally poor, possessing talents, but wanting the means necessary for their education. As more present themselves than they are able to receive, they select those who evince in their conduct most love for God and faith in Jesus. Besides their studies, they have a good opportunity to exercise themselves in teaching school; as in the same institutions are collected poor children to be brought up in the fear of God. There is such an institution three leagues from this place, which has been singularly blessed, under the direction of a pious Mr. Zeller; it was opened two years ago, and contains now fifteen young men destined to instruct the youth of our country, and fifty poor children, to whom, besides receiving religious instruction, they teach some mechanical trade, that they may be able to earn an honest living.

The news which we receive, from Russia is also very animating; the power of the name of Jesus is there manifested more and more. Every year many thousands of Bibles are there scattered, the reading of which is not without fruit. The Emperor Alexander exerts himself to advance the kingdom of Christ among

his subjects, who have hitherto been in the greatest ignorance.

In Switzerland there is not a canton in which there has not been a revival during some of the last years. Though the number of those who know the Saviour is yet small, yet there are some every where to be as a testimony and as a light to others.—The noise about religion is great, but those who love God with all their heart are comparatively few.

France is yet plunged in a deep spiritual slumber: nevertheless, here and there a spark of light is seen to arise, which seem to announce the dawn of a beautiful day. The holy scriptures, which hitherto had been but little known there, begin to be circulated, and this is not without some good effect.

This is, in a few words, the religious state of Europe. As to the enemies of Jesus and their opposition, I shall say nothing about them—since as the soldiers of Christ, we have only to contend against those whom our Master commands us to contend with, and according to the strength which he gives.

May grace, peace and mercy, from our Saviour Jesus Christ be with you, with us, and all men. It is in Him, and through Him, that we have the happiness to be,

Your affectionate brethren,

SAMUEL GOBAT,

A Pupil of the School, &c.

Annual Report of the Society of Evangelical Missions of Basle.—Aug. 14, 1822.

Each anniversary of our society gives us an opportunity to rejoice, with our friends who honour us with their presence, in the gracious protection with which our God favours the work of missions committed to our hands. Let it then be permitted to our committee, very respectable friends, to give you, in this annual report, a concise account of what the Lord has done for our seminary during the past year.

We have received very rejoicing news from the ten young men of the first class, who, in 1818, left our seminary. Some of these are labouring in the great harvest of the Lord on the other side of the great Pacific Ocean; others are yet waiting on this side, until the hour in which they are to enter as workmen into the vineyard of the Lord, shall have struck for them.

Our two dear friends Messrs. Muller and Bormeister, after a dangerous voyage, have arrived on the Molucca islands. They are employed by the Holland Missionary Society, and their destination is in the island of Seram. In 1820, another, Mr. J. Kindlinger, was sent, under the care of the same society, as an evangelist to the East

Indies, where he has safely arrived. His destination is at Paliacotte, from which place he writes, that from what he already sees, he hopes that his labours will not be in vain. To these dear brethren were added, in 1818, the four following, who are also employed by the Holland Missionary Society—Messrs. J. C. Winkler, J. J. Bar, J. L. Trion, and S. Knecht; these have hitherto been prevented from sailing, by several difficulties which it was not possible for that respectable society to remove.

We receive also, from time to time, very pleasing accounts, from our two dear pupils Messrs. Jetter and Durr, who are labouring in Bengal in the service of the Church Missionary Society. They have fourteen schools for boys under their care. In these Christian books are read, which give the Missionaries an opportunity to preach the gospel to these children, who at first were not pleased with the books; but now, though none have as yet evinced the desire of becoming Christians, much more hope is entertained for the future.

Another of our dear pupils, Mr. Saltet, has received an appointment from the Edinburgh Missionary Society for the conversion of the Jews—to go, assisted by Mr. Beyner, to seek those of the house of Israel who are scattered in Southern Russia and in Poland; to spread among them New Testaments and religious tracts; and to preach to them repentance and faith in a Messiah already come. We hear from their letters that their preaching is much better attended by the German colonists than by the Jews. Nevertheless, now and then, some Nicodemus is found, seeking for the truth with all his heart.

Of the thirty-one pupils who formed a year ago our school for missions, eighteen of them, the second class, after completing their course of study, left us to go and labour among the heathen; and of these the eight following received their appointment from the Church Missionary Society—Messrs. J. Maisch, J. T. Reichard, H. Schemel, C. Deininger, W. Metzger, W. Bekauer, J. Gerber, and T. Schaffter. The two first, after remaining in England a short time, sailed for the East Indies, where our prayers accompany them. The other five are yet preparing for their work in London, and will sail, in the course of this fall, to proclaim the gospel of the kingdom of God to the negroes who inhabit the western coast of Africa. The last, Mr. T. Schaffter, has been detained by sickness, from which he has not yet recovered. The greater part of the rest of the brethren of the second class, have been received into the service of our Society of Evangelical Missions—after they had received their ordination in this

city, at Stuttgart, or at Dresden. They are destined by our committee for the service of the gospel of Christ on the borders of the Caspian sea, and on the frontiers of Persia.

Our dear friends will remember that soon after our last anniversary, our beloved pupils, Augustus Dittrich and Felician Zarembo, were sent by our committee to St. Petersburg, to obtain the favour and permission of the Russian government, in spreading the knowledge of the gospel among the Tartars of Asiatic Russia, and upon the borders of the Caspian sea. They have done so, and the Lord of the church has not permitted that our hope should be disappointed. His Majesty, the Emperor of Russia, who himself labours to advance the kingdom of God in the world, and whose heart's desire is that all his subjects should be enlightened by the word of God, not only granted the request of our committee, but in a private audience with which he favoured our two Missionaries, he assured them of his imperial protection, in whatever related to the design of making known the gospel of salvation to the heathen and Mohammedans of Asiatic Russia. It is also with pleasure and gratitude that we acknowledge the many tokens of affection and regard which our dear pupils received from Prince Galitzin, and from a great many other friends in St. Petersburg.

In former reports our committee had expressed a desire of sending ministers of the gospel to the Swiss and German colonies dispersed in the country of Caucasus, in the midst of Tartars and Mohammedans, who have hitherto been without Christian instruction. After having communicated this desire to the Russian government, the result has been that we have sent two of our pupils, Messrs. D. Borlin, and H. Dittrich, who, after receiving their ordination at Moscow, went, at the expense of the government, to that part of the vineyard of the Lord.

This manifest favour of our God, by which our two labourers obtained such a protection, induced us to send three more of our beloved pupils, Messrs. T. Curfess, F. Hohenaker, and H. Benz: these went also to St. Petersburg, which they are to leave, with their two brethren, for the place of their destination.

Soon after their arrival at St. Petersburg, it pleased the Lord to call from this world our beloved friend Mr. Curfess, after a few days of sickness. According to our feeble sight this is to us a great loss; but we know that the ways of the Lord are not as our ways. To fill up this painful vacancy our committee resolved to send our beloved pupil, Mr. J. Lang, who for a year past has continued his studies at

Halle, under the direction of Professor Knap.

The labours in these countries will be more painful than any where else, and we should deceive ourselves were we to expect great things during the first years; but our confidence is in the Lord; it is his work and not ours.

Extract of a Memorial presented to his Highness the Prince Galitzin, by two Pupils of the School of Basle, in the name of the Society of Evangelical Missions, October 12th, 1821.

Your highness will permit that we the undersigned present, in the name of the Society of Evangelical Missions of Basle, the desire they have of founding a Christian colony, in the country situated between the Caspian and the Black seas, belonging to the Russian empire; in the neighbourhood of Derbert, or at any other convenient place; and we also request of your highness that you would present our petition to his majesty, the emperor, hoping that he will receive it favourably. Indulging also the hope, from the love which God has shed in your heart, that your highness will kindly receive the account which we shall give of the foundation, the success, and the design of the Society of Evangelical Missions of Basle. That it may be manifest upon what foundation it rests, we will at present only say in few words—that during the six years it has existed, the Lord has caused it to increase by a number of auxiliary societies, which have been formed in Germany, in France, and in Switzerland. It has grown without noise, indeed, but has been accompanied with his precious benediction; so that it has been able to send the messengers of the gospel into heathen and Mohammedan countries. It is the providence of God that has turned the eyes of the society towards the coasts of the Caspian and Black seas, that becoming acquainted with the religious state of these countries, they may diffuse among them the knowledge of the gospel of peace; and it is for this end that we have been sent. As it is not the work of men they have in view, but the advancement of the kingdom of Jesus Christ and the salvation of souls, their hearts are filled with filial confidence in God our Father. Wherefore they have taken the liberty to present their petition to your highness, to obtain the assurance of that protection, without which we could neither visit those countries, nor diffuse there the knowledge of the gospel of Jesus Christ. We therefore request,

1st, That the object of the Society of Evangelical Missions of Basle, which con-

sists in preaching gratuitously the gospel of Christ in heathen and Mohammedan countries, should receive the approbation of the Russian government; and that we might, as well as our brethren who may follow us, obtain the permission of labouring without molestation, both within and without the empire, as need may require.

2d, That the government would insure to us, both for the present and for the future, the protection of our persons and of our property.

3d, As the end of the Society of Evangelical Missions of Basle cannot be obtained, without selecting permanent places of residence for the messengers of the gospel, we ask the government in its name, to grant us the permission of settling in the thinly inhabited countries situated between the Caspian and the Black seas, and to give us there, hereafter, tokens of its protection as need may require.

4th, To grant us there the rights which the colony from Scotland enjoys; namely, 1st, The free exercise of our religion, according to the doctrine of the evangelical church. 2d, The permission of establishing schools for the instruction of children and adults, and all necessary privileges connected with such establishments; and 3d, That it be permitted to the missionaries to establish a printing press, by means of which they may circulate the Bible and religious tracts; provided that these last be submitted to the usual censure of the government.

It is only the desire of promoting the cause of our Lord and the salvation of our lost brethren, which has led the Society of Evangelical Missions of Basle to address these requests to your highness. May our God and Father, who will have all men to be saved and to come to the knowledge of the truth, deign to bless the beginning, the continuation, and the end of this work.

AUGUSTUS DITTRICH, }
FELICIAN ZAREMBA, } *Evangelists.*

The Russian government has granted all these requests and even much more; and has at the same time kindly received the memorial in favour of the Swiss and German colonies in the Crimea, promising to protect, to assist, and even to support the labourers who may be sent to that country.

Extract of a Letter from one of the Pupils of the Society of Evangelical Missions of Basle, to that Society.

St. Petersburg, April, 1822.

You have seen, dear fathers and brothers, and your hearts have been filled

with gratitude and joy, how the dealings of God towards us have been filled with love, during all the time of our abode in St. Petersburg; and how he has rendered plain and easy the ways which at first appeared to us dark and difficult. The time which we have spent in this place cannot but be very advantageous to us in our future vocation, as servants of the gospel in Persia. For we have learnt, in the different situations of life in which we have been placed, better to know the heart of man, and particularly the corruption of our own, and by this to cast ourselves more entirely upon the merciful care of our divine Master, who never ceases to crown us with tokens of his love.

When, after our arrival in this city, we saw that we should be obliged to remain in it some time, the desire of doing good to the souls of men by the preaching of the gospel was kindled in our hearts, and we have had frequent opportunities to gratify this desire.

At our first coming to this place we thought that we would have no good opportunity to continue our studies in the Persian language; we therefore read the books of the New Testament, and some other writings in that language, until we were informed by Dr. Pinkerton that there was a native Persian in the University of this city, from whom we are now receiving lessons, so that I hope to be able to speak that language correctly soon after my arrival at Astrachan. We expect, in a few days, to begin our journey for that city; it will be a very important post, seeing it is a place of resort for the Asiatick nations, where the Turks, the Persians, the Tartars, the Indians, and the Moguls, meet to worship under different forms of error, directly opposed to the gospel, an unknown God. Thus many opportunities will be afforded to learn their religious state, and to proclaim to them the good news of salvation.

Although in Persia we discover a hungering and thirsting after righteousness, and a desire to know and to obey the gospel of Christ, nevertheless the established laws remain such, that whoever confesses himself to be a Christian, pronounces by this confession the sentence of his own death. We have therefore resolved, through the grace of God, to establish a Christian colony on the frontiers of that country; not of European Christians, as at Carass and Sarepta, but a place of refuge for those Mohammedans and heathen who might be persecuted, for having received in their hearts the good news of the salvation of our God. It is probable that such an establishment

will at first be very small, perhaps only a few missionaries will be there; but the grace of our Lord may cause it soon to increase, until a numerous flock be there collected.

We particularly write these things to you, dear fathers and mothers, brothers and sisters in Jesus Christ our Saviour, our Redeemer and our elder Brother, to excite you to pray more ardently for us, that the Lord would strengthen our feeble knees—that he would anoint our eyes to see him and never to lose sight of him, so that we may become deeply penetrated with humility, love and faith. May Jesus Christ, our gracious and merciful Saviour, manifest himself to you, to us, and to all those who are united to us, and to the work which he has commenced for the salvation of our poor brethren scattered throughout the world. May our communion be and remain with the Father and with the Son, until we see face to face Him in whom though not having seen, we believe. Peace be with us and with all men.

AUGUSTUS DITTRICH.

DOMESTICK.

The General Assembly of the Presbyterian church closed their sessions, which continued two weeks, on Thursday the 29th ult. The concerns of this ecclesiastical body have become exceedingly numerous and important, owing to the multitude of churches and the great number of inferior judicatories of which it has the oversight; and from which references and appeals are every year brought forward. The importance of the General Assembly, as a bond of union and a court of ultimate references and appeals, must, we should suppose, be obvious to every member of the Presbyterian church in the United States: and obvious it must also be, that it is highly desirable that every Presbytery should, if possible, be duly represented in this body. The representation for the present year and for a number of previous years, has indeed been so general and extensive as to warrant the belief, that an interest has been taken in every question submitted to the Assembly, and an impartial dis-

cussion and decision had thereon. Still it is to be regretted that a considerable number of distant Presbyteries, especially to the west and south, have not been represented. Representatives from these Presbyteries, had they been present, would not only have aided the councils and labours of their brethren, and mingled sympathies and contracted friendships with them, but would also, we doubt not, have added to the confidence of the churches which they would have represented, in the propriety of those decisions which relate to themselves—even on the supposition—which probably is a correct one—that the decision would have been no other than that which has actually taken place. Men have always the most confidence in the propriety of what they do themselves, or by their immediate representatives.

We know and regret the difficulties which distant Presbyteries have to encounter, in sending representatives to the Assembly. The expense attending the journey ought certainly to be fully defrayed from a common fund; and the pulpits of the representatives ought to be supplied, at least for a considerable part of the time of their absence. And we are persuaded that both these objects might, and would be provided for, if the importance of a full representation in the Assembly were duly appreciated—We cherish a sanguine hope that they will be provided for, and that speedily. It is our belief, entertained on long observation, that when the people of the Presbyterian communion are candidly and fully informed in regard to any proper and important measure, and the clergy make suitable exertions, the necessary funds for carrying such a measure into effect will not be withheld. The project of dividing the Assembly, and of having a general meeting triennially, which some gentlemen for whom we entertain the highest respect have conceived and proposed, would, if adopted, be, in our judgment, highly injurious, if not

fatally pernicious, to the harmony, influence and usefulness of the Presbyterian church.

It was truly delightful to witness the order and industry, the harmony and fraternal feelings, with which the multitudinous concerns of the last Assembly were conducted—and without which another fortnight would not have sufficed to finish what was accomplished. We regret that we have space, in our present number, to publish no more of the doings of this Assembly than the narrative of the state of religion, and the report of the Directors of the Theological Seminary. Some other important matters, we must delay till the coming month.

A NARRATIVE OF THE STATE OF RELIGION
WITHIN THE BOUNDS OF THE GENERAL
ASSEMBLY OF THE PRESBYTERIAN CHURCH,
IN THE UNITED STATES.

The General Assembly find it, every year, more difficult to exhibit a just view of the state of religion within their bounds. The extension of their limits, the increasing number of their churches and communicants, the variety and importance of their religious institutions render this duty, at once, pleasing and arduous. On these subjects, they do not judge it expedient to enter as much into detail as they have done on some former occasions; but they desire to furnish such a statement of the dispensations of Providence towards the churches under their care, as shall impress their members with right views of their present state and obligations.

The Presbyterian Church in the United States, embraces thirteen Synods, and more than seventy Presbyteries. One of these Presbyteries is in the eastern part of New England; all the others lie on the west and south of that region, and stretch from Niagara and Champlain, in the state of New York, to Missouri and Louisiana on the south-west, a distance of more than 1500 miles. No inconsiderable part of the population spread over this extended region is dependent on the Presbyterian Church, for the ordinary means of grace. From that church, to a considerable degree, they expect the preaching of the gospel and the administration of its ordinances; the patronage of literary and theological seminaries; the religious instruction of the young and the encouragement and maintenance of charitable institutions. Could we com-

mand an adequate supply of labourers for the field which we are invited to occupy, the amount of effort and responsibility devolving on us, would be increasingly great; but an adequate supply of labourers does not exist. The provision which has been made, and is now making, for the religious wants that have awakened our solicitude, will be stated in its proper place. At present, we wish distinctly to announce the fact, that the means of religious instruction are inadequate, in a lamentable degree, to the demand for their employment. From documents which will appear in another form, it is clearly deducible that our population is rapidly gaining on the means of religious improvement. To illustrate this position, in regard to the preaching of the gospel, the following facts may be stated. In the Presbytery of Niagara, there are thirty-one churches, and only seven ministers and licentiates. The Presbytery of Albany is among those which are best supplied with the ministry of the gospel; but, in four counties within its bounds, more than 50,000 souls are represented as destitute of adequate means of grace. In the extensive states of Mississippi and Louisiana, there cannot be found more than eight or ten Presbyterian ministers, and very few of any other denomination. The whole territory of Michigan is yet missionary ground; while East and West Florida, with a numerous population in a very interesting state, have no minister of our communion. In one city, with three or four thousand inhabitants, much anxiety is evinced to obtain a stated Protestant ministry.

These are some of the reasons for asserting that the means of grace are alarmingly inadequate to the exigencies of our population. To render this view more appalling, we are assured that the deficiency is increasing. New settlements, unfurnished with a Christian ministry, are forming in the west; while the demands of the east are not diminished. The wave of emigration rolls farther and farther onward; and, unless God interpose, by some special movements of his people, in their favour, it would, really, seem that our children are likely to settle on the shores of the Pacific Ocean, without the Christian religion.

Let us now contemplate some of the means which are employed for the cultivation of this vast field, and the particular aspects of Providence towards it, during the past year. The stated and ordinary means of grace have been afforded as usual; and our ministers and elders, generally, appear to have been engaged with zeal and fidelity, in the various departments of their duty. The spirit of religious exertion is still active; and, in

some instances, it has appeared in new and successful modes of operation. In addition to the efforts of Sabbath Schools, Catechetical Instruction, Bible Classes, the Concert of Prayer, Bible Societies, Theological Seminaries, Education and Missionary Associations, we are happy to learn that more than usual attention has been paid to the religious instruction of seamen; and, that, on many minds, the present condition of the Jews has made a distinct and affecting impression. While on these subjects, it does not accord with the design of this narrative to descend to particulars; we do not hesitate to invite the attention of our churches to the reports respecting them, which are now before the public; and, particularly, to that of the Society for meliorating the condition of the Jews.

The Theological Seminary, at Princeton, has been unusually full during the last year. At present, it numbers eighty-five students. But the Board have still to detail the embarrassments under which it labours for want of funds.* The Theological Seminary at Auburn is yet in its incipient state, but is represented as rising in prosperity. Its number of students, at present, is thirteen.

The Board of Missions, acting under the direction of the General Assembly, have, as usual, made an interesting report. This Board have a few important auxiliaries in different remote sections of the country; and extracts from the journals of their missionaries show that their labours, in many instances, have been suddenly and extensively blest. The Board make an urgent appeal for more liberal patronage, in behalf of this ancient missionary institution. There are many other local societies within our bounds, aiming at the same grand object, among which the Assembly observe with pleasure the United Domestic Missionary Society of New York.

The proceedings of this assembly contain a distinct representation, on the education of pious and indigent young men for the gospel ministry. We are happy to perceive that this important object is commanding more attention among our churches, and as evidence of this, we refer to the exertions of the various Educational Societies with their auxiliaries; and those, in particular, of the Presbytery of Albany, which alone is represented as having expended about \$1200 for this object, during the past year.

* Will any of our congregations remain unmoved on this subject, when they learn, from the Report of the directors, that promising young men are every year prevented from uniting with the Seminary, for the want of pecuniary means?

The United Foreign Missionary Society, though not confined to our denomination, commands, it is believed, throughout our churches, a good and increasing degree of favour. Hitherto, its labours have been confined to our western Indians, among whom it has now five stations with well organized education families. There should be but one sentiment among Christians, on the duty of patronizing this noble institution. The directors have, nevertheless, to complain that their resources have been limited to an amount far short of their expenditures: and the assembly would cordially unite with them in the hope that the peculiarly imposing claims of this society, will not, much longer, suffer it to languish.

Having alluded to most of the means of religious improvement, enjoyed by our churches, it becomes us now to inquire, what has been the result. On this subject we should speak with great caution. But it is important to exhibit the spiritual state of the churches under our care. From the Presbyterian reports, it appears that the whole number of communicants belonging to our church has been much increased; but it cannot now be ascertained to what precise extent, as many of those reports are imperfect.* Admitting these additions to have been of *such as shall be saved*, it is of little importance to us, whether they have been gathered into the Christian community, by the gradual distillations of the Holy Spirit, or by that increase of his influences, which constitutes a revival of religion. Still there are many reasons for considering revivals of religion as peculiarly desirable; and the Assembly would disappoint the churches under their care, if they failed to designate those which appear to have been most remarkable. During the last year, the following congregations have been graciously visited, viz. In the Presbytery of Niagara, Fredonia. In the Presbytery of Genesee, Shelden, Orangeville and Warsaw. In the Presbytery of Rochester, Riga and Bergen. In the Presbytery of Geneva, Romulus. In the Presbytery of Bath, Naples and Putney. In the Presbytery of Cayuga, Sempronius and Groton. In the Presbytery of Onondaga, Granby. In the Presbytery of Oneida, Utica, Paris, Shenandoah, Herkimer and Little Falls. In the Presbytery of Otsego, Butternut's and Bowman's Creek. In the Presbytery of St. Lawrence, the

continuation of former revivals in Brownville, Adams and Watertown. In the Presbytery of Champlain, notwithstanding many and great causes of mourning, they speak of a pleasing work of grace in the congregation of Mooers and West Port. It is gratifying to learn that this Presbytery has recently extended its limits by organizing a Presbyterian church in the city of Montreal. In the Presbytery of Londonderry, an extensive revival has taken place in the congregation of Chester. In the Presbytery of Albany, the congregations of Knox, Edinburgh, Kingsborough, Esperance and Ballston. In the Presbytery of North River, South Salem. In the Presbytery of Long Island, Freshpond. In the Presbytery of New York, the Rutgers-street church has been blessed with a special revival; and in the city, generally, there is evidently an increase of the spirit of religion, as appears from the erection of several new churches, and an augmented number of communicants. In the Presbyteries of Jersey, Newton, and New Brunswick—the congregations of Rockaway, Hanover, Patterson, Chatham, Morristown, Baskenridge, Hacketstown, Pleasant Grove, Mansfield, Lamington, German Valley, and Boundbrook. In the Presbytery of Susquehanna, Pike, Silver Lake, Windsor and Athens. In the first Presbytery of Philadelphia, Doylestown, Neshaminy, Newton, Deerfield and Kensington. These revivals, together with the good order and spirit of religious zeal which prevail in the city of Philadelphia, render this a highly interesting part of our spiritual vineyard. In the Presbytery of Newcastle, an extensive work of grace seems to have commenced, and the congregations which have principally shared in it are, Fagg's Manor, Upper Octorara, Nottingham, Charleston, Pencador, St. George's, and Doe Run. The Presbytery of Carlisle must be added to this list; and in the interesting revival which has visited both the congregation and the college of Carlisle, we find an occasion for lively gratitude. In the Presbytery of Washington, Penn., Mill Creek and the Flats. In the Presbytery of Hartford, Newcastle, Slippery Rock, Long Run, New Salem, Mount Pleasant, Hopewell and Nishanok. This revival has been greatly promoted by Sabbath schools and a system of visitation by several ministers. In the Presbytery of Grand river, Warren and Geneva, have experienced small revivals. In the Presbytery of Winchester, a number have been added to the church, in consequence of revivals at Fredericksburgh and Hartwood. In the Presbytery of Lexington, Lexington, New Monmouth, Oxford, Timberidge, New Providence and Fairfield. In the Presbytery of Hanover, Petersburgh, Norfolk, Cumberland, Cubcreek

* According to a standing order of the General Assembly, the names of the ministers and churches, under their care, will be published next year; and it is hoped that *all* the Presbyteries, will be careful to send up their reports in the most perfect form.

and Briery. In the Presbytery of Abingdon, three congregations. In the Presbytery of Orange, Eno and Little River. From the Presbytery of Georgia we have heard with peculiar emotions, not only of the wide and melancholy desolations which spread around them, but of the reviving showers of divine grace which have descended upon some of their churches. A powerful work of grace is said to have commenced in the congregation of Medway, and more than ordinary additions have been made to the churches of Augusta, Savannah, Darien and St. Mary's.

We have thus given a brief enumeration of the places which have been favoured with the outpourings of the Spirit of God. These revivals, bearing as they do the marks of a genuine work of grace, must be regarded as among the most cheering dispensations of Divine Providence towards our churches during the last year.

We are happy to state that our friendly intercourse with the churches of Connecticut, Massachusetts, Vermont and New Hampshire, continues to be cherished; and that from the annual reports furnished by the delegates from those bodies, the impression is favourable in regard to the prevalence of truth and godliness in that region. Their colleges, and Theological Seminaries and Missionary institutions are flourishing; and many of their churches have been visited with revivals of religion.

The colleges of Hamilton, Dickinson, Jefferson, Alleghany, and North Carolina, have been represented as in a flourishing state. Many of them embrace a considerable proportion of pious students; and, in all, it is believed, the cause of morality and religion is decidedly gaining ground. With regard to errors on the subject of religion, it would probably be correct to state that they are not making progress. Still it is deplorable, that in this age of light and revivals, so many teachers of false and destructive systems of religion should exist. They are chiefly to be found among our new and unprotected churches; and such a state of things, calls as well for the watchfulness of those churches, as the sympathies of more highly favoured Christians.

There is another truth which fidelity does not permit us to conceal. In many parts of our country, an unusual degree of opposition to the religious charities which adorn the present age of the world, has been displayed. The manifestation of this spirit, should be considered as furnishing an evidence of the power and progress of religious exertion. It was not until the fire of God's altar was cast into the earth, that there were *voices and*

thunderings and an earthquake. Still such a state of things should be met by a growing spirit of prayer and circumspection, on the part of the friends of Zion.—Calling into action the gentleness and firmness, the humility and perseverance of the gospel, they shall not fail of success.

The events of the past year give strength to the impression that the church is rapidly approaching an important crisis. There is grief in our hearts, but it is not the grief of consternation. We mourn over our vast and increasing desolations. We lament the lukewarmness of many who profess to be the followers of a self-denying and zealous Master. We deplore the false zeal of errorists, and the fruitless hostility of inconsiderate men to the institutions of religion. We find cause for humiliation in the fact, that revivals of religion have not been as extensive, as those which on some former occasions it has been our privilege to record. Whatever gloom may seem to hang over the church is intended for her admonition. Trials were needful to awaken her to a just sense of her duty. We are imperiously called to demonstrate our faith in the Saviour of men, by our devotedness to his cause and to his glory. Shall we zealously support our Missionary, and Education, and Theological Institutions, assured, as we are, that they will eminently conduce to the prosperity and glory of the church, or shall we suffer them to languish and decline? Let every friend of Zion and of man make his election. We rejoice that the period has arrived when this question must be answered. In the confidence that many, very many, are prepared to act a consistent and faithful part; and cheered by the light which the zeal of Christians and the graces of the Holy Spirit, cast through every interposing cloud, we are prepared to announce, that there is no cause for despondency. Beyond all that is obscure and cheerless, a vision of blessedness breaks upon our view. *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee,* is the voice of the King of Zion to his church. And were the darkest of her seasons yet before her, she should still advance with a steady and increasing light, until her glory struggles into everlasting day.

Every thing admonishes us, that what we do must be done quickly. During the past year, the names of M'Farquhar, Crawford, Hunter, Blair, Coe, Ogden, Wilson, Weir, Freeman, Hill, Bishop, Smith, Blatchford,* have been added from

* The Rev. Colin M'Farquhar, of the Presbytery of Newcastle: the Rev. Edward Crawford, of the Presbytery of Ab-

among our number to the list of the worthy dead. While we cannot but feel the admonition, which their memory awakens, the church mourns their removal as a public calamity.

Day of Thanksgiving, Humiliation and Prayer.

Whereas the dispensations of Divine Providence toward our country, and especially toward the church under the General Assembly, have been, during the past year, of a mixed character, calling, at once, for lively gratitude and for deep humiliation; the Assembly would respectfully call the churches of their communion to public and solemn exercises of a corresponding character.

They would, therefore, earnestly and affectionately recommend to all the churches under their care, to set apart the first Thursday of November next, as a day of thanksgiving, humiliation and prayer—to abstain from all worldly labours and recreations—to assemble in their respective places of worship—to offer their united and fervent thanksgiving to the God of all grace, for his many mercies to our country, and to our beloved Zion, in the course of the year; and to pray, that the Holy Spirit may be poured out upon our churches, and upon all the churches of Christ in our land and throughout the world; that religion may be every where revived; that the progress of error may be arrested; that every thing unfriendly to the reign of righteousness may be destroyed; that Christians of all denominations may be more and more united in affection and effort; that the *Missionary Cause* and the cause of *Bible Societies* may be extended and made to triumph in every part of the world; that wars may cease to the ends of the earth; and that the glory of the latter day may be hastened.

ingdon: the Rev. Andrew Hunter, of the city of Washington: the Rev. John D. Blair, of Richmond, Virginia: the Rev. Jonas Coe, D. D. of Troy, New York: the Rev. Uzal Ogden, of Newark, New Jersey: the Rev. Robert Wilson, of Washington, Ky.: the Rev. William Wier, of Natchez, Miss.: the Rev. Jonathan Freeman, of Bridgetown, New Jersey: the Rev. George Hill, of the Presbytery of Redstone: the Rev. David Bishop, of Easton, Pa.: the Rev. Daniel Smith, of Louisville, Kentucky: the Rev. Henry Blatchford, son of the Rev. Dr. Blatchford, of Lansingburgh, N. Y.

Vol. I.—Ch. Adv.

ELEVENTH ANNUAL REPORT OF THE BOARD OF DIRECTORS OF THE THEOLOGICAL SEMINARY.

The Board of Directors of the Theological Seminary, present to the General Assembly, the following, as the Report of their proceedings, and of the state of the Seminary, through the last year:

The number of students at the date of the last report was *sixty-five*. During the summer session the *eight* following students were received, viz.

Robert M. Laird, graduate of Jefferson College, Pennsylvania.
Jeptha Harrison, do. Nassau Hall, N. J.
James Alexander, do. do.
Matthew L. Fullerton, do. Union, N. Y.
George W. Campbell (licentiate), do.
Samuel Steel, candidate of Presbytery of Philadelphia.
Samuel Swan, do. do.
John Mitchelmore, do. New Brunswick.

During this session, James L. Marshall, James M. Olmstead, and Francis Bowman, were regularly dismissed.

During the winter session *forty-four* additional students were received, viz.

John Sessions, graduate of Dartmouth College, New Hampshire.
Amos Savage, do. Middlebury, Verm.
Alvin H. Parker, do. do.
Josiah Bent, do. Harvard, Massachus.
Wm. A. Porter, do. Williams, do.
Sylvester Scovel, do. do. do.
John Pierce, do. Brown, Rhode Island.
Eben. H. Snowden, do. Hamilton, N. Y.
William M'Jimsey, do. Union, N. Y.
Lewis Bond, do. do.
Joshua A. Clayton, do. do.
Alfred E. Campbell, do. do.
Rodney A. Miller, do. do.
John M. Moore, do. do.
Goldsmith Denniston, do. do.
Horatio N. Brinsmade, do. Yale, Conn.
Jared B. Waterbury, do. do.
Aratus Kent, do. do.
Joseph H. Coit, do. Columbia, N. Y.
James M. Stuart, do. Nassau Hall, N. J.
James Weatherby, do. do.
John W. Ward, do. do.
Edward N. Kirk, do. do.
William Brearly, do. do.
William H. Woodhull, do. do.
John Lodor, do. do.
Charles W. Nassau, do. University of Pennsylvania.
James B. Morrow, do. Jefferson, Penn.
Samuel Reid, do. do.
McKnight Williamson, do. do.
Richard Brown, do. do.
Samuel V. Marshall, do. Transylvania University, Kentucky.
Benjamin O. Peers, do. do.
2 N

William J. Wilson, do. Columbia, S. C.
 Charles L. R. Boyd, do. do.
 John Le Roy Davies, do. University of
 North Carolina.
 William G. Bradford, candidate of Pres-
 bytery of North River.
 Luther Clarke, do. do.
 William C. Kniffen, do. do.
 Charles Thompson, do. Presbytery of
 Philadelphia.
 John Burt, do. do.
 Joseph Nimmo, candidate of Presbytery
 of Hanover.
 Thomas J. A. Mines, do. Maryland.
 G. W. Ridgley, do. Kentucky.

At the close of the summer session, cer-
 tificates that they had completed the
 whole course prescribed in the plan were
 given to the following *seven* students;
 viz. Robert Baird, Charles C. Beatty,
 James Douglas, Edward Downer, Moses
 T. Harris, John Hudson, and Alexander
 Williamson.

During the winter session, the following
 students withdrew in good standing, viz.
 George Bush, William F. Curry, James
 G. McNeely, Daniel Young, David McKin-
 ney, Samuel Reid, and John Lodor; and
 the following students were regularly dis-
 missed, viz. George Potts, Holloway W.
 Hunt, John Breckenridge, James G. Ham-
 ner, Elam J. Morrison, Robert M. Laird,
 Samuel Steel, George W. Campbell, Ara-
 tus Kent, and John Burt.

William G. Krebs, of the second class,
 died in the Seminary, Nov. 26th, and
 John Rannels, of the same class, died a
 few weeks since in Virginia, as he was re-
 turning to his friends.

The whole number of students con-
 nected with the Seminary during the
 winter session was *ninety-six*. The num-
 ber now in connexion with it is *eighty-five*.

Since the last annual report, the fol-
 lowing students have been licensed to
 preach the gospel, viz.

Robert Baird, by the Presbytery of New
 Brunswick.
 John Breckenridge, do.
 Augustus L. Chapin, do.
 Gilbert Crawford, do.
 Albert Barnes, do.
 Charles C. Darling, do.
 Nathaniel A. Pratt, do.
 John Maclean, do.
 Daniel Young, by the Presb. of Hudson.
 James Douglas, do. New Castle.
 Robert M. Laird, do. do.
 H. W. Hunt, jr. do. Newton.
 John H. Kennedy, do. Carlisle.
 John Burt, do. Philadelphia.
 Samuel Swan, do. do.
 Samuel Lawrence, do. do.
 James G. Hamner, do. Hanover.
 Edward E. Gregory, do. Albany.

Eldad W. Goodman, by the Presbytery
 of Albany.

George Bush, do. New York.
 Joseph Sanford, do. do.
 John Blatchford, do. do.

The studies which have been attended
 to through the year are the same as have
 been repeatedly reported to the Assem-
 bly.

The semi-annual examinations of the
 students have, as usual, been satisfactory
 to the Board.

On the subject of benefactions for the
 support of necessitous students, the Pro-
 fessors have reported the following sums,
 viz.

From Paris, Kentucky,	\$15 00
Mr. Jedediah Tracy, Troy, New York,	18 87½
Mr. John Stille, Philadelphia, for a particular student,	125 00
Students of Morristown Acade- my, New Jersey,	1 50
Several persons in Morristown, Female Society in Elizabeth- town, New Jersey, for a par- ticular student,	55 00
Female Cent Society of Bloom- inggrove, New York,	33 73
Female Cent Society of Jama- ica, Long Island,	103 58
Concert of Prayer, Hempstead, Long Island,	12 50
Rev. Dr. Ely, of Philadelphia, for a particular student,	50 00
Do. to discharge the room rent of three students,	30 00
Mrs. Margaret Carswell, of Phi- ladelphia, for a particular student,	12 50
Master Matthew W. Carswell, of do. for do.	12 50
Ladies of Staunton, Virginia,	74 00
Phebean Society of Philadel- phia, for two students,	71 00
Mr. Daniel Thatcher, of Phila- delphia, for a particular stu- dent,	50 00
Several Ladies of Richmond, Virginia,	10 00
Female Education Society of Paris, Kentucky, for a parti- cular student,	35 62½
Presbyterian Congregation of do. for do.	12 62½
Lady, of do. for do.	5 00
Female Cent Society of Bridge- town, West Jersey,	52 00
Person unknown, from Gooch- land, Virginia, for a particular student,	10 00
Female Cent Society of Goshen, New York,	9 75
Mrs. Mary Ann Ely, Philadel- phia, for a particular student,	20 00

Cent Society of the First Presbyterian Church, Albany, -	40 00
Cent Society of Morristown, New Jersey, - - - - -	25 00
Second Female Cent Society of Wall street Church, New York, - - - - -	74 00
Presbyterian church, Georgetown, D. C. for a particular student, - - - - -	25 00
Female Cent Society of Newtown, Long Island, - - -	51 00
Ladies of Princeton, New Jersey, - - - - -	77 00
Mr. Donald McDonald, Caledonia, New York, - - - - -	5 00
Female Society of Cedar-street church, New York, - - -	174 00
Remains of a Cent Society, Trenton, New Jersey, - - -	2 50
Female Heathen School Society, Ballston, New York, - -	20 00
Female Cent Society, Allentown, New Jersey, - - -	7 00
Deacon John Ashley, West Springfield, Massachusetts, -	50 00
Female Cent Society, Scotch Town, New York, - - - -	13 00
Congregation and Presbyterian Female Association of Charleston, South Carolina, for a particular student, - - - -	150 00
Rev. Mr. Monteith, Professor, Hamilton Colony, New York, -	20 00
Female Society of Bedford, New York, - - - - -	10 00
Mrs. Nieukirk, Pittsgrove, West Jersey, - - - - -	6 00
Students of the Seminary on account of interest on several scholarships established by them, - - - - -	152 95
Rev. Dr. Ely, Philadelphia, for two students, - - - - -	100 00
Presbytery of Hudson, for a particular student, - - - -	29 50
Female Industrious Society of Troy, New York, - - - -	15 00
Female Charitable Society of Bedford, New York, for a particular student, - - - -	10 00
Concert of Prayer, Troy, New York, - - - - -	30 00

\$1910 63½

The Professors have also reported the receipt of the following articles of furniture and clothing.

From the District of Columbia, a package of second-hand clothes, coats, vests, pantaloons, &c.

Reading Society of Morristown, New Jersey, a package containing seven shirts, six cravats, and six pair of stockings.

From certain individuals in Morristown,

four pillow cases, two towels, three pair of stockings, cloth for pantaloons, and one comfortable.

Two ladies in Reading, Pennsylvania, three comfortables.

Female Benevolent Association of Newton, New Jersey, two comfortables, three quilts, one pair sheets, two pair pillow cases, and one napkin.

Dorcas Society of New York, a package containing a large number of shirts. Several similar donations have been before made by that society.

A very handsome quilt made by Miss Sophia M. Johnston, daughter of the Rev. John Johnston, Newburgh, New York, and finished when she was only three years nine months and nine days old.

Female Industrious Society of Troy, New York, a package containing eight shirts, seven silk handkerchiefs, sixteen cravats, three pair of suspenders, and one towel.

The number of books presented to the library through the year past has been small, compared with preceding years. Only twenty volumes have been received. To these the Board have the pleasure to report, have been added the valuable library of the late Theological Seminary of the Associate Reformed Synod. Shortly after the last Assembly rose, this library, together with the valuable cases in which it was contained, were delivered by a committee of the late Associate Reformed Synod, to a committee of the Board of Directors. The books and cases were received into the Seminary in the month of June last. On this subject, the librarian in his report to the Board, remarks, "The number of volumes is between 2400 and 2500. They are, with some exceptions, in very good condition as to binding, &c. generally excellent editions, and making altogether a collection equally rare and valuable, and fully answering, it is believed, any expectations that may have been formed respecting it." The whole library now consists of about 4500 volumes, and nearly 600 pamphlets.

On the subject of building, the Board have to report, that through the year past the two upper entries in the principal edifice have been completed, so far as regards the mason's and carpenter's work; and such painting as is needed has been directed. The expense for the work done has been paid from the room rent fund. Some work has also been done on the Professor's house and its premises.

The last Assembly appropriated for the general purposes of the Institution, including the unexpended balance of the former year, the sum of \$5430.23.

The expenditures have been as follows, viz.

One quarter's salary due two of the Professors on the last year, - - - - -	\$950 00
Salaries of the three Professors during the year which has now closed, - - - - -	4200 00
Boxing the Books of the Library of the Theological Seminary of the Associate Reformed Synod, and removing them and the book-cases from New York to Princeton, - - - - -	85 70½
Secretary's account for services, stationary, postage, and printing circulars, - - - - -	31 30
Printing the last annual report, - - - - -	17 50
Travelling expenses of one Director, - - - - -	20 00
Treasurer's account for postage, - - - - -	1 40
Treasurer's commissions on the above, at one per cent. - - - - -	53 05

\$5358 95½

Leaving of the appropriation of the last Assembly, unexpended, \$71.27½.

Agreeably to the order of the last Assembly, the Board addressed a circular letter to a number of congregations, requesting a collection to relieve the Contingent Fund from the embarrassment reported in the last annual report of the Board. In consequence of this request, a number of congregations made collections, and transmitted them to the Treasurer of the General Assembly.

At the late sessions of the Legislature of New Jersey, the application for an act of incorporation was renewed.—An act has passed that body, which act the Board beg leave, herewith, to lay before the Assembly for their consideration.

The Board have the pleasure to inform the Assembly, that a Scholarship in the Theological Seminary has lately been founded, by Mr. William Scott, a member of the First Presbyterian Congregation in Elizabethtown, New Jersey.

The principles on which this generous endowment has been made, the Board beg leave to report to the Assembly, in the words of the written communication of Mr. Scott.—“The terms on which I found a Scholarship are the following: I retain in my own hands the right of nominating the scholar as long as I live, and, if I leave a widow, she is to have the same right during her life; and after her decease, the right is to be vested forever, in the session of the First Presbyterian Church, Elizabethtown.”

The Board would here respectfully suggest to the Assembly, whether there are not some wealthy and liberal congregations, who would be willing to endow

scholarships in the Seminary, vesting in their own sessions the right of nominating the students who from time to time shall receive the benefit of the funds thus created. The raising of sufficient funds for the support of indigent theological students, is an exceedingly important object. Much has been done in years past by the liberality of Female Societies, and the Board fondly hope that these salutary streams of benevolence will continue to flow; but these associations cannot be relied on as affording a permanent aid. Already many have been discontinued, and many promising students cannot receive the important benefits of our Seminary for want of the means of support.

The report of the Professors made to the Board at their meeting the last week, contains on this subject, the following paragraph, to which the Board beg leave to call the attention of the Assembly.—“Several of the students have been obliged to withdraw from the Seminary, and apply themselves to teaching, as a means of support. The Professors fear that other students, who have been hitherto able to pursue their studies with tolerable comfort, will be obliged, on account of the failure of their funds, to resort to the same means. The funds for the aid of indigent students, in the hands of the Professors, are almost entirely exhausted. And in consequence of this, they have been under the painful necessity of returning an unfavourable answer to a number of applications for aid, which have been presented by young men of hopeful piety, and promising talents, and who are likely, on this account, to be prevented from entering our Seminary.” The facts in the above paragraph, the Board would remark, loudly call upon the friends of the Seminary, and the friends of religion, to awake to renewed exertion to provide the means of support for indigent students, who may desire to receive the benefits of the instructions of the Theological Seminary.

The Board beg leave also to state to the Assembly, that the Contingent Fund, they understand, will be entirely inadequate to meet the current expenses of the Institution for the ensuing year; and that it will be necessary the Assembly should devise some measures to replenish this fund.

The Board would further report, that at their meeting last week they made some alterations in the plan of boarding the students. These alterations will be best understood, by the following extracts from their minutes.

“Resolved, that for the year ensuing the commencement of the next fall session

of the Seminary, the Steward be, and hereby is proffered the use of the rooms which he now occupies in the Seminary, and of the garden, free of rent, and that he be authorized to board such students, as may choose to board with him, at such rate per week as may be mutually agreed upon by him and them; provided the said rate be not more than two dollars per week.

Resolved, that for the year ensuing from the same time, any student of the Seminary be, and he hereby is allowed to board either with the steward, or with any other family in Princeton, which may be deemed suitable by the Professors of the Seminary.

Resolved, that each student be, and he hereby is required, to lodge and study in the Seminary, according to the regulations of this Board, heretofore adopted.

Resolved, that for the ensuing session, the students shall not be compelled to board in the Refectory, when, in the opinion of the Faculty, their pecuniary necessities are urgent, and they can obtain relief by boarding out of the Refectory."

Signed by order of the Board,

ASHBEL GREEN, *President.*

JOHN M'DOWELL, *Secretary.*

Philadelphia, May 20, 1823.

The Professors of the Seminary, are—

Rev. Archibald Alexander, D.D. Professor of Didactick and Polemick Theology.

Rev. Samuel Miller, D.D. Professor of Ecclesiastical History and Church Government.

Rev. Charles Hodge, A.M. Professor of Oriental and Biblical Literature.

Nine Scholarships have been founded, viz.

1. *The Le Roy Scholarship*, founded by Mrs. Martha Le Roy, New York.

2. *The Banyer Scholarship*, do. do.

3. *The Lenox Scholarship*, founded by Robert Lenox, Esq. of New York.

4. *The Whitehead Scholarship*, founded by John Whitehead, Esq. of Burke County, Georgia.

5. *The Charleston Female Scholarship*, founded by the Congregational and Presbyterian Female Association of Charleston, South Carolina, for assisting in the education of pious youth for the gospel ministry.

6. ———, founded by the first class in the Seminary, in 1819.

7. *The Nephew Scholarship*, founded by James Nephew, Esq. of M'Intosh county, Georgia.

8. *The Woodhull Scholarship*, founded by Mrs. Hannah Woodhull, of Brookhaven, Long Island.

9. *The Scott Scholarship*, founded by

Mr. William Scott, of Elizabeth Town, New Jersey.

The Officers of the Board of Directors, are—

Ashbel Green, D.D. President.

John Woodhull, D.D. First Vice President.

Jacob J. Janeway, D.D. Second Vice President.

John M'Dowell, D.D. Secretary.

The present Directors of the Seminary, are—

Ministers.—Samuel Blatchford, D.D. John E. Latta, Francis Herron, John Johnston, David Comfort, Joseph Caldwell, D.D. John M. Duncan, Eliphalet Nott, D.D. John H. Rice, D.D. Asa Hillier, D.D. John Chester, D.D. John Woodhull, D.D. Thomas M'Auley, D.D. Gardiner Spring, D.D. Ashbel Green, D.D. John M'Dowell, D.D. John B. Romeyn, D.D. William Neill, D.D. Jacob J. Janeway, D.D. James Richards, D.D. Ezra S. Ely, D.D.

Elders.—Divie Bethune, Alexand. Henry, Eleazar Lord, Zechariah Lewis, John Van Cleve, Elias B. Caldwell, Samuel Bayard, Thomas Bradford, jun. Benjamin Strong.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of May last, viz.

Of Lewisburg Congregation, Green Briar County, per William Bradford, for the Contingent Fund	\$20 00
Of Rev. Wm. C. Brownlee, Newton Presbytery, for do.	2 76
Of Rev. E. P. Swift, Second Presbyterian Church, Pittsburgh, old subscriptions on Dr. Neill's Paper, for do.	30 00
Of Rev. Francis Herron, First do. do. for do.	80 00
Of Wm. Williams, of Utica, N. Y. for the privilege of printing 4000 copies of the Confession, \$120, one half of which is for do.	60 00
Of Rev. Julius Steel, Ontario Presbytery, for do.	3 75
Of Rev. Charles Fitch, Otsego Presbytery, for do.	19 00
Of Rev. Chauncey Cook, Rochester Presbytery, for do.	67
Of Rev. Henry R. Wilson, Silver Spring \$4 and Carlisle \$10 50, for do.	14 50
Carried forward	\$230 68

Brought forward	\$230 68
Of Rev. George Chandler, First Presbyterian Church, Kensington, for do.	5 00
Of Rev. James Thompson, Shaver's Creek, Huntingdon Presbytery, for do.	9 00
Of Rev. Ebenezer Phillips, Long Island Presbytery, for do.	18 75
Of Rev. James H. Dickey, Greenfield, Chillicothe Presbytery, for do.	2 93
Of Rev. Reuben Post, from the Female Cent Society of First Presbyterian Church, Washington City, for do.	17 00
Of Rev. Mark Tucker, per Rev. R. Smith, from the Church in Stillwater, Albany Presbytery, for do.	8 00
Of Rev. R. K. Rodgers, Whitehall, Troy Presbytery, for do.	11 36
Of Samuel Bayard, Esq. Princeton Church, for do.	20 28
Of Rev. Isaac W. Platt, Charlton \$20 and Malta \$2 50, in Albany Presbytery, for do.	22 50
Of Z. Lewis, Esq. a donation from Mrs. R. Leavenworth, New York, for do.	20 00
And from Mr. Archibald Falconer, of do. for do.	10 00
Of Alexander Henry, Esq. a donation from Rev. Samuel S. Davis, of Camden, S. C. for do.	10 00
Of Rev. W. W. Phillips and Mr. Archibald Falconer, Commissioners from the General Synod of the Associate Reformed Church, for do.	165 76
Amount received for the Contingent Fund	\$551 26
Of Marcus Wilbur, collections in New York for the Permanent Fund	100 00
Of Wm. Nassau, in full of his subscription for do.	20 00
Of Rev. Santuel B. How, collected by him in Allentown, New Brunswick Presbytery, for Synod of New York and New Jersey Professorship	23 25
Of Rev. John Goldsmith, Hempstead, Long Island, for do.	7 00
Of Rev. E. Phillips, two years' interest on \$118, subscriptions of individuals in Huntingdon, Long Island Presbytery, for do.	14 00
Of Rev. David Comfort, per Rev. John Boggs, New Brunswick Presbytery, for do.	19 00
Of Rev. John Boggs, his first annual instalment for do.	10 00

Carried forward \$744 51

Brought forward	\$744 51
Of Rev. John Johnston, Newburg, North River Presbytery, for do.	9 00
Of Rev. Dr. John McDowell, from the monthly concert of prayer in First Presbyterian Church, Elizabethtown, for do.	20 00
Of do. per Wm. Bradford, from Elizabethtown, for do.	20 00
Of Rev. Dr. Samuel Miller, his fourth instalment for do.	50 00
Of Rev. David Denny, Falling Spring, Carlisle Presbytery, per Mr. Samuel Blood, for the Synod of Philadelphia Professorship	30 00
Of Rev. E. W. Gilbert, avails of subscriptions in Second Presbyterian Church, Wilmington, Del., for do.	12 25
Of Rev. Reuben Post, from First Presbyterian Church, Washington City, for do.	50 00
Of Rev. Dr. E. S. Ely, being a donation from himself in full of his subscription in behalf of his congregation, for do.	144 34
Of Rev. Richard B. Cater, in part of his subscription for the Southern Professorship	42 00
And in full of Rev. Thomas Archibald's do. for do.	10 00
Of Rev. Thomas C. Henry, per Alexander Henry, Esq. fourth and fifth instalments in full of his subscription, for do.	100 00
Of Rev. Dr. Palmer, of Charleston, S. C. per do. forwarded by Rev. S. S. Davis, an annual instalment, for do.	50 00
Of Rev. Wm. McWhir, of Georgia, per do. forwarded by Mr. Davis, his donation for do.	50 00
Of Rev. Dr. Moses Waddel, second instalment of John Golding, Esq. for do.	50 00
Of Mr. John Dorrance, per Mr. Jos. H. Jones, for Oriental and Biblical Literature Professorship	10 00
Of Rev. E. W. Gilbert, his first annual instalment for do.	10 00
Of Rev. Wm. Nevins, per Rev. Reuben Post, his first do. for do.	50 00
Of Rev. Dr. Samuel Miller, his first semi-annual instalment of his second year, for do.	25 00
Of Rev. Thomas S. Wickes, his second instalment, for do.	50 00
Of Rev. H. W. Hunt, his subscription in part of sum to be raised by Senior Class of 1822, for do.	25 00

Carried forward \$1552 10

Brought forward		\$1552 10	Brought forward		\$1932 11
Of Divie Bethune, Esq. his second instalment for do.	-	50 00	the Senior Class of 1823, from "A Member of the Class"	-	20 00
Of Rev. Thomas S. Wickes, his proportion for the scholarship of Senior Class of 1819	-	125 00	Of Rev. S. S. Davis, per Alexander Henry, Esq. one instalment from Mrs. Whitaker, on account of her subscription for the Scholarship to be endowed by the ladies of Camden and Black River	-	20 00
Of Rev. Francis M'Farland, in full of his do. for do.	-	116 88	And from James S. Murray, Esq. of Camden, for do.	-	20 00
Of Rev. Moses Hunter, for do. viz.			Of do. on account of Mrs. B. Perkins' subscription for do.	-	50 00
Deacon Hunter, Stephen-town, N. Y.	-	10 50	Of Z. Lewis, Esq. for Le Roy and Banyer Scholarships	-	175 00
M. Hunter	-	3 00	Of Rev. Dr. John M'Dowell, from Wm. Scott, Esq. of Elizabethtown, for the Scott Scholarship	-	350 00
Contributed for preaching	-	3 00	Of Rev. Enos Bliss, St. Lawrence Presbytery, for the education of necessitous Students	-	5 00
M. Hunter	-	12 50	Of Mr. Samuel Blood, from the Juvenile Cent Society of Chambersburg, for do.	-	13 45
Mr. Rice Hulin, Malta	-	18 00	Of John Fine, Esq. Ogdensburg Presbytery, for do.	-	10 00
Ralph Hascall, Esq. Essex	-	5 00	Of Rev. Reuben Smith, Albany Presbytery, for do.	-	16 00
Miss Jane Hunter, Stephen-town	-	1 75			
Female Education Society in do.	-	9 25			
Of Rev. E. W. Crane, from the Female Benevolent Society of Springfield, N. J. towards his part for do.	-	13 13			
Of Rev. Wm. Henderson, for the Eumenian Scholarship	-	12 00			
Of Rev. Charles Hodge, for the Scholarship to be founded by					
Carried forward		\$1932 11	Total		\$2611 56

Literary and Philosophical Intelligence.

We regret to learn that the celebrated traveller Humboldt, has given up all thoughts of visiting Asia—an enterprise which has for some time excited great hopes among the learned and the curious—and for which the necessary funds had been provided by his patrons. According to the accounts we have received, he thinks he should not attain his object there if he should go—He contemplates, however, another visit to Mexico.

Encouragement to Lovers of Science.—The King of France has bestowed upon M. Champollion, jun. the author of the interesting work on Egyptian writings, to which we alluded in one of our former articles of *Philosophical Intelligence*—a gold box ornamented with his majesty cyphered in diamonds. The inside of the box bears this inscription.—“The gift of the King to M. Champollion, jun.” Examples like this we hope will stimulate the wealthy in our own country to bestow rewards on the ingenious.

Sir Charles Bell of London, has published a series of papers in the last volume of the *Philosophical Transactions*, some curious and interesting discoveries in relation to the functions and natural arrangements of the nerves. Mr. Bell gives

us reason to believe, that they are erroneous who consider the brain only as a secreting organ, and the nerves as the conduit pipes conveying the sensorial influence to all parts of the body. Our limits will not permit us to say much on this subject—we can only add, that competent judges have informed us that the result of Mr. Bell's investigations are beautiful and satisfactory, that they explain and resolve the apparent confusion which has hitherto involved this subject, and illustrate the all-seeing wisdom of that Almighty Being, who has built up in secret a structure of which the plan is but slowly discovered by human research, and this in the course of many successive ages.

M. Humboldt has lately published a volume on Geology, in which he examines successively, in the order of their age, the strata of the old continent, and compares them with similar ones in the new world—he proves their analogy and confirms the principle now generally adopted, that they do not change like animals or plants with climates, but that those which are supposed to belong to the same epoch or formation are the same every where.

View of Publick Affairs.

By the last advices from Europe it appears that the French armies have entered Spain, commenced hostilities, and gained some partial advantages. The representations made by the friends and the enemies of the French invasion, relative to the dispositions of the Spanish population, and the ease with which the invaders have obtained their successes, are, as is usual in such cases, different and contradictory. It is manifest, however, that the Spaniards fight; that they have yielded little, if any thing as yet, without a struggle; and that the system which they have adopted, is that of a Guerilla warfare—by which they hope to harass the French, and gradually to wear down and weary out their army, till they shall have so reduced its numbers and its spirit as to be able to attack the remainder at once, and with success. By the removal of the Cortes and the royal family from Madrid, it is plain that the Spanish Constitutionalists supposed it probable that the capital of the kingdom would fall into the hands of their enemies. But Moscow has been fatal to one French invasion, and Madrid may be so to another.

In common with many, we have always considered the attack of France upon Spain as a measure of infatuation; and we still suspect that the ultimate explanation to be given of it, will be found in the old adage—*Quos Deus vult perdere prius dementat*.* Both nations, while the conflict lasts, will be severely scourged; and this, as a divine dispensation, requires no other explanation than that to which we have formerly alluded—their iniquitous conduct in the slave trade of unhappy Africa. That such nations should be made to correct each other, will not appear strange to those who read and believe the Bible.

The liberals have not resumed their seats in the French Chamber of Deputies. It has been very properly said by one of the Spanish editors, that had the scenes of tumult, confusion and violence, that have characterized the Chamber of Deputies, occurred in the Cortes, they would have been held up to all Europe as a proof of the fanatical spirit of the assembly.

Portugal appears to view the conduct of France in a just light. Whether by immediately uniting herself to Spain, she will decide to lose the protection of Great Britain, which is secured to her in case of an *unprovoked* attack, we cannot conjecture.

It is said that an opinion is gaining ground in England, adverse to imprisonment for debt. There have been some discussions in the House of Commons upon the supposition of the Bourbons being driven from the throne. We should think the French monarch likely to feel considerable interest in their perusal.

Greece affords an exhilarating prospect. The citadel of Corinth, garrisoned by 1200 Turks, was surrendered on the 6th of February, and on the 15th of the same month Patras, a very important place, was given up to the Greeks. Three commanders are about to unite their forces, amounting it is said to 50,000 men, with a view to make some very decisive movements.

The Mexican pageant, Iturbide, has passed away. A successful revolution has restored the republican form of government. In Chili and Peru the royal Spanish forces have been successful, and are now apparently triumphant over the patriots. Every thing in that region is in a state of the utmost confusion, and the general distress appears to be very great.

At Home, the newspapers have been replenished, and the publick mind has been occupied by accounts of a great *horse race* near New York. We seriously assert that we do not believe so much interest could have been excited in the country by the arrival of news from Europe, that the French army had entered Madrid—or that the Turkish Divan had been converted to Christianity—as was evinced upon the *arrivals*, in several great cities, of *couriers sent to announce the result of the race*—that Eclipse had beaten Henry. We are ashamed and blush to state this fact, and love our country too well to dwell long upon it. Is it so, that a cry has been raised in several parts of our country against soliciting contributions for missions to the heathen and the Jews, and yet that it is stated, on apparently good authority, that bets to the amount of \$75,000 at least, were depending on the comparative speed of the two rival horses that started in this race! Can the purses of the wealthy be so liberally opened for such an object as this, and yet be closed against solicitations to send that religion which they profess to venerate to perishing millions! What bounds can be set to the absurdity and inconsistency of those who make a god of this world! Let Christians show that they have at least equal *zeal* and equal liberality in promoting a cause in which they know that the salvation of immortal souls, the honour of their Saviour, and the glory of God are deeply involved.

* Whom God wills to destroy he first deprives of understanding.

THE
CHRISTIAN ADVOCATE.

JULY, 1823.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES, ADDRESSED TO YOUTH.

LECTURE II.

(Continued from p. 245.)

We now proceed to another inquiry. The answer in the Catechism on which I am speaking, in stating what is the chief end of man, mentions *two* things, which are certainly in some respects different, namely, the glorifying of God, and the everlasting enjoyment of him. What was the intention of this? Can our chief end consist in two distinct things? I have already had occasion to remark that the glory of God and our own happiness are always promoted by the same means, and yet that they imply distinct views. To remind us of this connexion and distinction, was, I suppose, the design of those who formed the answer we consider; and it is not unimportant to keep it constantly in mind.

1st, Then, let us briefly consider that a supreme regard to the glory of God, never does or can interfere, with the truest regard to our own happiness. It would, indeed, be strange, if it were otherwise. One of the clearest and strongest laws of the nature which our Maker has given us is, that we should desire and seek our own happiness: and it would imply a contradiction of Himself, if he had given us a second law, which we could not keep, without violating the first. Let us

never entertain such unworthy thoughts of our Maker, as to imagine this. No truly, we must believe that the glory of God, and our own highest, *final* happiness, are always consistent and inseparable. Yet those who have resolved all virtue into disinterested benevolence, and all real piety into the disinterested love of God, have certainly sometimes gone the length of affirming, that a man ought to be willing to suffer eternal perdition, for the promotion of the divine glory. Now, in answering to this, we are ready to acknowledge that there is, not only a *disinterested* love of God, but that without it, there can be no true love to God at all. He who does not love the Deity for what he is, in and of Himself, certainly has no genuine love to Him. Yet this by no means implies, either that *all* true virtue is comprised in this single act or affection, or that a love of *gratitude*, always implying a sense of favours received, is unlawful; or that a regard to our own happiness is not permitted, or not absolutely incumbent on us. The whole error, as it seems to me, arises from attempting to separate, in imagination and in reasoning, what are never separated in fact; but indissolubly linked together by the divine constitution. Thus, in regard to the point before us, those who maintain it must, I apprehend, make a separation between the *suffering* and the *sin*, of a state of final perdition. That state will, in fact, invariably consist not only

of extreme misery, but of the most awful and unmixed enmity to God, and to all goodness. Now if the misery of such a state be not in idea separated from its sinfulness, then those who affirm that a man must be willing to be consigned to eternal perdition for the glory of God, will have to maintain, that we may and ought to love our Maker with such supreme affection as to be willing to hate and blaspheme Him forever. But any thing more palpably absurd and self-contradictory than this, cannot, in my apprehension, be easily expressed or conceived: and to my mind it is not less shocking than it is absurd.

As to those passages of scripture—I think they are but two—which are supposed to give some direct countenance to this objectionable tenet, I have only time to say, at present, that I entirely agree with the best commentators, in thinking that they have not the smallest bearing on the point*—No, my young friends, the appointment of the God of all goodness is, that in glorifying Him we shall, always and invariably, consult our own highest happiness; we shall enjoy his comfortable presence now, and be preparing to enjoy it to all eternity.

But 2d, Although, by the divine constitution, the glory of God and the happiness of the man who glorifies Him, are inseparable, these two things, not only admit of distinct views, but sometimes require them. I have just shown, indeed, that they may be so widely separated, as to leave one entirely out of sight, which certainly ought never to be done. Yet, in laying down a rule of duty, good reasons may be assigned, why we should always make the glory of God our guide, and derive from it our highest motive, and our supreme obligation; mindful always, that by doing so, we shall invariably consult our own best interest.

In the first place, We should re-

collect that it is agreeable to *the fitness of things*,—to what we always consider right and reasonable,—that we should be supremely influenced by the consideration of that which is in itself most important. Now, the glory of the great and ever blessed God, is, in itself, the most important consideration, that can be presented to the mind of any of his intelligent creatures. There is no comparison between the importance of promoting the glory of God, and any other end, or object, that we can have in view. While, therefore, other objects may be thought of, and other motives have influence, this, in all reason, should be supreme; and should immediately control every other which may come, or seem to come, in competition with it.

In the second place, A regard to the glory of God is a much clearer, safer, and more simple rule of duty, than merely aiming to promote our own happiness. There is nothing, perhaps, in which men so often, and so fatally mistake, as in choosing a course of action which they think will render them happy. What such a course actually is, has been the subject of the gravest disputes. Among the heathen philosophers, the great inquiry was about the *summum bonum*; or what course of life would render man the happiest: and in our daily observation we see men in pursuit of happiness, completely missing their aim, and incurring misery instead of providing for their eventual felicity. But we have a much clearer and more simple rule, when we take as our guide the moral law, given us by God himself—and an obedience to which is, in the very act of obeying, to glorify him. This, therefore, we ought, in all cases, invariably to follow; and trust it with God to make—as he certainly will make—our obedience to result, or terminate, in our greatest good—our highest happiness.

In the third place, God has commanded us, to make a direct regard to his glory the rule of duty and action. This command you have heard

* See the note at the end of the Lecture.

recited; and you have just seen that it is founded both in reason and utility. But we should remember, that although these were not thus obvious, a plain precept of our Maker, carries in its very nature, not only the highest authority, but the highest reason too: for of nothing can we be better assured, than that whatever is required by Him who is the infinite fountain of all wisdom and all goodness, is perfectly reasonable, and perfectly benevolent: therefore "obey and let heaven answer for the rest."

It now only remains to state, very briefly and summarily, in what manner we are to act, if we would make the glorifying and enjoying of God the chief end of our being.

1. We cannot glorify God, unless we form just conceptions of Him. A great part of the world, even where the light of revelation has shined, we have reason to fear, deceive themselves, in thinking that they love and honour God, when in reality they do not. They have formed erroneous conceptions of the Supreme Being; and what they love is, in fact, only a creature of their own deluded minds. I am hereafter to speak of the attributes of God; and shall therefore not anticipate that subject. I shall only now say, that if we would glorify God, we must be careful to conceive of Him as we are taught to do in his own holy word—conceive of Him "in his whole round of attributes complete;" as holy and just, as well as great, and good, and merciful.

2. As already stated, we must be filled with admiration, esteem and love, in our contemplations of Him. God is, as you have heard, infinitely worthy of these affections and exercises of our minds. We can never exceed in them, while they do not overwhelm our faculties. And without feeling them in some measure, we can never glorify Him at all.

3. God is to be glorified by obeying his laws, and keeping all his commandments. Without this, indeed, all our professions of honouring, or delighting in Him, will be but vile

hypocrisy, or wretched delusion. "If ye love me keep my commandments"—was the injunction of the Saviour; and it is the test by which all our avowed regard to the honour and glory of God must be tried.

4. And especially—If we would glorify God, we must be reconciled to him through Jesus Christ, his Son, our Saviour. We must accept of Christ as he is offered in the gospel; rely on him alone for our acceptance with God; know the power of the Holy Spirit, the Sanctifier, in forming us into the likeness of Christ; and always approach the Father of mercies, through the mediation of the Redeemer, by the aids and influence of the blessed Spirit. It is in the work of redemption by Christ, that it is the purpose of God to glorify Himself, more than in all his other works: and it is utterly vain to think of glorifying Him, if we do not humbly and thankfully receive Christ for all the purposes for which he was given; and do not see and admire the glory of God, as it shines transcendently in the great work of our redemption.

But we are to *enjoy* God, as well as to glorify him.

1. By choosing him as the portion of our souls, and seeking and finding our highest happiness in Him. "Whom have I in heaven but thee, and there is none on earth that I desire beside thee"—was the language of holy Asaph—and every holy soul that has ever lived, has known, that in communion with God, in a consciousness of his love and favour, and in the expectation of enjoying his blissful presence forever, there is a *present* enjoyment, unspeakably greater than all the delights of sense, or than all that the pleasures of mere intellect can ever afford.

2. God is enjoyed, as well as honoured, by trusting him. It is equally the privilege, the duty, and the comfort, of every child of God, to trust Him without reserve, and with unshaken confidence. "We know that all things work together for good, to them that love God." But only those

who have experienced it, can know what a consolation and satisfaction there is, in an assured belief that every present and every future event, will be ordered by an almighty, and an infinitely wise and good Being—and ordered for the greatest good of the soul, that has a covenant interest in his friendship and faithfulness. But,

3. God is to be enjoyed perfectly and eternally, by all who make the glorifying and enjoying of Him their chief end. This is expressly stated, in the answer we consider, as that at which we ought constantly to aim. The present is but the bud of being—the smallest part, the incipient stage of our existence. Time, in comparison with eternity, is as nothing. We ought, therefore, to renounce every gratification and pleasure here, inconsistent with preparation for a happy eternity; and to disregard all pain, and privation, and suffering, which we may be called to endure, in making such preparation—in performing duty, or in showing resignation to the will of God. Heaven is, indeed, in all cases begun on earth. The temper that qualifies for heaven, must be implanted here; and a foretaste of its joys is, in some measure, known by every Christian believer. But all, in his present state, is imperfect, broken, and of short duration. Soon, however, he will escape from this state of trial, pass beyond the reach of all his enemies, rise an immaculate spirit to the presence of his Saviour—the bosom of his God—and there he will enjoy an interminable existence, in the full fruition of the love, and an unceasing showing forth of his Creator's glory.

Two short reflections, on what you have heard, will close the present discussion.

1. If man's chief end is to glorify God and to enjoy him forever, what a view does this give us of the actual state of the world, and the general pursuits of mankind? Alas! how few of them—how few, even among those who live under the light of the gos-

pel—are aiming at the glory of God and the enjoyment of Him, as the great concern of life—the governing motive of all they do? Are not a very large majority aiming at every thing else, rather than at this? Do they often even think of this? Are they not eagerly pursuing every worldly object—every temporary concern—often the merest toys and trifles, to the total neglect and disregard of this great end of their being; which yet they must be brought to regard, or be lost forever. Is it to be wondered at, that those who know the worth of the soul, are so much in earnest—nay, is it not wonderful that they are not much more in earnest—to bring this deluded throng to consideration, and to “turn them from darkness to light, and from the power of Satan unto God;” that they may escape the awful and impending danger to which they are exposed. But,

2. Bring this subject, my dear youth, home to yourselves. Who of you have—and who of you have not—made it *your* chief end, to glorify God and to enjoy him forever? Those of you who have not—whose consciences tell you that you have not—ought to be reminded, and let me, in faithfulness and tenderness, tell you plainly, that hitherto you have lived worse than in vain. The chief end of your existence—the very purpose for which you were sent into the world—you have entirely neglected and disregarded. Such neglect and disregard, even on the supposition that you have been chargeable with no flagrant vice, nay on the supposition that you have exhibited an amiable example before the world—such neglect and disregard of God, and of the best interests of your immortal souls, renders you unspeakably guilty in his sight. It places you in the fearful situation of living, while thus you remain, under his constant displeasure; and in danger of being cut off in your sins and rendered miserable forever. Be intreated therefore to consider your

situation; to think of the reasonableness of devoting yourselves to God—of your sacred obligations to do so; and of the safety and happiness of the state in which you will be found, if you make it your chief end to glorify God and to enjoy him for ever. Implore the aids of divine grace to enable you humbly and firmly to form, and to carry into effect, the resolution, that henceforth you will endeavour to act as becomes your rational, moral, and immortal nature—that you will regard and live for eternity more than for time.

But I rejoice in having reason to believe that some of you have already devoted yourselves, unfeignedly and unreservedly, to the glory and service of God. Thrice happy youth! you can never be thankful enough for that rich grace which has inclined you, in the morning of life, to make this dedication. Be not high minded but fear. Study to adorn the doctrine of God your Saviour in all things. Endeavour to keep your chief end constantly in view, through the whole of your subsequent life—assured that the more fully you do this—the more steadily and unreservedly you seek to glorify God, the more true happiness you will enjoy, the more useful you will be in the world, and the more exalted will be that state of endless felicity on which you will enter, when mortality shall be swallowed up of life. Amen.

this passage is in the following words:

“The meaning of this vehement language has been much disputed: and some contend, that he expressed his willingness to be blotted out of the book of life, and so finally to perish, provided this might be accepted as an atonement for the sin of his people; and they put the same construction on the words used by St. Paul, on something of a similar occasion. But this interpretation seems inadmissible: for the spiritual law of God only requires us to ‘love our neighbours as ourselves;’ not more than ourselves, which surely is implied, in being willing to be for ever miserable, either for their temporal or eternal salvation. Even Christ, of whom Moses is supposed to have been a type in this proffer, was only willing for our salvation to die a temporal death, with every possible circumstance of inward and outward suffering; not to be eternally miserable: and the apostle says, ‘We ought to lay down our lives for the brethren;’ not that we ought to devote our souls to destruction for them.—No doubt zeal for the honour of God glowed in the heart of Moses, when he thus expressed himself; and perhaps he could not conceive, how that could be secured and manifested, either by destroying or sparing his people. But it should be remembered, that not only final misery, but final desperate enmity to God, is implied in the proposal, if thus understood; and it is wonderful that any man should think, a willingness to be eternally wicked and a desperate hater of God, can spring from love to him, and be a proper expression of zeal for his glory!—If, therefore, Moses referred to this proposal, when he said, ‘Peradventure I shall make an atonement for your sin;’ the words may be thus paraphrased; ‘O Lord, instead of destroying Israel as a sacrifice to thy justice, and making of me a great nation, let me be the sacrifice, and spare them: and if it may not consist with thy glory to spare them otherwise, and my death may suffice for that purpose, exclude me from Canaan, and take me out of life, in any way thou seest good, that my people may be preserved and thy name glorified.’—But perhaps he only meant to say, ‘If my people must be destroyed, cut me off also, and let me not survive or witness their destruction.’—The expression, ‘blot me out of thy book,’ is an allusion to the affairs of men, which is used in various senses in the Scriptures, as may be seen by the marginal references.—Whatever Moses meant by the request, the Lord did not accede to it, at least on that occasion; but only answered, that he would ‘blot those who had sinned out of his book;’ that is,

NOTE.—The author is willing to place in a note, what he could not conveniently introduce into the lecture. In Exodus xxxii. 31—33, we thus read—“And Moses returned unto the Lord, and said, oh, this people have sinned a great sin, and have made them gods of gold. Yet now if thou wilt forgive their sin: and if not, blot me I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book.” Scott’s admirable commentary on

he would punish the guilty, not the innocent: yet, when Moses afterwards offended God, and was excluded from Canaan while his people inherited it, this request may seem to have been remembered against him.

"The Lord, in commanding Moses to lead the people to Canaan, and in promising that his angel should go before him, intimated that he would not immediately pour out his vengeance upon them to destroy them: but at the same time he declared, that this national violation of the covenant should be remembered against them, when their other crimes should induce him to visit them in anger. The Jews have to this day a saying current among them to this effect, 'That all the calamities which have ever since befallen the nation, have in them a measure of the Lord's indignation for the sin of the golden calf.'—We are not informed in what manner He *plagued* the people at this time; but they felt sensibly the effects of his displeasure in some way or other: and it is particularly to be noticed, that however Aaron endeavoured to exculpate himself, and many things have since been urged in his excuse, yet God expressly mentioned him, as a *principal* agent in this heinous transgression of Israel."

It will be perceived that the sentiments of the author are in full accordance with those of this able divine and commentator; and that Dr. Scott has also taken occasion to speak of the other text to which reference has been made, and to give his judgment that it affords no countenance to the opinion controverted. But in regard to this latter text, the author has long been of the opinion, that it only needs to be fairly translated from the original, to show that it has no relation whatever to the subject in dispute. The text is found Rom. ix. 3, and stands in the original thus—*Ἡχόμην γὰρ αὐτός ἐγὼ ἀναθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σὰρκα*. The first part of this verse, in which the whole difficulty lies, our translators render—"For I could wish myself accursed from Christ"—Is this a just translation? Let those decide who have any tolerable acquaintance with the Greek language. (1) *Ἡχόμην*, is not in the subjunctive or potential mood—I *could* wish; but in the imperfect tense of the in-

dicative—I *wished*, or *did wish*. If the word *ὑχόμην* had been accompanied with the potential conjunction *αν*, it might have the force or meaning of the potential mood. Of such a rendering of verbs in the indicative, when accompanied with this conjunction, our translation of the New Testament exhibits a number of unexceptionable examples. But in the text under consideration, this conjunction is not found; and, therefore, unless the manifest sense of the passage had indispensably demanded it, *ὑχόμην* ought not to have been translated, I *could* wish; but, agreeably to its proper import, I *wished*, or *did wish*—referring not to the *present*, but to a *former* state of the apostle's mind. This correct translation of *ὑχόμην* is given by Arias Montanus, "*optabam enim ipse ego*;" and by our countryman, Charles Thomson—"for I, even I myself, *wished*." (2) It happens that this verb, in the very mood and tense, in which it is found in the text we are considering, is read in one other place in the New Testament, Acts xxvii. 29.—*ὑχοντο ἡμέραν γενέσθαι*—rightly rendered by our translators, *they wished for the day*. But why should *ὑχοντο* be rendered *they wished* in this text, and *ὑχόμην*, I *could* wish, in Rom. ix. 3? It is believed that no satisfactory reason can be assigned for this variation: and this belief is strengthened, by considering how the sense of the former passage would have been sunk and almost destroyed, if it had been translated like the latter—It would surely have been a very flat expression, to have said of a ship's crew in a dark and tempestuous night, and every moment in danger of destruction, that "*they could have wished for the day*." Yet this would have been the very same kind of translation as that of the text we consider. (3) In another respect, as well as in the rendering of the word *ὑχόμην*, the common translation seems not to correspond with the grammatical structure of the original; and it certainly departs from the government which the verb *ευχα-*

μαι is seen to have in the exactly similar sentence which has just been quoted. In that sentence this Greek verb, signifying to wish, governs the noun which is the *subject* of the wish, in the accusative case—*ψυχοντο ημεραν γενεσθαι*—they wished for the day. But in the passage we consider—*ψυχονην γαρ εγω αυτος αναθεμα ειναι απο του Χριστου*—the words *εγω αυτος*, which our translators render *myself*, and make the *subject* of the wish, are not in the accusative case, but in the nominative. With what propriety is the apostle here represented as making *himself* *εγω αυτος*—the subject of his wish? According to the translators' own rendering in the other passage, they should have represented *αναθεμα*—a substantive in the accusative case—as the subject of this wish: i. e. they should have represented the apostle as wishing an *anathema*, or a curse, from Christ; and not as wishing *himself* accursed from Christ. It occurs, indeed, that the translators may have viewed the strict rendering of this passage to be this—"For I myself wished to be an anathema from Christ"—and that they considered the translation they have given as an equivalent. If this were so, it may justly be remarked that they have in this instance translated much more *freely* than they usually do, and differently, as we have seen, from what they did in a similar instance, and so, moreover, as not really to give the sense of the passage, nor in the manner which best agrees with the structure of the original language. On the whole, let the words *εγω αυτος* be considered as the nominative to *ψυχονην*, and let this word have its proper government of *αναθεμα* in the accusative, followed by the infinitive mood *ειναι*, and this followed by *απο του Χριστου*, and let these words, preceded by the conjunction *γαρ*, be strictly rendered—We shall then have a translation corresponding exactly with that of Acts xxvii. 29, and the only one, it is believed, which can be considered as correct. It will stand thus—"For I myself did wish an anathema (or a

curse) from Christ"—In regard to the rest of the verse there is no dispute.

It may now be asked, what is the meaning of the whole verse? I answer, that it is at least evident that the meaning is *not* that which is communicated by the common translation:—it is evident that the apostle is not here speaking of the state of his mind when he wrote the epistle, but of what it had been long before, in his unconverted state. While he was in that deplorable state, and "exceedingly mad" against the Redeemer and his disciples, he had "wished for an anathema," or a curse, "from Christ, for," or *concerning*, "his brethren, his kindred according to the flesh." To what specifick act, or acts, he might here have reference, he does not inform us—He elsewhere tells us, however, that he had been a *blasphemer*, as well as a persecutor, and injurious. We also know that he was brought up and had his residence at Jerusalem, and that he was there at the martyrdom of Stephen, and "kept the raiment" of those who slew him. This event took place a short time, probably within a year, after the crucifixion of our Lord. Is any thing more probable than that the apostle, then a young and ardent pharisee, and devoted to all the measures and views of the Jewish priesthood, was one of those who invoked upon themselves the awful curse—"his blood be upon us and upon our children?" Or if he did not join in the cry, at the very time, that hearing of it, as he certainly would, he had openly and often expressed his approbation of it, and thus made himself a party to it? And is it not probable that, together with his general character as a blasphemer, he might have this dreadful act *particularly* in view? If so, it not only gives great force to the text, but great strength and point to the whole context—Well might he, in recollection of all this, have "great heaviness and constant sorrow in his heart;" because "on his brethren, his kindred according to the flesh," he

had invoked the awful anathema which he now saw abiding on them. He had, by the immeasurable grace of God and the miraculous interposition of the Saviour, been delivered from the curse himself. But he saw that the most of them were still under it, and likely so to remain: and, in contemplating their guilty and impenitent state, he could call God to witness, that he felt "great heaviness and constant sorrow of heart." Nor was this alleviated, but greatly aggravated, when he recollected that the people, now reduced to this awful situation, were once the peculiar people of God—"Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all God blessed forever. Amen."

The author is not willing to close this extended note, in which he has attempted to correct what he conscientiously believes to be an error in the common English version of the New Testament, without remarking, that he is not among those who believe that version to be very faulty, and of course to need very frequent corrections. On the contrary he considers it as one of the very best translations that ever was, or ever can be made; and he has never seen any other English version, even of a single book of this part of the sacred volume, which, taken as a whole, he thought equal to the vulgar version. Yet to suppose that this version, the work of fallible men, is absolutely perfect, is an extreme on the other side. Nothing but the original is perfect. If it can be shown that, in a few instances, the eminently learned, and upright, and pious men, who formed the vulgar version, have, through that imperfection which cleaves to every thing human, not given the best rendering of a particular phrase or passage, let this be candidly shown; and if it be satisfactorily shown, a service is certainly

rendered to the cause of truth. Whether this has been done, in the present instance, let competent judges decide.

FOR THE CHRISTIAN ADVOCATE.

DISSERTATION ON THE GENUINENESS OF THE NEW TESTAMENT.

The *authenticity* of a book refers to the credibility of the facts related in it; its *genuineness* to the question, whether it was written by the persons to whom it is ascribed. The latter is the question now before us:—whether the books which we now have bound up in the volume of the New Testament, were written by the persons whose names they bear?

From Eusebius, who lived in the early part of the fourth century, we learn that, as early as the time of Origen, who flourished about a century earlier, the books of the New Testament were divided into two classes; one of which he calls *ευαγγελια ανανηρρητα*, or *ομολογουμενα*, and the other *ευαγγελια ανηλιθευμενα*.* The former of these, which consisted of the four Gospels, the Acts of the Apostles, thirteen epistles of Paul,—omitting the epistle to the Hebrews;—one of Peter, and one of John, he says were universally received by the church as genuine; and had never, as far as he had learned, been disputed, as being the productions of the writers whose names they bear. The latter division comprehending the remaining books of the New Testament, which are now considered canonical, had been disputed; but were afterwards received into the canon, and considered as possessing *similar*, if not *equal* authority, to the *ομολογουμενα*.

It is obvious that the evidence for the genuineness of all the undisputed books, may be considered as resting upon the same foundation; and they may therefore be regarded in this dissertation as one work—an entire whole; and it is to the evidence for

* Vide Dodd. Lec. Prof. E. P. 413. vol. i.

the genuineness of this portion of the New Testament, that I propose to confine my remarks.

To produce all the authorities which might be adduced on this subject, and all the strength which the argument derives from the testimonies of the primitive church, would be to transcribe a large portion of what cost the meritorious Lardner many years of unwearied application. The argument viewed in this light, is properly *cumulative*;—and it is perhaps the strongest light in which it can be placed. The array of testimonies which is thus produced from the writings of the Fathers—each receiving additional strength from every succeeding writer—constitutes an insurmountable defence for the genuineness of our sacred books; and must for ever challenge the faith of an infidel, on the strength of this accumulated mass of acknowledged testimony. My remarks will be confined principally to the *nature* of the evidence;—and as I am not permitted to go into detail, the strength of my conclusions must necessarily depend, somewhat, on the correctness of the authors referred to.

Our business is with the infidel:—and each of the parties brings to the investigation of this subject many prejudices. There is a sacredness about it, and we mutually feel that we are sitting in judgment upon a subject which rejects the ordinary methods of criticism.* The infidel has already satisfied himself that the Christian religion is an imposture; that the miracles said to have been performed are a tax upon the credulity of the world; and that no evidence whatever is sufficient to establish the stupendous transactions recorded in the Bible;—and this stubborn and obstinate prepossession he brings to every investigation connected with our holy faith. He blends the whole subject into a mass;—diffuses the conviction which he has that miracles cannot be true, over every collateral

subject of investigation; and indiscriminately applies the decision which he has formed with regard to one part of the subject, to every other, however remotely allied to it. We admit that *we* bring a prepossession of a similar nature; and too often seem to imagine that there is a sanctity diffused over this subject that raises it above the canons of profane criticism. But we admit that this is unreasonable—we admit that the question stands upon its *own footing*—totally isolated from every other fact, and every other investigation in the universe;—and that it must be tried exactly as we try the evidence for the genuineness of any other book. The question is simply, —were these books written by the apostles? The fact that these teachers were divinely inspired and wrought miracles, and the correctness or infallibility of their doctrines, has no more to do with it, than the correctness of the opinions of Plato and Aristotle has to do with the genuineness of their works;—or than the question whether one, or neither of them, lived and wrote at Stagira.

Let, then, both the Christian and the infidel lay aside their prejudices and predilections, and approach these books precisely as they would approach Tacitus or Zenophon. Till they do this, there is little probability that they will ever meet on the same ground, or come to an impartial result.

That there was such a person as Jesus Christ, who appeared about the time of Tiberius Cæsar, is admitted on all hands; and that he was the founder of a new religion, will not be denied, while any credit whatever is given to any ancient fact. That this person made disciples and sent them out to preach, is extremely probable,—nay certain, from the fact that the religion yet exists; and from the acknowledged fact that soon after this time, this religion spread over the Roman empire. Now there is a presumption *à priori*, that the doctrines which they taught were recorded in books, for the instruction

* Vide Chalmer's Evidences.

of their followers. We do not now contend that this person and his followers were divinely commissioned; we only assume the fact that he existed, and that some persons,—no matter who,—propagated his doctrine. If, indeed, he was from heaven, and brought a doctrine designed for the human race,—in other words, if God revealed himself to man by Jesus Christ, one of three things is palpably evident; 1st, that these doctrines must have been recorded; or, 2d, that he must have continued the original revelation, that is, continued to inspire all the successors of the first teachers;—or, 3d, that the whole matter must have been left to all the uncertainties of a vague tradition, and all the fancies and additions which superstition and fanaticism might mingle with it. The two latter alternatives have never been pretended.

If the early disciples of Jesus were not divinely commissioned, there is nearly the same probability that they would leave a written document of the life of their founder and of his opinions, as if we suppose the divinity of their mission. These apostles, or missionaries, or whatever the infidel may please to call them, undertook to convert the world, and appear to have been certain of success. We do not argue this on the supposition of their being really sent by God; but from the acknowledged zeal with which they persevered against what *must* have been the prejudices against them, and the ardour with which they pursued their object, even at the hazard of their lives—and from the certainty that they succeeded in spreading, even in their life-time, their opinions through a great part of the world. Now, in an age when almost every important fact was committed to writing, it certainly is highly improbable that they would neglect so great a facility for transmitting their opinions where they could not be personally present; and still more improbable to suppose that they would leave their opinions to all the uncertainty of rumour and

tradition—especially when they were surrounded by enemies, who, in their absence, could not better promote their own interest than by misrepresenting the statements of these advocates of Christianity. If the infidel insists that they were imposters, or merely men who started some new speculative opinions, we still have the fact that all, both ancients and moderns, who have made any progress in propagating new opinions in philosophy or religion, especially when they have possessed any measure of talents and learning, have embodied their doctrines in written documents; and we might challenge him to produce an instance in a period of the world so distinguished for learning as was the Augustan age, when any set of men, philosophers or religionists, have committed their sentiments to the vagueness of oral testimony. There is, therefore, a presumption, amounting almost to direct proof, allowing these men to have been whatever the infidel pleases, that they would leave some record of their doctrines. And from the universal deference which disciples pay to the opinions of their Master on religious subjects, there is no probability that these writings could have been lost, or exchanged for others which were spurious. If they were not, therefore, preserved with care, it would be an anomaly in the history of the human mind. We contend that the apostles did leave a written account of their doctrines, and the life of their Master;—and we profess now to have it in our hands. The positive testimony for this, comes now under consideration.

When spurious books, professing to have been written in a certain age and by certain authors, are presented to us, upon whose genuineness we are called to decide, there are certain rules, by which any man, acquainted with the circumstances, will pronounce their spuriousness. If, for example, they are found to contradict the known opinions of their professed authors;—if they have been concealed a long time, when if they had

been genuine they must have been known;—or have never been quoted, when from the nature of their contents or their subject they must have often been referred to;—if the friends of the reputed authors have denied their genuineness;—if they record events which took place after the books profess to have been written;—if they have been foisted in, without having been known before, to serve the purposes of a party;—or if the style and reference to customs or topography are irreconcilable with their professed antiquity, there is no man who would not pronounce them spurious. We might proceed and apply each of these rules to the books of the New Testament, and show uncontestedly that none of them can be predicated of it.—A part of them will be applied in the arguments which are to follow. We will only observe here, that if it could be shown conclusively that the New Testament writers contradict directly and repeatedly contemporary writers, it would not militate at all against their genuineness. It would only affect the *correctness* of the writer's statement. We should not, for example, feel ourselves authorized to reject the genuineness of Tacitus, if he was found repeatedly to contradict all other historians. It would only prove that one or the other was mistaken. The fact has nothing to do with their genuineness. If, for instance, it could be shown that Luke could not, in some of his statements, be reconciled with Josephus, it would still remain to be determined which was the better historian, and the most entitled to credit. Their genuineness rests upon evidence of precisely the same nature, though the degree is in favour of Luke. The infidel would say at once, that the Jew was to be believed;—and simply from the prejudice formerly mentioned,—because the Christian wrote upon sacred subjects, and delivered doctrines which he had determined to reject. They might nevertheless both of them be genuine, though one or the other, or both of them, were mistaken.

We repeat, then, that we receive the books of the New Testament as genuine, upon evidence of precisely the same nature as we do any other books. No man, in the present state of the world, presumes to call in question the genuineness of the *Iliad*, or the *Æneid*, or the works of Thucydides and Zenophon. And yet we are ready to produce, and do produce evidence of precisely the same nature, and much greater in degree, for the genuineness of our sacred books, than *can* be produced for the acknowledged works which we now have of these men. Why then does the infidel reject the books which we call upon him to receive as genuine? Whence arises this unreasonable partiality in favour of Heathen authors? These questions it is worth our while to examine and answer. He demands a greater degree of testimony, and testimony of a higher nature. This demand, we contend, is unreasonable. It arises from the principle, which has already been so much insisted on, of confounding genuineness with credibility;—and, while we are proving upon exactly the same evidence which he receives as indisputable in other cases, that the apostles wrote the books which we now have, he is all along calling upon us to leave our subject, and establish the authenticity of the miracles recorded in them. But does he, when we are sitting in judgment upon the works of Thucydides, call upon his opponents to establish the certainty of the plague which he has recorded; or demand of us to verify the prodigies recorded by Livy, to determine whether he wrote the book? Has their veracity or credibility any thing to do with the question whether these men wrote these identical books? And is there any thing more absurd in supposing that Paul, in an age of learning and refinement, delivered his opinions in writing, than that these men did,—some of whom lived many years before, when letters were far less generally known? We admit that the infidel has a right to demand stronger testimony for the

extraordinary facts which we call upon him to believe, than for the ordinary transactions recorded by profane writers; but we do contend that he is acting an unreasonable part in confounding these questions, and violating his own rules of criticism, when he demands of us proofs for facts, which are totally independent of the question at issue between us. If Homer, for instance, instead of writing a poem which we might believe or not, as we pleased, had delivered religious dogmas, and called upon his readers to believe them, would this have altered the state of the question, or of the evidence, whether Homer had, or had not, written the poem which was attributed to him? Not in the least: and yet on the principle we contend against, all the world ought to have denied that such a man had lived and written at all, simply because all the world would have rejected his claims to be a divine teacher.

Again: this partiality of the infidel may arise from the fact, that there have been spurious productions palmed upon the world, as the writings or words of the apostles. Here is another unreasonable prejudice, of the same nature as the former. The question is simply whether these books which we now have, are the productions of the apostles; and has no connexion, as far as I can see, with the fact, that other works have been ascribed to them. It is totally independent of that fact: and the evidence for their genuineness is and ought to be a distinct subject of inquiry. Have there been no spurious productions ascribed to Cicero, or Horace, and does any one ever think of alleging these as proofs that we have no genuine productions of these men? It is the province of rational criticism to bring these books to its tribunal, separately and independently, and receive those only as authentick which we can prove to be genuine. We never suffer a counterfeit coin to depreciate the value, or destroy the currency of one that is undeniably genuine.

While on the subject of spurious books, it may be proper to remark, (without however confounding the questions,) that the fact of there having been apocryphal books, affords a strong presumptive proof that there were some that were canonical. A counterfeit always supposes something that is genuine. This argument does not, it is admitted, of itself, prove that any books were written by the apostles; since it is easy to conceive that a man might write a book and ascribe it to a famous personage who never left any writings,—or even to one who never had an existence. But the supposition of there having been apocryphal books, without there being genuine ones also, contradicts the whole analogy of religious history. We might challenge the infidel to produce an instance in the religious world, either among the Mohammedans, or the Persians, or the Hindoos, or the Romans, or the Jews, where a book on religious subjects was ascribed to the founder of a sect, before the Koran, or the Zendavesta, or the Shaster, or the Sibylline oracles, or the books of Moses, which all acknowledge to be genuine, had an existence. We never find that religionists undertake to deliver the opinions of their founder, until he has first delivered them himself, or authorized others to do it. Besides, if there had been no genuine books, it is inconceivable why none were ascribed to the founder himself. If, for example, there had been no genuine Gospel of Matthew, received with reverence by the church, it is inconceivable why a book should have been ascribed to him, whom all acknowledge to have been an obscure man, and as inactive and uninfluential as any of the apostles: and not rather to Paul, or even to our Saviour Himself—and so of the other evangelists.* It is contrary to the whole analogy of spurious writings, and there is no way of accounting for these apocryphal books being ascribed to men thus obscure, but by

* See Paley's *Evidences*, p. 75—76.

supposing the genuine ones to have been written, and to have been received as authoritative.

The style of the New Testament is an unanswerable argument for its antiquity. It is not classick Greek:—nor in its idiom exclusively Hebrew. It carries into the Greek language, essentially different in its structure, the peculiar modes of expression of the Oriental dialects. It has indeed been maintained with warmth, from a mistaken zeal for the honour of our religion, that it possesses all the essential characteristicks of classick eloquence. But this controversy is at an end. The advocates for this opinion were not aware,—or if they were they disregarded it,—that in defending this notion, they were giving up one of the strong arguments with which Providence has wisely furnished us, for the genuineness of his word. Now it is maintained, that no man, or set of men, unless they were familiarly acquainted with both these languages, nay, unless an Oriental language had been their native tongue, could transfer the peculiarities of this dialect into the language in which it is acknowledged on all hands these books were written. The Hebrew, in its structure, has an idiom which is totally unknown to the languages of the West, where these books were principally received;—and consequently no person who was unacquainted with it, or with some Oriental dialect which had an idiom in common with it, could have written the New Testament. It is precisely such language as we might have supposed the apostles would have used. The New Testament must then have been written by Jews;—and who so likely to do it as the apostles? And it must, at least a part of it, have been written during the lives of the apostles. During their lives the Jews ceased to be a nation. This fact we have from profane history, which the infidel acknowledges to be authoritative. Now if the apostles did not write these books, they must, from their style, have been written by their immediate

successors: and why should the Jewish converts be more induced to do it than the Gentile, especially as the Gentiles were the most numerous, and possessed the greatest weight of learning, and the most influence among their own nations? We have satisfactory evidence from the very nature of the style, that they were not forged by the Gentile converts;—for it can be shown, that for the first two centuries, none of them were acquainted with the Hebrew. None of the Fathers had any knowledge of the Oriental languages, until the time of Origen and Jerome; and their style of writing is so different as to be easily distinguished, and forever to acquit them of the charge of having forged these books. The Ebionites or Nazarines received only the Gospel of St. Matthew, and cannot therefore be supposed to have been accessory to imposing these books upon the world. We admit that these arguments *prove* only the *antiquity* of these books, but they at the same time afford presumptive evidence that they were written by those whose names they bear.

I remark, in the next place, that it would have been impossible, from the very nature of the case, to have imposed these books upon the church, if they had been spurious. No one, after examining the testimonies which have been adduced, by Lardner and others, will contend that they were written after the third century; and my point is now to show, that they could not have been forged before this time. The apostle John lived until very near the close of the first century, if not till the beginning of the second; and it would have been manifestly impossible, during his life, that books should have been passed off under his name, or the names of the other apostles, unless they had been written by them. It is not necessary to the strength of this argument to suppose that they were inspired. We want the infidel to grant us only the ordinary laws of human conduct; and to satisfy himself that during a man's own life, books pro-

fessing to have been written by him, or by those with whom he had been associated during a large portion of his life, could be imposed upon a large portion of the world, and received as authority, in all matters of controversy, without their being genuine. Again: such a thing would be almost as absurd during the lives of his immediate disciples—his companions—who had every opportunity of becoming acquainted with his opinions, and those of his associates. Let a man, for instance, now undertake to palm upon the world a book professing to have been written by General Washington, and claiming the obedience of his country to certain political principles therein delivered, and he will soon discover how futile would be the attempt.

The age in which these books must have been forged was an age of acute critical inquiry,—among a people distinguished at that time above all other people for extent of research in scientific pursuits;—and who never shrunk from investigation on any subject, however profound, or however painful the result;—an age and a people therefore the least likely of all to be imposed upon. Suppose, for example, an imposter should have produced a poem pretended to have been written by Homer. Is there any probability that he would have succeeded? How much less, in productions which made an appeal to the heart, and demanded the whole obedience of their lives;—even the same credence which they had been accustomed to pay to the oral instructions of these spiritual guides. There is a principle in the mind of man, as deeply implanted as any other, which resents the idea of imposition. This principle is stronger on religious subjects than on any other; because it affects his dearest interests. However credulous he may be with regard to pretended facts, there is not the same credulity in receiving spurious books. An imposter, in delivering opinions on religious subjects, or alleging pretended facts in their defence, appeals to the heart, and the

passions; but the judgment which a man passes on the genuineness of a written document is an exercise of sober reason and the understanding. His pride of intellect is aroused at the idea of imposture; and there is therefore less probability that a forgery could be imposed upon him as a genuine production. Could the infidel, therefore, substantiate his charge that the first converts to Christianity were deceived by alleged pretended facts, operating upon the credulity of the world, there is no probability, that in an age of inquiry spurious writings could be palmed upon them as genuine.

An argument for the genuineness of these books, at least that they were written about the time of the destruction of Jerusalem, may be drawn from their minute and frequent reference to the topography and customs of the country. A cunning imposter wishes always to avoid all chances of detection, and would not therefore be likely to expose himself by a minute reference to peculiar manners and customs, which would be the most assailable point in his narrative, and the most easily detected;—especially when, as far as we can see, a *general* reference would have been all that was necessary to his purpose. The state of Judea, after it fell into the hands of the Romans, and especially after the destruction of Jerusalem, was, in the aspect of the country, in the names and character of the principal places, and in habits of the people, continually fluctuating, and consequently a man who should minutely and constantly refer to them, without being intimately and personally acquainted with them, would expose himself, on every hand, to error. The testimony of Josephus is on this subject peculiarly valuable. We know enough from him to verify the accounts of the evangelists; but by no means enough to enable an imposter of the second or third century, without personal acquaintance, to form an accurate and minute description of the geography and customs of Judea. The

fact that the apocryphal books are as minute as the genuine, is no argument against this statement: for we contend, and are able to prove, that these writers must have had the very books which we now have, and their information was probably drawn from them. The strength of this argument lies principally in the marks of *honesty*, which are undesignedly exhibited in our sacred books. A spurious book, if written with ability, would be very unlikely to expose itself on this subject; or to court inquiry, as our writers have done. Suppose, for instance, a century or two hence, an imposter should produce a book, professing to have been written while we were British colonies, with a minute reference to customs and places, how near would he come to the truth?

The foregoing argument derives force, if we consider that the writers have not confined their remarks to Judea; but have frequently mentioned manners, and customs, and places, of almost all the countries in the then known world. The state of civil affairs;—the operations of civil and military law;—the modes of procedure of cabinets and courts;—of supreme and subordinate officers of governments;—and a minute specification of rites, sects and opinions, philosophical and religious, in Judea, Greece, and Rome—in civilized and barbarous countries—are brought continually to our notice; and almost every page of their writings, if they had been mistaken, would expose them to detection. Let us now suppose that these books were forged in the third century: who would have been found sufficient for the task? Could a Rabbin have been found sufficiently acquainted with Greek and Roman manners, to have so constantly mentioned them without frequent and palpable errors? Or could there have been found a Greek sufficiently versed in the whimsical and superstitious notions of Rabbinical literature, to have executed the task with fidelity? If we consider the various and complicated stores of erudition, comprehending

the religious, moral, and political state of opinions of the whole world, and a great part of which could have been of no possible use to him, except for the purpose of forging these books, we shall be convinced that the task would have been entirely above all human ability.*

(To be continued.)

REMARKS ON THE ATONEMENT, WITH SPECIAL REFERENCE TO ITS EXTENT.

To the Editor of the *Christian Advocate*.

Sir,—The substance of the following defence of what I suppose to be true, was prepared for a small though select company of inquirers after truth, without reference to a more extensive publication. If you think it in any way adapted to promote the cause in which you are engaged, you are at liberty to insert it—if not, I can only say, that the labour of writing it has been far more than counterbalanced by the pleasure which it has afforded me.†

I am well aware that the field into which I now enter has been a scene of much wrathful controversy, both among some who are now living, and among some of the mighty dead, whose names and fame have reached our ears. But I am fully convinced that these feelings arose from the imperfections of those who indulged them, and not from a too great attachment to the doctrine of the atone-

* See this argument illustrated at length in Lardner's *Credibility*, part i. vol. i. & ii. —The strength of the conclusions rest on the correctness of the facts which he has adduced.—Also Michaelis *Intro.* vol. i. p. 49, &c.

† The editor is willing that this important point of Theology should be temperately, and at moderate length, debated in the *Christian Advocate*. Those who differ from the author of this essay, in regard to the nature and extent of the atonement, will be heard immediately after him—if such be their choice.

ment—the proper contemplation of which yields a *peace* passing all understanding, and constitutes the employment and the felicity of saints and angels—of the ten thousand times ten thousand who stand around the throne of God. While, therefore, I offer a few remarks to your consideration, and that of your readers, I deprecate both in myself and others every feeling but that which results from supreme love to God, and ardent attachment to the truth as it is in Jesus. Those who differ from me in sentiment are requested to reject, if they choose, what is merely *asserted*, but to receive as true what is *proved*, and to remember that to our own Master we severally stand or fall, and that we ourselves are among the individuals upon whose eternal destinies these truths must speedily have a most important bearing.

That an atonement has been made, and that this atonement will, in due time, be applied to all those whom God intended to save by it, are both taken for granted in the following inquiry. The following remarks are designed to have a special reference to this point—whether the great sacrifice offered on Calvary was made for those *only* who shall be ultimately benefited by it?

If every author be the best interpreter of his own expressions, it must be peculiarly useful to compare spiritual things with spiritual. It may be well, therefore, at the commencement of our inquiry, to ascertain the meaning of certain general expressions which have a very important bearing on the present subject. Of these is the phrase—the world—"If their rejection be the riches of the *world*," Rom. xi. 12. The word *κοσμον* here evidently means the gentiles, in contradistinction to the Jews: more frequently, however, it refers to the ungodly—"I pray for them: I pray not for the *world*," John xvii. 9. "The whole *world* lieth in wickedness;" "Saints shall judge the *world*," 1 Cor. vi. 2. "All the *world* wondered after the beast and worshipped the dragon,"

Rev. xiii. 3. Sometimes it means merely a great number, without reference to their character—"There went out a decree that the whole *world* should be taxed," Luke ii. 1. "Their faith was spoken of throughout the *world*," Rom. i. 8. "Agabus signified that there should be a dearth throughout the whole *world*," Acts xi. 28. "And persons selected out of every part of the *world*." God was in Christ reconciling the *world* unto himself, (and this he does by) not imputing their trespasses unto them; (2 Cor. v. 19,) which is true of those only who believe. Nor is the criticism upon the word *κοσμος*, as distinguished from *οικουμενη*, of any account, since the words are used interchangeably, as any one may see by consulting the foregoing passages, and Schleusner on the words *κοσμος* and *οικουμενη*.

That the word *all* is frequently limited, the following passages fully establish—"All Jerusalem and Judea went out to John to be baptized. *All* flesh shall see the salvation of God. I exhort that prayers be made for *all* men," 2 Tim. ii. 1. Yet we read of persons who had committed the unpardonable sin, and for whom it was not lawful to pray; 1 John v. 16. "For the grace of God that bringeth salvation, hath appeared unto *all* men," Tit. ii. 11. "I will pour out my Spirit upon *all* flesh." "Come see a man that told me *all* the things that ever I did," John iv. 29. Paul tells us that he became *all* things to *all* men—whereas he probably never saw the thousandth part of the human family. "*All* men held John as a prophet," Matt. xxvi. 21. "Ye shall be hated of *all* men for my name's sake," Matt. x. 22. "Jesus baptized, and *all* men came unto him," John iii. 26. "The Lord upholdeth *all* that fall, and raiseth up *all* those that be bowed down," Ps. cxlv. 14. It is said (Ex. ix. 6.) that *all* the cattle of Egypt died, yet we read of Egyptian cattle subsequently, and that many were saved from after plagues, by being gathered into houses; and, from the third verse of this chapter, it is

evident that the word *all* can refer to those only which were left in the field. "And in thee shall *all* the families of the earth be blessed," Gen. xii. 3. "I, if I be lifted up, will draw *all* men unto me."

That the word *every* does not prove as much as many persons wish to prove by it, we learn from the following declarations—"Christ healed *every* disease in the people." "I will, therefore, that men pray *every* where," 1 Tim. ii. 8. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to *every* creature which is under heaven," Col. i. 23. "There were dwelling at Jerusalem Jews out of *every* nation under heaven," Acts ii. 5. "The law and the prophets were until John; since that time the kingdom of God is preached, and *every* man presseth into it," Luke xvi. 16.

It is evident, therefore, that these general expressions do not, in themselves, lead us to any certain conclusions on the present subject. The extent of signification to be attached to them in a particular place, can be ascertained only by their connexion. I know that many persons look upon such remarks as calculated to unsettle entirely the principles of interpretation. We must, however, all yield to facts, whatever influence they may have on theory; and that the fact concerning these expressions is as has been stated, no man can deny. The fears of these honest people, however, are utterly unfounded. Similar forms of expression are to be met with every day, and without any danger of leading into error. Thus—virtue renders *all* men happy, but vice makes *every* man miserable. The two members of this sentence, if the words *all* and *every* be explained in their most extensive signification, as many persons would have them always to be explained, must directly contradict each other. However uncertain the meaning of words may seem in theory, the context, in reality, seldom fails to affix

a definite signification to them. "He was in the world, and the world was made by him, and the world knew him not," John i. 10. The word world (*κοσμος*;) has here at least two different meanings in the same sentence, yet without affording any real difficulty to the candid interpreter. Suppose I were to say that all men are infidels, who reject divine revelation; limiting the application of the word *all*, by the latter member of the sentence: how unfair would it be in an opponent to allege that I believed all men to be a set of infidels and hypocrites; and, in proof of it, adduce the first member of the foregoing sentence! Yet precisely thus has the word of God not unfrequently been treated.

The context, therefore, ought to be always examined, and to this test let us bring one or two passages, which are frequently adduced in the present controversy, leaving some others for future examination. "*And through thy knowledge—shall thy weak brother perish for whom Christ died?*" 1 Cor. viii. 11. This is supposed by many to prove, that some may perish for whom Christ died. The whole context however shows, that the apostle is speaking entirely of weak believers; and, in the present passage, though he is called weak, yet is he a *brother*—and, therefore, if one for whom Christ died may perish, then may also a true believer perish. "But if thy *brother* be grieved with thy meat, now walkest thou uncharitably. Destroy not him with thy meat for whom Christ died," Rom. xiv. 15. Here also the context still acquaints us with a *brother*—and therefore, to a person believing in the perseverance of the saints, these passages prove only, that the tendency of such unbrotherly conduct was to destroy him for whom Christ died.

The passage perhaps the most insisted on, is 2 Pet. ii. 1.—"*Even denying the Lord that bought them.*" WHITBY acknowledges that the word *δεδωκεν* is never applied to Christ (vid. com. in loc.); and the word *ἀγοράζω* is often applied to tem-

poral deliverances, especially from outward pollutions. But what particularly deserves notice here is, that these persons are spoken of as *peculiar* sinners. Now if Christ has bought all men, then all who deny him, or, in other words, all the workers of iniquity, all the unregenerate are guilty of it, and of course its *peculiarity* would be done away. On even their own principles, this passage proves nothing in favour of general atonement. *Redemption*, or *buying*, according to them, refers to the application of a benefit. On their own principles, then, these persons are supposed to deny the Lord who bought or regenerated them:—so that, in whatever point of light we contemplate this passage, it can only prove, that “the sow that was washed has returned to her wallowing in the mire.”

One more passage I cite from 1 Tim. ii. 4. “*Who will have all men to be saved, and to come unto the knowledge of the truth.*” If from this it be argued, as is usually done, that God wills the salvation of all men, it must also be admitted, that he wills that all should come to the knowledge of the truth; whilst the only means of coming to a knowledge of the truth have not been extended to a great part of the human family. Men are indeed guilty for not propagating the word of life, but, as Calvinists maintain, the crime of man does not counteract the plan of God. “*This is eternal life, to know Thee the only true God, and Jesus Christ whom thou hast sent:*” of course the heathen have neither a natural nor a moral ability of arriving at this knowledge, or at the eternal life which results from it—for “*how shall they believe in him of whom they have not heard, and how shall they hear without a preacher.*” To speak of willing to save, and not willing to employ the means absolutely requisite to it, is as absurd as to speak of willing life, and not willing to bestow either breath or blood.

Having shown, as I humbly conceive, that what are accounted the

strongest passages on the negative of this question, really prove nothing in favour of what they are advanced to support; let us now inquire what the sacred volume testifies in favour of what is usually termed *definite* atonement.

1. Christ's sheep include all those, and only those, who shall be finally saved. “But ye believe not, because ye are not of my sheep,” John x. 26. “My sheep hear my voice. Other sheep have I which are not of this fold; them also I must bring, and they shall hear my voice,” *Ib.* 16. “I know my sheep, and am known of mine.”

For these, and for these alone, he laid down his life. “And I lay down my life for the sheep. I am the good Shepherd, the good Shepherd giveth his life for the sheep,” John x. 11—15.

Here is not a word about his laying down his life for the goats: on the other hand, since it is specifically declared that he died for the sheep, it seems to be fairly implied, according to the common usage of language, that he died for them only. “And I give unto them eternal life, and they shall never perish,” &c. v. 28. If this verse, as all acknowledge, excludes from a participation in eternal life, all who are not Christ's sheep: then, by parity of reasoning, when he says, “And I lay down my life for the sheep,” all others are excluded. But to say, that although he laid down his life for his sheep, yet not for them *only*, is the same as to say, that although he gives eternal life to the sheep, he does not give it to them *only*. Suppose a cruel tyrant to bolster himself up by arguing, that although the sacred scriptures pronounce a blessing upon the merciful—“Blessed are the merciful, for they shall obtain mercy”—yet it does not here assert that the unmerciful also may not obtain mercy. The perversity of the reasoning, in such a case, would be apparent to every one; and it ought to be equally so in the present case. Suppose I were to claim a share in a legacy on the plea, that although it had been left to a

certain person, yet not to him *only* or exclusively, of how much validity would such a claim be reckoned? By parity of reasoning we infer, that since a legacy has been bequeathed to Christ's sheep, even his own precious blood, the goats are *ipso facto* as much excluded as if their exclusion were expressly mentioned.

Again,—All that were given to Christ shall be ultimately saved. "I have manifested thy name unto the men which Thou gavest me out of the world; thine they were, and Thou gavest them me," John xvii. 6. "I pray for them, I pray not for the world." "All that the Father giveth me shall come to me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day," John vi. 39. These, and these alone, are the persons for whom Christ came into the world and died. "And for their sakes (referring to his sheep) I sanctify myself, that they also might be sanctified through the truth," John xvii. 19.—plainly implying that he did not sanctify himself for the non-elect. The sheep are also called "his seed," the "travail of his soul." We read that the seed of the woman shall bruise the serpent's head; but that He should die for the serpent's seed, we never read. He died for his spouse, his church. Take care to feed "the church of God, which he hath purchased with his own blood," Acts xx. 28. "Husbands love your wives, even as Christ also loved the church, and gave himself for it," Eph. v. 25. It was only the church, his body that was the object of his advent. "For we are members of his body, of his flesh, and of his bones—the fulness of him that filleth all in all:—And He is the Saviour of the Body," Eph. v. 23. In exact accordance with the foregoing representation we read, that after the consummation of all things, shall be sung a new song—"Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy

blood, out of every kindred, and tongue, and people, and nation," Rev. v. 9—plainly intimating that the *remnants* of those nations were not redeemed.

2. The same truth may be established from the *design* of the atonement. In this argument it is assumed as true, "that the counsel of God shall stand, and that he will perform all his pleasure"—that his designs shall infallibly be accomplished. If therefore it be shown that the design of Christ in dying, was to sanctify and exalt to his glorious throne those for whom he died, it will evidently follow, that he never died for those who will not be ultimately sanctified and glorified.

That this was his design, the following passages seem to me to establish beyond all controversy. "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, *that we might live through him,*" 1 John iv. 9. "For God sent not his Son into the world to condemn the world, but that the world through him *might be saved,*" John iii. 17. "Who gave himself for us, that he might *redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works,*" Tit. ii. 14. "For Christ also hath once suffered for sins, the just for the unjust, that he might *bring us to God,*" 1 Pet. iii. 18. "For him who knew no sin he hath made to be sin for us, that we might be made *the righteousness of God in him,*" 2 Cor. v. 21. It was to *take away sin*—hence, "since it was not possible that the blood of bulls and of goats should take away sin, then said he lo, I come" to effect that which the blood of bulls and of goats could not accomplish. "Behold the Lamb of God, which *taketh away* the sins of the world"—"to *put away* sin by the sacrifice of himself," Heb. ix. 26. "For, by one offering, he hath perfected forever them that are sanctified." "But when the fulness of time was come, God sent his Son—that he might *redeem* them that are under

the law, that we might receive the *adoption of sons*," Gal. iv. 4. "For their sakes I sanctify myself, that they also might be sanctified through the truth," John xvii. 39. "Who died for us, that whether we wake or sleep, we should *live together with him*," 1 Thes. v. 10. "And the bread that I will give is my flesh, which I will give for *the life of the world*," John vi. 51. He came "to seek and to *save* that which was lost."—"Who his own self bare our sins—that we being *dead to sin*, should *live unto righteousness*," 1 Pet. ii. 24. "Christ also loved the church, and gave himself for it; that he might *sanctify* it and *cleanse* it with the washing of water by the word; that he might *present it to himself* a glorious church, not having *spot*, nor *wrinkle*, nor any such thing; but that it should be *holy*, and without blemish," Eph. v. 25—27. But why quote any farther? Wherever the object of his death is mentioned, it is spoken of as a *definite object*, viz. The salvation of those for whom he made himself a sacrifice—not to render salvation *possible*, but to *ensure* it.

This design cannot have place with respect to all men, else it will follow that all men will actually be saved, which those with whom we argue deny with us. And if the *design* cannot have place with respect to the reprobate, neither can the atonement itself, unless we suppose the atonement, so far as respects them, to be without design, or with some other design; both which suppositions are directly contrary to the word of God. How, I ask, would it be any consolation to a believer to know that Christ loved him and gave himself for him, if one who finally perishes may say the same? As this argument is radically important, and, in my view, overwhelmingly conclusive, I state it again. If the death of Christ to accomplish a certain object must ensure the accomplishment of that object, as all Calvinists believe, then the non-accomplishment of the object proves that the offering was not made to ac-

complish that object. Christ is never said to have died for any, but with a view to procure them sanctification and glorification: therefore he never died for any who will not be ultimately sanctified and glorified.

This is the plain *scriptural* statement, and "let God be true, but every man a liar." If then the design of Christ's death was to save only a part, it cannot with any propriety be said to be designed for others, whose ultimate salvation was not at all contemplated by it; nor can it be said to be sufficient for any purpose for which it was never designed;* nor has it rendered salvation possible, for any but those whose salvation was intended by it; i. e. for the elect. It had, as I contend, no *direct* reference to the non-elect; their days and mercies being lengthened out merely for the elects' sake, who depend upon them and descend from them. It is not more than sufficient for any. The righteous are scarcely saved, and therefore if it be sufficient for all, it must be *equally* so for all.

Those maintaining the opposite sentiment tell us, that the design of God was not properly speaking to *save any*, but to promote his own glory. But the promotion of his own glory must be effected in some particular way, and the object on which it ultimately terminates must be the immediate design of the act. How is his glory to be promoted by the atonement? They reply—by the full salvation of a part, and the aggravated perdition of a part—consequently the abundant salvation of some and perdition of others, being the ultimate objects on which his design terminates, must have been the immediate design of the atonement. One of three things we must

* I do not mean to assert, that there is not *infinite merit* in the obedience of Christ. It is *infinitely* sufficient for the purpose for which it was designed, but for none other. But whether one sin would have required the same suffering in *degree* I know not; in *kind* it would. Rom. vi. 23.

say—that the atonement had no *direct* reference to the non-elect; or that its design was to *save* them,—which no Calvinist will admit; or that its design was to *aggravate* their condemnation—which is so contrary to the whole tenor of scripture, that none will dare formally to maintain it. And yet if he died for the elect, as elect persons whom he intended to save, he must also, in the view of our opponents, have died for the reprobate, as reprobate; i. e. for persons whom he intended to leave in a state of condemnation.

The design of God in any action, can be certainly known only from his own declarations: and as the opinion, that the atonement was to render salvation *possible* to all, and *certain* to the elect, is totally unsupported by the sacred volume, and directly contradicted by it, as has been shown already, it ought not to be accredited for a moment. Salvation is not rendered possible to all, for some have sinned the sin which is unto death, and either this sin was never atoned for, or it was atoned for with the determination at the time that it never should be forgiven. What kind of an atonement this was I leave for others to determine. The atonement, consisting in the obedience and sufferings of Christ, was to render salvation *certain* to those for whom it was made. This has already been proved. Indeed the procurement of salvation, on certain after conditions to be complied with, is no procurement, unless these conditions actually take place. And when we consider that these conditions are entirely at the disposal of God, and that he not only has not secured them, but has determined from all eternity not to constrain some men to comply with them—and that, as they did not like to retain God in their knowledge, so he has hitherto excluded the greater part of the human family from his word, the only possible means of arriving at this salvation—it seems passing strange that any should say, he has rendered salvation *possible* to all, and wills it

to all. And what is salvation? Does it not include all the graces of the Spirit, faith, love, &c. as essential parts of it? And yet we are told, that he wills them salvation, and does not give them faith. As well might we say that he wills them heaven and not holiness; or that they should enjoy perfect vision, and yet have neither sun, nor moon, nor star, to guide their wanderings.*

But this scheme, we are told, exalts the mercy of God. The reverse shall hereafter be shown to be true: at present we observe—that however large a grasp it may at first view seem to have, it leaves every thing so indefinite, that nothing would be secured.

The mercy of an action cannot be separated from its *design*. If he *designed* their salvation in giving his Son to die for them, it was indeed an act of mercy; but such a supposition is utterly inconsistent with the doctrine of decrees. But if he made an atonement for the non-elect, and at the same time designed that they never should be benefited by it, but that it should turn out to their greater condemnation, then it was not in *mercy* to them, but in *wrath*. And indeed, when these persons are contending for the doctrine of decrees, we suppose that they must believe in a definite atonement; yet when they come to dispute on the doctrine of the atonement, it is the doctrine of decrees which they seem to deny. Some of them have been known to say, that when disputing about the atonement, we ought to leave out of view the doctrine of election, &c. and well they may say so; for the establishment of the one must be on the ruins of the other. I shall close this argument by remarking, that to a consistent Calvinist the preceding remarks furnish an infallible clue to the proper interpretation of many

* This is to be effected, we are told, by natural ability. An ability *without* Christ strengthening us, the scriptures nowhere recognise. How much ability has the branch to bear fruit except it abide in the vine? *no more*, &c. John xv. 4.

general expressions in the scriptures, which are always held up as very decisive in this controversy. Is Christ said to have died for the world? It was "that the world through him might be *saved*," John iii. 17.—"not to judge the world but to *save* the world," John xii. 47. Did he give his flesh for the world? It was "for the *life* of the world," John vi. 51. Did he taste death for every man (*υπερ παντος*—*υις*, is probably the word understood—see the following verse) it was to bring every man to glo-

ry," Heb. ii. 9, 10. If, then, we explain these expressions in their greatest latitude, we must also suppose that the salvation of *all* was designed, and that the design has failed of accomplishment; but if the *design* of salvation be limited to a part, these expressions must be limited to a part. The same expressions which may at first view *seem* to prove that Christ died for all, will also prove it was with the design of *saving* all.

(To be continued.)

Miscellaneous.

SECOND LETTER FROM PURITAN FARM.

Mr. Editor,—It would have gratified you, I have no doubt, to have dined with us last Saturday, not for the dishes, especially on that day, but for the compliments paid by *our wife* to the independence of your Magazine. Among other excellent things said by her after dinner, I distinctly remember the following, word for word. "The banner of nonconformity," said she, "has been kept so folded up of late, that its *fringes* only have been visible. The royal arms of the King of kings might not be quartered within, for any thing that is allowed to appear openly. But now we may hope for a rock in the Congregational Magazine, on which this banner may be displayed on the broad gale of toleration." Her eye glanced at the picture of her ejected ancestor as she spoke, and her look seemed to express an earnest wish, that the days in which he lived had been equally favourable to the avowal of principles held sacred by conscience, and cherished by the heart.

I promised in my last to inform you how we catechize in our family, but with your leave, I will tell you first, how we *were* catechized in youth. Indeed, since I have thought over the proposal I made of sending you our domestick picture; (I do not

mean by this the *family painting* mentioned in my last; that, I am sorry to say, hangs in as much uncertainty as ever, if not more; for, unless seeing my reasons in black and white, in your Magazine, have some weight with our wife, I despair of gaining my object. Perhaps, you will drop a hint by way of note, in support of my wish, for unreasonable it *cannot* be; or why should she set such store by that of her ejected ancestor? This digression compels me to begin my sentence again; because, otherwise, the last part would be too far off from the first to connect naturally in the reading: for if it is with you as with myself, a long parenthesis is a very awkward thing to *mouth* well. I could mention some writers who put me out of voice sadly by this fault; especially when my breathing is short. Now as you criticise at times, do not miss the first opportunity of hinting to book-makers, that they ought to keep in view the case of *weak lungs*, as well as the interest of weak capacities; for a short winded reader is as much confused by a long and intricate sentence, as a shallow brain by a mysterious one. But to return;—

Since I have thought over my proposal of sending you our domestick picture, it has occurred to me, that an account of "my father's house," and his catechizing, will answer the

same purpose, and prevent any *rum-pus* in the family; for, I begin to suspect, that our lads and our girls might not approve of being made publick in this way. Now, to avoid hurting their feelings, I have been rubbing up my memory for the particulars of my father's plan; and, what is very remarkable, I have found it more easy, to recollect these, than the particulars of my own. And while noting down his Sabbath evening remarks, I seemed to myself living over again the period of youth, with a relish keener even than the reality itself. "*For I was my father's son, tender and only beloved, in the sight of my mother. He taught me also, and said unto me, let thine heart retain my words; keep my commandments and live.*" I can fancy him before me now;—a hale, hearty, plain man, in a full-bottomed wig, setting in his large arm-chair, with a Henry's Bible before him, and an Assembly's Catechism, and surrounded by his children and servants, upon a Sabbath evening. His manner on these occasions was solemn, but not terrifying; truth came from his lips with the majesty of law, but it was still "*the law of kindness,*" and enlivened throughout by a plainness which had a cast of pleasantries about it, to a stranger. Indeed, a smile was no uncommon thing in the circle, owing to the homeliness and quaintness of some observations; and yet it never bordered upon levity. He had one style for my sisters and myself; another for the grown-up servants; and a third style for the boys who attended upon the cattle; nor was this last the least ingenious, as you will say, when you see the specimens.

After a short prayer, he began his examinations by asking for the texts and heads of the sermons; then he went over two pages of the catechism with proofs. So far, he made no observations of his own; but when questioning was over, he always selected some chapter suited to the subject before us, making the scriptures explain the questions, and the questions throw light upon the scriptures.

I shall never forget how he handled the *divinity* of the Saviour, upon the night he determined to quit the old meeting for ever. The Arian minister had preached in the afternoon, upon Christ's temptation in the wilderness; we had all been there, servants and all; and it being his second Sabbath among us, curiosity kept alive attention. But the more we listened, the more we were puzzled; for he was either so misty, or so manoeuvring, that at the close, there was no telling what he thought of Christ, nor of Satan. Indeed, when our ploughman joined us on the way home, he said, "Why, Measter, I doubt there be a *caterpillargot* upon our ould tree of life now; I had rather pluck ears of corn from the Bible field, and rill them for myself, than go back to meeting for food; oh, measter!" "Why, Thomas," said my father, "what is amiss?" "I is no scholar, Sir; but when I overhears the youngsters behind, saying as how the parson made out there wur no Devil, but a figure of one, mayhap, my thoughts of him are not far wrong; he dont credit there is a Devil, or he would never spoken as made youngsters laugh at the enemy. And, to be plain, measter, there might be no Saviour for any good a poor sinner can get out of the Jesus *he* preaches; we mun live upon your evening *spoundings*, till we can get a right parson from Eckmondwicke." While poor Thomas was saying this, the tears were in his eyes, and every now and then he looked back to the old meeting, as if he expected to see it fallen. After a short time he left us, saying, "I mun go back to the lane, and drop a word or so among them youngsters, for they are laughing still." My father became very thoughtful, and sighed deeply all the way home; even at tea, he said but very little, and the moment it was over he went to his closet. However, at the stated hour of catechizing, he was in his old arm chair as usual, with Henry's Bible before him, open at the 3d of Matthew. That night he made no inquiry about the ser-

mons we had heard, but, after hearing the questions, he began to expound in his own way, to this effect:—

"Thomas, our minds are like sacks, they keep best when full; what is the best way to keep chaff out of them?" "Cram them with corn, Sir." "Well, I am going to attempt this, at least, if not to *cram* exactly, to leave but little room for the chaff of error. Now lads, I am going to speak about what you have been hearing this afternoon about the Saviour and Satan; and we shall begin with the last, first. You know there are good men and bad men in this world?" "Yes, Sir." "Well, may there not be good angels and bad angels in the other world?" "Yes, Sir." "But the angels were all good at first, how could any then turn out ill afterwards, Thomas?" "Just as our first parents did, who wur every wit as good as angels original, not so great though." "John, (that's me,) were a copy of the Bible sent among spirits who had never seen human beings, nor heard of them before, would such spirits show any good sense in saying, that Pharaoh and Judas were mere *figures* of speech?" "They could never say so, surely; but I see your drift in this question; the new minister never saw the devil, and therefore, declares him to be a figure of speech, although the Bible describes him as fully as it does Pharaoh and Judas." "Right, whatever we know *them* to be real persons by, by the same tokens we know *Satan* to be a real person. Thomas, what terror or punishment did the new minister leave in that final sentence, 'Depart, ye cursed, into everlasting fire, prepared for the devil and his angels?'" "Just none at all, Sir; for I happen to understand the meaning of *figures of speech* from Miss Mary, there;—you know, Miss, you said, when you used to go a-field with I, ploughing for your health, as how I wur highly *figritive* in my speech about weeds, and grubs, and blight, and so forth: now, measter, departing to the great figure, and its little figures, is not no punishment

at all; them are things dont want everlasting fire to burn them." "Very true, Thomas; the notion takes away all terror from hell; all sanctions from divine law; and leaves nothing solemn about the Judge himself. Now, lads, do you see through all this?" "Yes, Sir, Tummas has made it out clear." "Well, you must take care not to join those thoughtless youngsters who were laughing at the devil, as we came up the orchard lane. This young minister, who has turned their heads, knows no better himself; but neither his sayings, nor their sneers, can alter your Bible; and, therefore, ought not to alter your fear of the wicked spirit; there is no laughing around him in hell, but '*weeping and gnashing of teeth.*' We come now to a more cheerful subject, that is, the dear and glorious Saviour."

My sheet is done before I am half done, but you shall hear more soon from
NON. CON.

VISITS TO THE HOVEL OF POVERTY.

VISIT I.

"And with *Thee* rich, take what thou wilt away."
COWPER.

The glorious sun was setting in all its majesty, its last rays streaming in their brightness through the purple and saffron clouds which hung upon the horizon; whilst on one side the forest reposed in shade, on the other the tree tops glowed with light; the long shadows of evening fell on the open lawn, while the depths of the woods were here and there lighted up with a bright beam, which shot athwart their gloom. A tear dropped on the emaciated hand of my friend, as, in bidding her farewell, I pressed it to my lips.—The drawing-room—the Hall were empty—the sounds of mirth were still—the youthful party were wandering over the grounds—and as I passed through the lofty and lonely apartments, no sound broke the silence, but the echo of my footsteps, as I slowly passed to the door.

I lingered for a moment, on the steps of the portico, to gaze on the lovely and varied scene of light and shade, beauty and grandeur, which lay before me. The evening breezes sighed through the grove, and wafted on their wings the gathered fragrance of a thousand flowers. I ordered the carriage to wait for me at the outer gate, while on foot I pursued my solitary way, through those winding paths, which I had so often trod, with the disconsolate friend I had left hanging on my arm.

When I had thrown myself back in the carriage, the landscape, beautiful as it was, vanished from my sight, and my thoughts reverted to the idea of her, whom I had left in all her loneliness.—I still saw her on her couch, and followed her eye as it wandered around her solitary chamber: I still heard her low, weak voice, as recalling her wandering glances, she pressed my hand, and sighed, rather than said, "Oh Mary, must you go, and leave me again alone! leave me to solitude and silence!" "Dear friend," I replied, "you will not be alone"—"Not alone?" repeated she, throwing a kind of shuddering look to the lofty ceiling, and round the spacious apartment.

"Oh no, how can you be alone

"Since God is ever present—ever felt,
In the void waste, and in the city full.
We cannot go—where universal love,
Smiles not around;
And where he vital breathes, there must
be joy"—

yes, and even here, his pervading presence can sooth, comfort, and support the soul which holds communion with him—and this silence, and this solitude, must be more precious to a soul in communion with its God, than the best society the world can afford." She shook her head, and sighed mournfully, as she returned the pressure of my hand, and her tearful eyes followed me as I left her chamber.—Oh chill philosophy! thought I, as I pondered on this scene; and hast thou not one ray to warm and cheer the saddened heart and drooping frame! Thy wisdom untenants

creation of its God, robs the mind of its richest comfort, and chains the aspiring soul to earth.—*Alone!*—yes, my dear friend, you are indeed *alone*,—not only in your solitary chamber, but *alone* in the universe, if you know not God."

My reverie was interrupted by the stopping of the carriage—I looked out and perceived it was at the door of poor Sally, whose lowly hovel the servants knew I never passed, without calling at least for a few minutes. At this season of the year, the rich glow which succeeds sunset, prolongs the light of day, long after its orb has sunk below the horizon.

I stooped as I entered the low door—in one corner of the clay-floored room was the straw bed on which she had lain for several years, a victim to unremitting suffering and disease. There was no casement to admit the brightness of the western sky, and the dusky twilight scarcely served to discover to the invalid who I was. But when she heard my voice, she stretched out her feeble hand, and bade me welcome in tones of cheerfulness and affection.

"How do you find yourself this evening?" I asked, as I sat down on a low stool by her side—"Comfortable, very comfortable, thank you Ma'am"—"I am glad to hear that Sally, then you have not such pains all through your body as you had."—"My body, oh I wasn't thinking about that, sick and sore as it is—it is in my mind that I am comfortable ma'am—and when that is the case, I don't count a few pains and aches as worth thinking of—for, as the psalmist says, 'Trouble and anguish have taken hold of me, but thy commandments are my delight; for I know that thy judgments are right, and that in faithfulness thou hast afflicted me.'"

"But are you not very lonely, Sally, lying here all by yourself, day and night?" "Lonely, dear heart, no ma'am, I am never lonesome, day or night—how can I be lonesome when I know, nay, when I feel, that my Lord and my God is with me, to comfort and

support me, yea, as the psalmist says, 'My help cometh from the Lord, which made heaven and earth—If I ascend up to heaven thou art there, if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me: if I say the darkness shall cover me, even the night shall be light around me: the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike unto thee—when I sleep, it is under the shadow of thy wings,—when I awake I am still with thee!'—How then, ma'am, can I be lonesome, seeing God is all round and about me, night as well as day, and I have his precious word to read and study by day, and to meditate upon by night—Oh, this dear word, 'it is a lamp to my feet, and a light to my path—his testimonies have I taken as a heritage forever; for they are the rejoicing of my heart. Thy word is very pure, therefore thy servant loveth it. My soul is satisfied, as with marrow and fatness, and my mouth shall praise thee with joyful lips. Unless thy law had been my delight, I should have perished in my afflictions—Oh, how I love thy law; it is my meditation all the day—sweet are thy words unto my taste, yea, sweeter than honey to my mouth. Before I was afflicted I went astray, but now I have kept thy word—yea, it is good for me that I have been afflicted, that I might learn thy statutes—Thy word is better for me than thousands of gold and silver—Oh, it is better to trust in God, than to put confidence in man—He shall come down like rain upon the mown grass, as showers that water the earth—Oh God, thou art my God, my soul thirsteth for thee—my flesh longeth for thee, in a dry and thirsty land where no water is; and because thy loving kindness is better than life, my lips shall praise thee! I will bless thee while I live—I will lift up my hand in thy name.'—True, indeed, dear ma'am, 'the Lord hath chastened me

sore, but he hath not given me unto death—For he will deliver the needy when he crieth; the poor also, and him that has no helper—The Lord is my light and my salvation—whom shall I fear—the Lord is the strength of my life, of whom shall I be afraid?' You see then, dear lady, I have no reason to be fearful, though I am alone—nor, with my dear Bible, need I ever feel lonesome—Days, and months, and years, would be too short to recount one-half of his mercies, or even to think over all he has done for me—The meditating on his sweet promises, can turn night into day, a dungeon into a palace, and sorrow into joy—Yea, I can say it is *good for me that I have been afflicted*. And often as I lay awake, though my bones are aching, my heart is rejoicing, and I pass the silent watches of the night in singing his praises, and oh, ma'am, so passing sweet is it to lift up the soul and hold communion with my blessed Jesus, that I do not count the hours that go by, and I sometimes see the sun shining, before I know the night is gone. 'I prevented the dawn of the morning with my cries, for I hoped in thy word—yea, my eyes prevent the night watches, that I may meditate thy word.' Lonesome, ma'am, no never, for what company can be so sweet, so precious, as that of 'Him, who so loved us, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.'—Has he not said, 'I will not leave you comfortless,' nor has he—this, and all his other kind promises, has he fulfilled; he has sent the blessed Comforter he promised, and for the seven long years that pain and sickness have kept me on this bed, has this blessed Comforter cheered and supported me, and made me rejoice in those very things which once I should have thought, and others now think, sad trials."

"But, Sally, those sweet passages of scripture you repeated, though they can support and soothe your mind in trouble and distress, surely cannot

cure the pains and aches of your poor diseased body, and I have often wondered at your fortitude and patience; I really cannot conceive how you can bear such constant pain.”—“Oh, dear madam, this sick body is a far lighter burden to bear, than a sick soul—Those who have known, as I have known, the tortures of a convicted conscience; those who have felt the burden of sin; those who have been without hope, sunk in the depths and darkness of despair, only these can tell how light are all the pains of aching bones, and a sick body, in the comparison.

“And however strange it may seem to you, yet indeed it is most true, that at this very moment, afflicted as you see me by an incurable disease, destitute in a measure of food and raiment, yet I would not, if I could, be restored to the health, and comfort, and joy, of my youth, if with them, I must likewise take back the heart of stone, the load of guilt I then laboured under—no, I am far, far happier—far richer now, in the knowledge and love of God. If my blessed Saviour had given me my choice, ‘to take up my bed and walk;’ or to hear that blessed sentence—‘Thy sins are forgiven thee;’—I certainly would have preferred peace of conscience before ease of body. He knew my heart, and has answered my desire. If the doctors could have cured my body, it is very likely I should have engaged again in the business and pleasures of the world, and never thought of any better portion. But thanks to God, all the doctors could give me, did me no good *whatsoever*—I grew worse and worse—was brought to my bed—deserted by all my old companions in sinful pleasures, and being thus cast off as it were, I was forced to seek elsewhere for help; and I went to that great and good Physician, who has healed the sins of my sick soul, and who hath said, ‘go in peace, thy faith hath made thee whole.’

“You asked me, ma’am, if I have

not at times felt weary of life.—Ah! I once did—often was tempted to destroy myself. But forever blessed be the God who preserved me; and who, at last, by his good Spirit, I trust, directed me to Him, who said—‘Come unto me all ye that are weary and heavy laden, and I will give you rest’—and I did go—and I have found rest: and now the days are not too long, nor the nights either, to meditate on his goodness, and to speak his praise. It is true, indeed, that I do sometimes feel restless and low spirited a little—but I try not to be impatient. And when I think what God has done for my poor soul, I am really ashamed not to be willing that he should choose for me: I know that he can and will choose better than I could—so I leave it there. At times I fear I am too desirous ‘to depart and to be with Christ, which is far better.’ But I try to say, and I hope I do say with Job—‘All the days of my appointed time will I wait till my change come.’”

“I came Sally, to comfort you, but you have greater comfort than I can give you—I came to keep you company, but you have better company than that of the best earthly friends—I came to instruct you, but you have instructed me.”

“Dear mistress, do not talk so, you have been a true and kind friend to poor Sally—I must have perished had’n’t it a’ been for your goodness; food and raiment have you supplied me with.”

“And are you not in want now, Sally? Speak if you are, and to-morrow I will send you something.”—“Thank’ee kindly, ma’am; I believe there is yet a bit of bread in the house; that, and a cup of cold water, is more than I deserve, and as much as I crave—He that feedeth the young ravens will take care I do not perish for lack of food. He does not indeed send ravens, as he did of old to the prophet, but he sends good people and kind neighbours, who supply me with all that is needful. Yes, it is my heavenly Father who sends them,

it is his blessed Spirit that puts it into their minds, and into your mind, ma'am, to think of poor Sally.

"Sometimes there is, not a single drop of water, or crumb of bread in the house, and no one near to get me any. But yet I do not feel very uneasy, I know that 'the Lord will provide.' I can still trust in God—'yea, although the fig-tree shall not blossom, neither shall fruit be in the vine, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation.'—For he is a good God, and his mercies greater than tongue can tell. Pardon me, dear young lady, for running on thus; but 'out of the abundance of the heart the mouth speaketh:' and I have abundant reason to be thankful to God, and to trust in him at all times—'Trust in him *at all times*, ye people—pour out your hearts before him. God is a refuge for us.'"

"I could sit and listen for hours to you, Sally, but now it is growing late, and I must leave you."—"And when will you come again to see me? it does my old eyes good to look upon you; and it brings to my mind my own dear young mistresses: Oh, had my Miss Susan come back to me, she would have been just such a tender hearted lady as you are."—"I will soon come and sit a whole morning by you, Sally," I replied—"and then you must tell me about that dear Miss Susan, that you love so well."—"Oh it will be my heart's delight to talk of the precious child. Good night, mistress, and may the peace of God be upon ye."

The landscape had faded from the view, as I left the hovel; a solemn stillness pervaded the air, and night was spreading its darkness over the face of nature; yet, as I leaned back in the carriage, and thought of the scene I had just left—that low and dusky room, that straw bed—that old and sick, and sorrow stricken

woman, were transformed to my mind's eye, into objects of cheerfulness and comfort, nay, even of exaltation and envy. Instead of the saddened and gloomy feelings with which I had left the solitary, silent apartment of my wealthy friend, my heart was now warmed, my soul was elevated, and I tasted of a joy which the world cannot give. I had been where the *felt-presence* of God had banished all loneliness—where the bright hopes of immortality dispelled all the dark fears of the present life—and where the soul's communion with its Creator, had filled it with joys ineffable—where I had witnessed the triumph of religion over pain and fear, and sorrow and death.

EUSEBIA.

FOR THE CHRISTIAN ADVOCATE.

REMEMBRANCES OF THE DEATH AND CHARACTER OF MRS. JANE TAYLOR.

In the month of April, 1823, a breach was made in the society of a neighbourhood in Granville county, North Carolina, by the death of Mrs. Jane Taylor. She had long been a widow; and having lived to see her daughters married and her sons considerably advanced in their education, at the age of about forty-eight, she was admonished by a gradual decline, that the time of her departure from the world was fast approaching. Perfectly sensible of her situation, she manifested an uncommon resignation to the will of God; and not a sigh nor a groan escaped her lips in the severe attacks of pain to which she was subject. She often conversed upon her approaching dissolution with serene composure, and expressed a cheerful and animated confidence in a happy futurity.

But notwithstanding the approach of death may be long foreseen, it seldom comes at an hour when it is expected. She was at the house of her brother, about twelve miles from home, at the period of her dissolution. She had been for a short pe-

ried more unwell than common, but the day before her death her health and spirits were better than usual. During most of the night she seemed to enjoy a quiet and refreshing sleep; but about day in the morning she suddenly awoke, and informed her brother that the hand of death was upon her. He was a physician of eminent skill, and soon discovered that her words were too true, and that all the powers of medicine were useless. Her relations gathered round her; and for several hours she exerted herself to comfort them for her loss; and conversed with them in a solemn and composed manner; during which time, she repeated many passages of scripture appropriate to her situation, and expressive of her confidence in the Redeemer—her stay in trouble and her strength in death. But the current of her life gradually subsided, and her pulse gently faltered, till she was no more!

It had always been her wish while living, to be buried on her plantation by the side of her husband, and directions were accordingly sent that her grave should be there prepared. The news of her decease was peculiarly heavy and distressing to all her servants. Two aged men, who had always been distinguished for their faithfulness in her service, with grief too big for tears, at length appeared at the family burying ground with spades and mattocks. The grave was measured off; and the eldest of them stepping forward, began to dig. But the thought that those cold clods were soon to fall upon the bosom of a kind and indulgent mistress, soon checked his progress—and with grief, and almost despair in his countenance, he slowly articulated: Well—mistress is dead! The mattock fell from his hand, and turning away he wept like a child.

It was nearly dark when the procession arrived at the place of interment, attended only by her nearest relations. The plantation was embosomed in a wood; and the still and solemn silence was only interrupted

by the sighs and sobs of distress. The coffin was lowered into the grave by the hands of her brothers; and, as the clods fell upon it, the woods echoed back the distressed and doleful wailings for the dead. But the sound has died away—a green turf now covers her humble grave, and many hallowed benedictions rest upon her memory.

A woman, in the middle ranks of life, who discharges the duties of a wife, a mother, and the mistress of a family, and discharges them well, has little opportunity, and as little desire, for publick distinction: she is necessarily confined to a domestick circle, consisting of her neighbours and relations, beyond which her worth is seldom known. But her duties—within this limited sphere—are difficult, complicated, and important, and demand the exercise of every virtue and every grace, which can adorn our nature: and when we find them to have been performed in a manner in an eminent degree exemplary by any particular individual, it is difficult to describe them; because, from their nature, they scarcely admit of delineation. Such a character, like beauty in painting, can never be given to the life. There are delicate lines and shades, and an *expression* in the whole, which the pencil cannot reach. The subject must be seen, and seen in various lights; before a full and just impression of it can be received. We shall, therefore, say but little of the character of Mrs. Taylor, convinced as we are, that every thing we might say would fall short of the original.

She was one of those interesting females who make their home too agreeable ever to be induced to leave it, for the purposes of ostentation or amusement. In her house every thing was attractive, and every thing seemed to be sanctified; so that even the infidel who trod her threshold might be convinced that the Saviour of mankind had surely been a visitant at this dwelling; for the manifest benediction of his peace dwelt there.

In the discharge of her domestick

duties, her conduct was so nicely tempered, that her servants never felt their bondage, and her children feared no correction so much as her displeasure. As a parent, she acted upon the opinion that the principles which children imbibe from their mothers are of more consequence to society than the maxims of the wise and learned. Her charities were liberal and secret; and if she ever stepped beyond her domestick sphere, it was to be useful to others.

As a member of the Presbyterian church she was a constant attendant on publick worship, and an uniform partaker of the holy eucharist. But her religion was not sectarian, nor did she scrupulously adopt the dogmas of a system: but while she avoided all controverted subjects, she dwelt with peculiar pleasure upon

those practical portions of scripture which all denominations who insist on a life of holiness, adopt as rules of Christian temper and conduct; and so strictly was her own conduct regulated by them, that her's might be truly said to be the religion in which good works are calculated to lead others to glorify their God and Saviour. No neighbourhood disputes or little animosities ever found a place in her bosom; and if she ever had an enemy he was always treated as a friend. She was modest and cheerful in her deportment, possessed of an amiable sweetness of disposition, well calculated to insure respect, and to infuse a spirit of benevolence into those around her. Her life and her death corresponded; and as she had lived doing good, she died fearing no evil. VICINUS.

Reviews.

IMPROVEMENT OF TIME. *Two Discourses, delivered in the Chapel of the College of New Jersey; December, 1822, By Philip Lindsly. Trenton; printed by George Sherman. 1823. pp. 53.*

(Concluded from p. 271.)

Professor Lindsly's second sermon on Ephes. v. 16,—“Redeeming the time,”—is an excellent and very animated discourse. We think it well calculated to profit all who read it with attention, and we are glad that it has been published. The following address to the aged is truly affecting—

“Were there any aged hearers present, I would appeal to them, and respectfully ask:—what think you, venerable fathers, of this representation? Come, tell us your opinion of the theme in question. Let the voice of experience be heard within these walls. Let the warning of wisdom and of years be given to the young and rising generation. Say, fathers, do your three score years and ten seem long now that they are past? Look back, and recount to us the joys of life. What are they?—for we fain would know them. Where are they?—for you, doubtless, in your day,

have been merry, and active, and successful. You have been subject, perhaps, to fewer accidents and calamities than most of your fellow men. You have had an opportunity, it may be, of viewing the brightest side of human life, of trying it, in its most advantageous form, and for the longest period. What are its pleasures? Alas, you search in vain the mighty waste of years never to be recalled. You sigh as you remember the visions of earthly bliss which delighted the fancy, and absorbed the mind of youth and manhood; but which have, long since, vanished away like a dream of the morning; or yielded only pain, and sadness, and disappointment. ‘Few and evil,’ you exclaim, ‘have been the days of the years of our pilgrimage.’ Few and evil, do you acknowledge them to have been? You who have seen so many, and those too, apparently, so fair and joyous? Who then will deny that life is short? Who will affirm that evil does not mark its flight? Could you redeem the years that are gone—could you live life over again, would you spend it as you have done?

“But are your eyes, at length, opened upon the truth? Have you learned the worth of time? Can you impart sage and seasonable counsel to the youthful followers of your footsteps? Can you point out to them the rocks and shoals on which your frail bark had well nigh foundered?

Or, are you still wedded to the same idols which you have hitherto worshipped to so little purpose?—Still wandering in the same path which promised so many delights when you first entered it, but over which clouds and darkness have continued to rest? Why pursue a course, every step of which hurries you forward towards that deep gulf which is already half disclosed to your view, and which will presently swallow you up forever? Why not desist—why not stop short instantly? Why not seize the single moment that remains, and search out a new way—a way to peace, and purity, and heaven? Already have you arrived at the threshold of that narrow house which is appointed for all living. You are on the confines, and in sight of that world of spirits which must be your eternal home. What are fancy's fairy visions now?

“Experience has taught you many serious lessons, and unfolded to you much of the real character of all human schemes, and hopes, and possessions. You have marked changes and alterations in every thing around you. You have witnessed the most extraordinary revolutions, at home, and abroad. Empires, and kingdoms, and republics, have risen and fallen; have flourished and been crushed, as it were, beneath your eye. Every year has borne testimony to the instability and emptiness of earthly pomp, and power, and grandeur. Look over the map of the world:—what havoc, devastation, and misery have attended the march of human society through the last fifty years? Where is the favoured spot on the face of our globe, which, during that short space, has remained tranquil, peaceful, and happy? What has been the lot of your own immediate neighbourhood—of your own little circle of friends and acquaintances? Where are the companions of your early days? Do you not begin to feel yourselves strangers in the land of your birth? One generation has sprung up after another around you. The ties which once endeared you to life—which bound you to the world—which enchain your fond hearts to earthly joys, are burst in sunder. You stand almost alone—like the solitary traveller in a mighty desert. Your children, it may be, on whom you once so much doted, and whom you regarded as the props of your declining years, have followed the dear partner of your cares and your affections to the mansions of silence.

“What then is left to render existence desirable? Why, after all these bitter trials and bereavements, are you not thoroughly weaned from the world? Why is not your heart, at last, fully set on heaven? Why do you not long for admission into that happy country, where the wicked

cease from troubling, and where the weary be at rest? Why this reluctance to depart—whence this hesitation—this lingering in a land of so many woes? Why do you still cling to a world which has afforded you so little enjoyment; and which promises nothing but pain and mockery while you remain its votaries? Ah, it is because you tremble at the future! Conscience is now busy in summoning before her bar the actions of a long and thoughtless life. The ghosts of murdered hours, and days, and years, haunt your imagination; and cause you to startle, and to shrink back with horror from the awful reckoning which awaits you, when the brittle thread of life shall break, and usher you into the presence of the righteous and terrible Judge.

“What spectacle in creation is more pitiable than that of a venerable old man, just tottering on the brink of the grave, whose past life gives no pleasing anticipations for the future? What more horrible than that of a notoriously wicked old man—a hoary-headed miser, or knave, or drunkard, for instance? Suppose him utterly insensible to his own fate—do we not instinctively shudder at the prospect before him, and regard him as the most perfect example of hardened depravity, and stupid infatuation, which can be found upon earth? Suppose him not indifferent—suppose him awakened, at last, to all the dangers of his situation—but in despair! See him on his bed of languishing and death; sensible that the hand of God is upon him; groaning under a weight of bodily pains and infirmities, sufficient of themselves to exclude every other concern, but which to him are nothing to the fiercer torments, the unspeakable agonies of the mind; discerning no ray of hope or mercy through the utter darkness which surrounds him; no kind angel near to uphold his sinking spirit, or to guide him through the dismal valley which is opening fast upon his view.—What would he not give for one day, for one hour, to seek an interest in that Saviour whom he has hitherto neglected or despised, and to fit him for his flight into the world unknown? The gold of the Indies would be lighter than vanity if balanced against a moment. ‘Time, time,’ exclaimed queen Elizabeth, when on her death-bed, ‘a world of wealth for an inch of time!’

“No, brethren, time cannot be purchased with thrones or empires—else had kings been beggars to redeem an hour.”

The following extract begins with a very just and important remark; and ends with a solemn and powerful appeal.

"The gospel gains nothing by any compromise with the world. Nor does the world gain any thing by such a compromise. It is as absurd as it is wicked to deceive ourselves, or to suffer others to deceive us in this concern. We cannot serve God and Mammon. We cannot cultivate that temper and cherish those affections which are congenial with heaven; while we are intent on a fortune—while we are intriguing for office—while the soul is all anxiety about some, no matter what, mere temporal good.

"I do not say that it is impossible for a man to acquire riches, or to be elevated to honourable stations, and to be faithful as a steward of God at the same time. But it is very hard—very difficult—very rare. A wise man would not be willing to run the hazard. He would see that the chances are greatly against him. He would discern the dangers which beset the path of the numerous candidates for worldly distinctions;—and he would carefully avoid this path. His prayer to God would be—'Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.'

"A death-bed is a fair touchstone by which to try the character of earthly things. Let wealth, rank, power, office, fame, philosophy, pleasure, be brought to this test—and you shall read 'vanity of vanities' inscribed on them all, as objects of our chief desire or main pursuit.

"These, then, are not the objects which demand our time and our hearts. Had we nothing else to live for—to hope for—life would not be worth a thought. That there is an object of infinite and eternal moment to engage our mind; and yet that these should principally, or rather supremely, engross it, is a moral phenomenon which will excite the astonishment of all intelligent creation while the universe exists. It will astonish the inhabitants of hell, no less than the hosts of heaven, so long as one monument of this folly can be found in all the dominions of the Almighty. Shall we blindly walk in the steps of the millions who have already perished; and of the millions who are still perishing, the voluntary slaves of this world's cruel, implacable master? Shall any of us go from the healthful fountain of science and religion—of enlightening, ennobling science—of purifying, exalting, heavenly religion—to degrade ourselves to a level with the meanest, most ignorant, most grovelling of Mammon's deluded victims? God forbid!"

We have space only for another quotation.—It exhibits, we think, a

specimen of the author's best manner—

"Have we been in danger, in trouble, in sorrow, in sickness, in affliction—and did we not secretly promise, that, if God would deliver us, we would sin no more against him? Our presence in this place to-day is proof that God did deliver us: Have we remembered his mercy and performed our vows?

"How often, within the current year, have we been almost persuaded to become the disciples of the blessed Jesus—and again have hardened our hearts, and turned aside after vanity? Remember, God has said, 'my Spirit shall not always strive with man.' 'He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.'

"Has not the hand of the Lord been stretched forth in judgment among us? How many souls has he taken from the number of our acquaintances? Has not the voice of mourning been heard in our streets? Who among us has not been called to shed a tear over some deceased relative or friend since the commencement of the present year? What were our emotions and our resolutions when we contemplated the cold remains of a beloved parent, or brother, or sister, or companion? Did not, in that awful hour of heart-rending anguish, the voice of the dead pierce our souls and bring home the warning—'be ye also ready; watch and pray, for ye know not what hour your Lord doth come?' And did we not solemnly bind our hearts to an immediate and faithful compliance?

"But where now are all our resolves, and purposes, and convictions? Whither has fled that tender conscience—that susceptible heart—that kindly relenting—that heavenly aspiring—that pensive, thoughtful, sorrowing spirit, which seemed just about to soar above earth's delusive dreams, and to wing its joyful flight to kindred spirits in the skies? Has death then so suddenly lost his terrors? Has the grave concealed from our view affection's idol, only to dry up the fountains of sympathy, and to check the flow of penitential feeling, which, for a few sad moments, we suffered to take its course? How many calls like these shall we disregard? How soon may we be constrained in bitterness to exclaim, behold, 'the harvest is past, the summer is ended, and we are not saved?'

"'Quench not the Spirit. Grieve not the Holy Spirit of God. To-day if ye will hear his voice, harden not your heart. Behold, now is the accepted time; behold, now is the day of salvation.' Boast not thyself of to-morrow;—this night thy soul may be required of thee; then, whose

shall those things be which now engross thy thoughts and affections?"

The author's desire to introduce collateral matter, and to accommodate his address to the peculiar circumstances of his audience, leads him, in this discourse, several times to start aside from his main purpose. He returns, it is true, very soon, and sometimes with advantage to his argument; but this, on the whole, has had an injurious effect on the *unity* of his discourse. In the conclusion, in which the main point to be pressed should be most closely urged, it is less distinctly seen than in some other parts of the sermon. We do not indeed believe that in the numerous addresses which a parochial clergyman is obliged to deliver to his people, he can, or ought, to have always in view a single point, toward which the whole that he says, should be concentrated. This, we are persuaded, would not *always* conduce to edification, to which every thing else should be made subservient. Still the effect of a discourse—and it is *effect* which every preacher should aim at—is, in general, greatly promoted by unity. Where all that is said looks forward to one great impression, the effect is always the most powerful, and likely, of course, to be the most lasting. This method of address is like applying the repeated and weighty strokes of a hammer to one and the same spot—the material must be hard indeed, if, in such a case, an impression, and a lasting one, is not made. On the contrary, if every blow falls on a different spot, there may be many slight impressions, and yet none that are deep, or that will be much or long perceived.

We cannot conclude this article without saying, that to our certain knowledge the discourses which professor Lindsly has, from time to time, published, have done good. We therefore hope that he will continue these occasional publications. In this way he may perhaps be even more useful than if he ministered statedly to a particular congregation. He has ob-

tained a hold on the publick attention, which we think he ought to use, to promote that good cause which we are sure it is his best pleasure to advance. His first publication has rendered a service to the Theological Seminary at Princeton, which we perceive that its enemies regret, and which its friends certainly ought to remember with gratitude.

ANTIQUITIES OF THE JEWS, CAREFULLY COMPILED FROM AUTHENTICK SOURCES, AND THEIR CUSTOMS ILLUSTRATED FROM MODERN TRAVELS. By William Brown, D.D. Minister of Eskdalemuir. In two volumes. Philadelphia, published by William W. Woodward. 8vo. vol. i. pp. 631. vol. ii. pp. 526.

Biblical students in this country have long and very sensibly felt the want of such a work as is here announced. Some accurate knowledge of Jewish antiquities is not only indispensable to every well qualified minister of the gospel, but useful, in a high degree, to all who desire to read the holy Scriptures with full understanding. Yet the acquisition of this knowledge has been scarcely practicable, by many who have been very sensible of its value. The books from which it was to be derived were both scarce and costly, and some of them in a language not generally understood. In the volumes before us, whatever is most important in regard to this interesting subject is reduced to system, and brought within a reasonable compass. We have, indeed, not yet had time to give this work the thorough perusal which it merits; but we have inspected it sufficiently to justify the statement we have given: and we perceive that the professors of the Theological Seminary at Princeton recommend it highly, and we believe have introduced it among their pupils. The work is not of a nature to admit of being judged of by extracts, unless they were made more extensively

than would consist with the scanty pages of our miscellany. We notice it chiefly with the view of making it known to our readers, as supplying what we are certain has been considered by many as a desideratum. The typographical execution of the work is such as its nature demanded, and is highly creditable to the printer. It is accompanied by two plates—one exhibiting the ground plan of the Jewish temple and its courts, in the days of our Saviour—the other a similar plan of the court of Israel, the court of the priests, the temple, &c. If plates did not always greatly increase the price of the book of which they make a part, it would have been desirable that these volumes should have contained many more.

LESSONS FOR SCHOOLS, TAKEN FROM THE HOLY SCRIPTURES, IN THE WORDS OF THE TEXT, WITHOUT NOTE OR COMMENT. IN THREE PARTS. *Philadelphia, published by Kimber and Sharpless, No. 93, Market street, 1821, pp. 240.*

SCRIPTURE LESSONS; BEING A NEW SELECTION FROM THE OLD AND NEW TESTAMENTS, FOR THE USE OF SCHOOLS. IN THREE PARTS. *Part I. Historical Selections from the Old Testament. II. Lessons on our Duty towards God and Man, selected from various parts of the Scriptures, and arranged under appropriate heads. III. Selections from the Evangelists and Acts of the Apostles. Boston: published by William B. Fowle, No. 45, Cornhill. True & Greene, printers, 1823. pp. 242.*

The first of these books was compiled by two benevolent Englishmen, who had visited Russia for the purpose of promoting the system of mutual instruction. It is an admirable and judicious selection of Scripture passages, well arranged under distinct and appropriate heads.

This compilation has been adopted

and extensively circulated throughout the Russian empire, by order of government. It is used by the British and Foreign School Society, in the schools under its care; and it was, by an order passed in 1821, by the Controllors of the Publick Schools for the First School District of the state of Pennsylvania, introduced into the schools under their care.

The other book has a title page somewhat different from that which we have just noticed; but in the preface it professes to be an improvement of it, and to have made it the basis of the selection which it presents to the publick. It professes to have altered "indelicate expressions," and to have aimed at "furnishing a selection as free from any sectarian character as the book to which all sects appeal." Of course a comparison is invited. This we have made; and the result we shall present to our readers.

A work of this kind, consisting entirely of scriptural selections, is, we conceive, susceptible of improvement only in three ways; in respect to its arrangement, by additions, and by omissions. Let us inquire how far the Boston edition has succeeded in improving the original compilation; concerning which the preface observes, "a selection so hastily made, although admirably executed, was thought to be susceptible of improvement."

No improvement has been made by the Boston editor in regard to the arrangement; for his general arrangement is throughout the same as that of the original compilation.

In the Boston edition some additional matter has been introduced. The passages selected from the book of Job, and the passage taken from 1 Kings, xviii. 17., we acknowledge to be an improvement. But can any man, who reveres the inspired authority of holy scripture, award the same commendation to selections from the *Apocryphal* book *ECCLESIASTICUS*, introduced

into a compilation professing to be a selection from the OLD AND NEW TESTAMENT, and promiscuously arranged under the general head of *scripture lessons*, accompanied by no note by which an uninstructed mind could distinguish them from genuine scripture passages? Two verses taken from this book are found in page 117; and pages 152, 153, are almost entirely occupied by quotations from the uninspired writer of that book. Is there nothing *sectarian* here? Who would dare thus to associate apocryphal writings with the oracles of the living God, and impliedly attribute to the former the same authority and the same honour he attributes to the latter—but a *Catholic*, who regards both as canonical and inspired; or a *Unitarian*, who lowers the authority of divine revelation, and would make it bow to the decisions and emendations of arrogant mortals, who, in the pride of intellect, imagine themselves too wise to receive truth on the simple testimony of their Maker?

The omissions by the Boston editor are numerous. In part the *first* he has expunged the selections under the following heads:

1. The destruction of Sodom and Gomorrah.

2. Elijah is taken up into heaven.

3. The three children of Israel delivered out of the burning furnace.

In part the *second*, the passages under the following heads are omitted:

1. Of our Lord and Saviour Jesus Christ.

2. Of the Holy Spirit.

3. Duties of husbands and wives.

In part the *third*, the passages under the following heads are expunged:

1. Of John the Baptist, the Forerunner of Christ.

2. Jesus sendeth forth seventy disciples.

3. The necessity of regeneration.

4. Jesus Christ declareth that he is the true Bread of Life.

5. The Lord declareth that he is the Fountain of living water.

6. Jesus Christ the good Shepherd.

7. The transfiguration of our Lord.

8. The Entrance of Christ into Jerusalem.

9. The Imprisonment of Peter and his Deliverance.

10. Paul preacheth in the synagogue at Antioch in Pisidia.

11. Imprisonment of Paul and Silas, and the conversion of the Gaoler.

12. Discourse of Paul to the Pastors of the Church of Ephesus.

13. The humanity of the people of Melita, and the arrival of Paul at Rome.

From an inspection of these heads, it will be seen at once by every one acquainted with the Holy Scriptures, that the passages arranged under them must, in a work acknowledged by the Boston editor to be "admirably executed," be both interesting and important. It is natural to ask, Why did he omit these heads, together with their appropriate scripture selections?

Was there any thing to offend the ear of modesty, or to pollute the mind of the reader, in these passages, that he has excluded them from his *improved* edition? Nothing of the kind that we can perceive. Did he suppose our American youth so pure as not to need to be informed that the Saviour has pronounced, that "whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery?" Did he imagine human nature so chaste, that our youth need not be taught that the Almighty has guarded the honours of the marriage bed by a solemn decree? "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

Did he suppose our American females naturally so disposed to do their duties, that it was unnecessary to spread before them those admirable lessons on their appropriate duties, given by the apostles Peter and Paul, and quoted in the book which he has aimed at improving?

Why, we ask again, have all these heads and the passages arranged under them in the Philadelphia edition, been excluded from the Boston edition? If the reader will look over the heads, he will find there is in them nothing of a *sectarian nature*; nothing but what belongs to our common Christianity: and if the heads be not sectarian, surely the passages selected from that divine book, which the Bostonian in his preface represents as being free from a "*sectarian character*," must be equally free from this offensive quality.

It were easy to convict the Boston editor of want of judgment, by reviewing the passages he has omitted. The account of the destruction of Sodom and Gomorrah affords an awful display of divine justice, and is certainly calculated to impress the reader's mind with a salutary fear of offending God. The preservation of the three Israelites in the burning furnace, not only interests the youthful mind by the exhibition of Almighty power, but serves to encourage us to adhere to duty at every risk, under a persuasion that God can support us in any trial, or deliver us from any danger. What can excel the address of Paul to the elders of Ephesus? How replete with noble sentiments! When did the great apostle appear in an attitude more inviting, more commanding, more captivating, and more affecting? What a model for the ministers of Jesus Christ! How solemn the charge which falls from his lips, to be faithful in feeding the flock over which the Holy Ghost has made them overseers! What taste, what judgment dictated the omission of a passage, with which

no classick writer can furnish one that will bear a comparison?

But, in these omissions we find reason for bringing a more serious charge against the Boston editor, than want of judgment. We think it no breach of Christian charity to say, we believe the spirit that dictated these omissions is *hostile* to some of the *fundamental* doctrines of our holy religion. We are constrained to say, "An enemy hath done this." Would any friend to the great doctrine of regeneration have supposed it an improvement to expunge that interesting conversation which our Lord had with Nicodemus, in which he so solemnly affirms the necessity of being born again: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Would any friend to the Divinity of Jesus Christ have expunged those testimonies of inspired writers that are usually quoted by those who believe this grand and essential doctrine of the Bible, as furnishing conclusive proof of it—under a persuasion that the omission of them would be an improvement to a work designed to instruct the young? Would any friend to the *personality* and *divinity* of the Holy Spirit, for the same reason, expunge more than four pages of scripture quotations, that go to establish this essential article of the common faith of all Christians? Would any friend to the vicarious atonement of our Lord Jesus Christ, suppose that it would be an improvement to a compilation of scripture passages to omit those texts that hold up to view this foundation of a sinner's hope?

The fact is, the Bible itself is too *sectarian* for those *liberal* men, who would degrade the Son of God to a level with his own creatures; who extol the dignity of human nature in terms that contradict the plainest testimonies of inspired writers; and who deem it too humiliating to accept of a salvation purchased by

blood divine; because it implies that man is a sinner, helpless and undone. Were it in their power they would expunge all those passages from the Bible that go to prove doctrines to which they feel so hostile. Hence their attempts to prove certain passages spurious. Hence many of their emendations, and forced interpretations. Every Christian is too sectarian for these *liberal* teachers—who will not deny the Lord that bought him, who will not discard that offensive truth, the to-

tal depravity of human nature, and who will not disbelieve the necessity of being regenerated by the power of the Holy Ghost.

We have felt it to be our duty to expose this *new selection* of scripture passages, as defective in judgment, and as criminal in design. We hope all persons who wish to use that valuable compilation of Biblical selections, made in Europe, will be careful not to receive the *Boston*, in place of the *PHILADELPHIA* edition. J.

Literary and Philosophical Intelligence.

It has been lately ascertained, that a round galvanick conductor of the electric fluid is, in every portion of its surface, equally fitted to act on the magnetick needle; and likewise that the poles of a magnetized steel bar are not necessarily situated at its extremities,—but that, by a particular mode of touching, the two ends will have similar poles, whilst the middle exhibits the opposite polarity. Mr. Barlow's discovery, as to magnetism affecting or residing only in the superficial parts of masses of iron or steel, has been experimentally proved, by means of magnetized flat bars, one-tenth of an inch thick, which are found equally powerful with bars of considerable dimensions and weight, under the same extent of surface.

Sir E. Home has discovered that the membrane called the tympanum or drum of the ear is muscular in its structure, and composed of a series of muscular radii, all of equal length, in consequence of the exactly circular form of this membrane, and meeting in its centre. To this exact equality in the lengths of the muscular fibres in the human ear, Sir Everard attributes its great capability of appreciating musical sounds. He states, that the ear of the elephant has an oval membrane, with fibres of very unequal length; and to this circumstance he attributes the alleged insensibility of that animal to any but low or grave sounds.

The following facts show the great utility and cheapness of gratuitous medical dispensaries. A late report of one of these institutions in Paris states, that, in 1821, 3428 patients had been prescribed for, of whom not more than 101 had died: the whole expense amounted to only about thirteen francs for each patient. The total number of persons assisted during eighteen years by this institution had been

28,582, of whom only 994 had died. Dispensaries are beginning to be formed in most of the principal towns of France.

A French journal recapitulates as follows the advantages derived to science by the late British voyages of discovery in the Arctick Seas:—

1. That the continent of America is not so extensive as has been commonly supposed towards the North Pole.
2. That its northern coasts, though at present inaccessible, lie under parallels less elevated than those of the Asiatick coasts in general, and exceed only by a few degrees the latitudes in the north of Europe.
3. That Baffin's Bay, as it is called, is not properly a bay, but forms a part of the Arctick Ocean, communicating with it by Lancaster Strait.
4. That Greenland is not conjoined with the Arctick countries of North America, but forms an immense island, or rather a sixth continent (Australasia being the fifth) from the extremity of the great headland which it projects, between Europe and America, to New Siberia, which appears to be its furthest limits.
5. That admitting this, it must be frozen land, and not the Hyperborean Ocean, which fills the space between the 80th degree of latitude and the North Pole.
6. That, combining the results of the Polar expeditions with Russian discoveries, there is reason to conclude that this Arctick continent has been originally subject to the same geological laws as the other great divisions of the globe: its configuration, it would appear, is similar; its greatest breadth being in the northern part, as in the five other continents. One advantage to navigation has already resulted from certain passages discovered by Captain Parry; the whale-fishers that have ventured as far as Lancaster Straits having returned with rich cargoes.

M. Flourens has, by a course of experiments on various animals, accumulated a variety of facts in order to ascertain that precise part of the brain in which the impressions made by external objects on the senses centre, and produce sensations; and from which other nerves, under the control of the will, conduct irritation to the muscles, and cause them to perform the movements of the body which have been willed. This sentient point is placed by M. Flourens in the superior portion of the *medulla oblongata*, at the part where the *tubercula quadragemina* adhere to it. M. Flourens also states, that the *cerebellum* is the essential organ of locomotion; and that, on this part of the brain being compressed or mutilated, the animal is no longer able to preserve its position according to the dictates of the will, but appears to be under a state of intoxication or vertigo. When the *cerebellum* was removed altogether, the faculty of performing regulated motions entirely ceased. It nevertheless perceived if menaced with a blow; it heard cries, and endeavoured to avoid danger by a thousand fruitless efforts: in a word, it retained its faculties of sensation and volition, but lost the power of producing voluntary muscular contractions. The integrity of the *cerebrum* appears to be indispensable for the exercise of sight and hearing: when they are destroyed, the will is no longer manifested by acts of spontaneous volition.

It is not without pain that we record experiments of this nature on sensitive, though irrational, beings, however curious or important the results. But we feel, far more pain of another kind, at the wretched spirit of Materialism with which facts of this nature are often descanted upon by some modern physiologists, both continental and British. To us it appears demonstrably certain that the nicest discoveries relative to the structure and use of every part of organized nature, when rightly considered, cannot but lead the mind to the contemplation of an all-wise and infinitely powerful Creator; who has endued the inferior animals with their appropriate functions, and has superadded to man a soul, clearly distinct from all its material envelopments or instruments, even when apparently most chained and impeded in its operations by their imperfections or irregularities.

Mr. Fosbroke, in the second number of his *Encyclopedia of Antiquities*, gives the following curious description of the ancient taverns of Italy.

"Nothing is a stronger proof of the size and populousness of Herculaneum, than its nine hundred publick houses. These houses, as appears by the Herculanean placard, contained not only baths, but *pergule*—galleries at the top of the houses,

or balconies, but more commonly green arbours,—and *canacula*, dining rooms in the upper story of the house. A kind of counter appears at Pompeii, because the Romans did not recline, but sat, when they refreshed themselves at these places. The flaggons were chained to posts. The landlord and landlady had a particular costume. Vendors of unguents and perfumes also attended, and addressed the guest with *Dominus* and *Rex*, if he hoped for custom. In the inns on the roads there were both hot and cold meats; but Plutarch mentions a Spartan who brought his own meat, and gave it to the host to dress. Tiberius prohibited their selling any baker's goods. Nero permitted only boiled vegetables, though every kind of delicacy was common before. Juvenal describes the company as usually consisting of thieves, sailors, artificers, drunken Galli, &c.; and these places then, as now, were considered as permitting freer behaviour than elsewhere."

Dr. Webster, in his account of the island of St. Michael's, states, that in the orange groves every tree yields annually 6000 or 8000 oranges or lemons; and that 26,000 are known to have been gathered from a single tree. The proprietors, to whom speculation would be a fatigue, sell the produce to English or American merchants, whose agents travel about the country, purchasing all the fruits, even before they are ripe. Dr. Webster calculates the annual exports of fruit at nearly 60,000 chests: what remain in the island he rates at 40,000.

An American engraving of Barley Wood, the residence of Mrs. Hannah More, is on sale at New York, the profits of which are to be devoted towards establishing a missionary school for females in Ceylon, to be called Barley Wood. Such a compliment from a far country must be acceptable even to the Christian humility of the illustrious female to whom it is paid; especially if she is aware of the degree in which her writings have operated for the improvement of the female character on the distant shores of the western world.

A Bengalee version of Todd's enlarged edition of Dr. Johnson's Dictionary, is in a course of publication in India. The publick is indebted for this laborious and useful work to the conjoint labours of Baboo Ram Comul Sen and Mr. Felix Carey.

At a late meeting of the Calcutta Asiatick Society, Major Harriot presented a memoir respecting the Gypsey tribe, the supposed migrations of which he traces through various countries. In the province of Khorasaun the Gypsies are said to be numerous, and are called Karashmar. Four thousand of the Kaultee or Loolee class were brought into Persia fourteen hundred years ago, by Bairam

Ghor, as musicians, from Kaubul, and thence were subsequently scattered over Iran, Syria, and Egypt. The Nuth in India, the Kaulee in Persia, and the Gypsy in Europe, lead the same wandering life; and practise the same feats of dexterity, musick, and palmistry. Major Harriot remarks, that whether in England,

Russia, Sweden, Spain, Bohemia, Turkey, Persia, Syria, or Egypt, we may, through language alone, still trace, with general accuracy, the oriental feature and descent of this singular fraternity, although every vestige of tradition respecting their history is lost.

[*Christian Observer.*]

Religious Intelligence.

FOREIGN.

From the Missionary Chronicle of the Evangelical Magazine, for May, 1823.

South Sea Islands.—We have much pleasure in presenting to the members of the society the two following letters, which relate to the circumstances of a most unexpected and providential opening of a new and extensive field of missionary operations in the SANDWICH ISLANDS; where the population is perhaps five times greater than that of the Society Islands. It has seldom, if ever, been our lot to introduce to our readers information of a more interesting nature; and, we doubt not, it will infuse new animation and zeal into the meetings of the society at their approaching anniversary.

Honarooroo, in Woahoo, one of the Sandwich Islands, near Owhyhee, 10th August, 1822.

Reverend and dear Sir,—It is only a short time since we wrote to you from this place, (May 8th,) favoured by Mr. Ritchie, one of the owners, and supercargo of the ship *Lady Blackwell*, of Calcutta, (captain Hall,) bound for Canton, after a short trip to the N. W. coast of America. In that letter we gave you an account of the unexpected and remarkable circumstances which had providentially opened our way, and, we may say, constrained us to visit these islands.

The pleasing and prosperous circumstances of the missions in the Society Islands were briefly noticed, though we had sent previous letters, in which those circumstances are more dwelt upon. Pomare's death, (he died at Tahiti two or three days after our last interview with him) we trust, will not occasion any harm to the cause of missions in these islands.

His Britannick Majesty's cutter the *Mermaid*, from New Holland, called at Huaheine, in February, 1822, where we had then been six or seven weeks. The cutter was on its way to the Sandwich Islands, to convey a schooner, as a present from George IV. to the king of those islands. Captain Kent offered a free passage to us, and a missionary, and a few

natives, to the Sandwich Islands and to the Marquesas, at which he said he intended to touch on his return; and said he would bring us back to Huaheine. His obliging offer induced us to consider whether we ought not to avail ourselves of so favourable an opportunity to convey the Gospel to the *Marquesas*. Our friends, Barff and Ellis, who are filled with charming missionary zeal, tempered with prudence, highly approved of the opportunity being seized. We found also an extraordinary solicitude among the Christians of Huaheine, kings, chiefs, and people, to send that gospel, which had made themselves so happy, to their perishing heathen brethren in the *Marquesan* Islands. The church unanimously selected two of their deacons, and their wives, for this arduous engagement, who all accepted joyfully the appointment, notwithstanding the difficulties and dangers connected with it; only expressing a fear, lest they should prove unequal to so great a work, and unworthy of so high an honour.

Our missionary friends agreed also between themselves, that Mr. Ellis should lead these devoted servants of the cross, and assist in establishing them in their new situation. Under these circumstances, we could not hesitate as to the path of duty. Nor did the necessity we should be under, of going first to the Sandwich Islands, pain us; but we rather rejoiced in the prospect of seeing for ourselves the condition of those islanders, and the state of the American mission, which we learned had been established there. By the will of God, we had a prosperous voyage; and, after a month's sail, we came in sight of the islands. Our reception, by our brethren and sisters, the American missionaries, (as we mentioned in the letter of the 8th May,) was most affectionate. The brethren received us on the beach, and kindly constrained us to take up our abode in their missionary house; where, with much pleasure and edification, we have been domesticated with the four families to the present time. Mr. Bingham and Mr. Thurston are preachers, Mr. Chamberlain and Mr. Loomis are not. None of them have as yet begun to preach

in the native language, but only in English, which, until Mr. Ellis came, was interpreted by two Owhyeean youths, who have been educated at the mission school in America. Besides these four families, there are two other missionary families, on the neighbouring island of Atooi; but neither Mr. Whitney nor Mr. Ruggles are preachers. The way was opened for the admission of missionaries here in a remarkable manner: Divine Providence having induced the king Rehoreho to cause the idols and morais of these islands to be destroyed,* just before our friends came, and, in fact, while they were detained at sea by contrary winds. As their entrance upon the islands was providentially facilitated, so their establishment here is very comfortable. They have the approbation of the king and the principal chiefs; and have been used to have one service in the convenient chapel (which stands near the mission house) on Lord's day, and one evening service in the course of the week. An unpleasant circumstance arose, which at once cut us off from all expectation of visiting the *Marquesas*, and placed at an indefinite distance our possible return to Huaheine. In this trial we had the kindest sympathy of our missionary friends; who, as well as ourselves, felt a persuasion, that by-and-by light would shine out of darkness, and we should all perceive that some valuable end was to be answered by the gloomy providence: and this persuasion has proved pleasingly correct.

From our first reaching these islands, they appeared to us to present a missionary field of the first magnitude, and of the greatest promise; and while lying at Owwhyhee, before we saw our missionary friends here, we frequently said to each other, "Would God, that missionaries were here, to speak to these people, of the wonderful works and the grace of Jehovah, in their own language!" Whilst we were at Owwhyhee, the chief of that fine island, and many others, greatly desired that the pious natives who had come with us, and Mr. Ellis, would remain in these islands, "to teach them the *Good Book*, and all the good things which had been learned in the Society Islands." When we reached this island, many expressed the same wishes respecting Mr. Ellis and our Tahitian friends. But though our hearts yearned with compassion for this numerous, ignorant, and vicious people, yet these repeated requests were in no degree hearkened to, until the painful providence above referred to. While we were meditating, what could be intended

by our way being so hedged up, as to prevent our visiting the *Marquesas*, and even our getting away from these islands, Auna (which is the name of one of the excellent deacons from Huaheine) and his wife, came up to us at the mission house, from the king and queen of Atooi (with whom Auna and his wife have lived ever since they came to this island) with an earnest request from those important and influential personages.

But before we proceed, perhaps it will be well to mention the singular providence which led to Auna's residence with them. When we landed at this island, while our missionary friends were requesting us, with our Tahitian companions, to take up our residence at the mission house, a respectable looking person was desiring our companions might go and reside with him, as they were his countrymen, having come from Tahiti some years ago. This was agreed to, and the deacons and their wives went with him. He introduced them into the house of the queen of Atooi; this person being her confidential attendant. Auna's wife soon discovered, that this Tahitian was her own brother! who had left Tahiti when a boy, and they had not heard of him for nearly thirty years.

This was pleasing to all parties; the queen desired they would be her guests, and, ever since, Auna and his wife have been teaching the queen's household, which is large, many useful things, and also praying with them, morning and evening. We now turn to the message which they brought to Mr. Ellis, and to us, from the king and queen of Atooi and many chiefs; which was, that Auna and his wife might stay here, and teach them and the people to read and to write, &c., and to worship Jehovah. Also, that Mr. Ellis would go, and fetch his wife and children to settle here, as a missionary, to teach them all good things.

We asked Auna if he and his wife were willing to stay in this place: he said, their hearts desired it, if it was right; and if their *Orà madua*, (pastor) Mr. Ellis, would settle here, then they should be glad; because the Lord had brought us here, and perhaps it was his will we should remain. When we had received this interesting communication, we could not refrain from admiring the wisdom of all the divine dispensations, and remembered the exhortation:—

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence,
He hides a smiling face.

* This was done in consequence of what he had been informed had taken place in Otaheite, &c.

We quickly invited our American brethren to a consultation. Auna related before them what he had previously told us,

and we desired their sentiments freely; which, after exchanging a few words with Mr. Ellis, they gave. Our missionary friends unanimously declared their opinion, that the thing was from God; that, at present, there appeared a decisive indication, that Mr. Ellis and the Tahitians should enter this missionary field; and that if, after due deliberation, inquiry, and prayer, it should continue to appear so, they should rejoice to receive them as brethren.

They had no doubt but Mr. Ellis's experience in missionary labours, among a people in many respects similar, and his acquaintance with the language, would prove a great blessing to all parties. This unanimous opinion of our friends, and Mr. Ellis's willingness to remove, notwithstanding his great usefulness at Huaheine, has left no choice. The path appears quite plain; and, we may add, the king of Rehoreho and his favourite queen also desire Mr. Ellis to come. Our object now is to obtain the means of bringing Mr. Ellis and his family hither as quickly as possible; for which purpose we shall endeavour to charter a vessel from this place, or from New Holland, as we may be able. He, however, who has hitherto enabled us to commit our ways to him; who has so remarkably appointed our path, will, we trust, graciously continue to direct our steps.

It is now two months since Mr. Ellis consented to settle here, in aid of the mission at this place, though of course at the expense and under the auspices of our Society. Since this determination, a very close attention has been paid to the language of Owheee; and he now preaches in it with ease and fluency two or three times a week, to attentive and increasing congregations.

Mr. Ellis has composed four hymns, in the Owheeean language, which are sung in the chapel. You will hardly be able to conceive the delight we had in hearing these people, for the *first time*, uniting to sing the praises of Jehovah in their own tongue! A scene of great usefulness appears to be opening here. One, indeed, of greater interest and importance, than that which is presented by the Sandwich Islands, could scarcely be found. A group of twelve or thirteen fine fertile islands, in one of the most delightful climates perhaps any where to be met with, rising rapidly into consequence as places at which vessels may refresh, passing from the western side of the new world to the eastern parts of the old world, and as the port for repairs and refreshments to great numbers of Pacific Ocean whalers; having also a population of above 200,000 inhabitants, must have great importance as a missionary field. We made a tour round the greater part of this beautiful island,

accompanied by our missionary friend, Mr. Bingham, and a messenger from the king; and were every where received with the greatest kindness, both by chiefs and people. While we deeply mourned over the deplorable state of ignorance, vice, and wretchedness, in which we found the people of all ranks, we could not but rejoice at the readiness we every where found to listen to the gospel, which was addressed to various assemblies; sometimes within a house, sometimes under a tree, or in the shade of a rock. We did not find any native who had the least notion who it was that made the sea, the sky, or themselves; but they all said, it was *maïtai* (good) to learn these things, and to worship Jehovah; and that as soon as the king told them to do so, they would all come to learn. At one place (*Uarua*) we were kindly received and hospitably entertained by an intelligent chief, who was one of the principal *priests* of the abolished system. He made many inquiries about the nature of this new religion; and proposed some difficulties for solution. Among other questions, he asked whether Jehovah could understand, if they prayed to him in Owheeean, or whether they must all learn English! When he had received answers which appeared to satisfy him, he said it was *maïtai*, (good) and he was ready to receive instruction and to worship Jehovah, as soon as Rehoreho (the king) should order it. All seems to hang on the word of the king! The government of these islands is an absolute monarchy; there is no law but the king's will. The king (Rehoreho) says to the missionaries and to us, that by-and-by he will tell his people that they must all learn the *good word*, and worship Jehovah; but that the missionaries must teach *him* first, and get well acquainted with the Owheeean language. But alas, the king is slow to learn! Nevertheless, these difficulties, and all others, we trust, will be overruled, and in due time removed, that the glorious gospel may have free course to promote the happiness of man, and the glory of God! Two weeks ago the names of twelve persons were given in, who appear to be sincerely attached to the word; so that ere long we hope, the administration of Christian baptism to the natives, will commence by the missionaries.

Dear Sir, we trust you will desire our Christian brethren and sisters, in Britain, to unite with us in thanksgiving to God, for this remarkable opening for still more extensive missionary usefulness! and in earnest prayer for the Divine blessing upon the joint efforts of the American and English missionaries in these islands, that the present most promising appearances may be abundantly realized.

But, while our dear friends are thus
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thankfully acknowledging the Divine goodness, which has granted the success for which they have been praying, it would perhaps be unnecessary to remind them, that fresh openings for exertion will require increased zeal in all the officers of societies at home, and also increased liberality in all the friends of the Saviour; in order to enable the Parent Society to meet the unavoidably increased demands which must, in such cases, be made upon its funds.

An American vessel has recently informed us that she spoke a ship in the neighbourhood of Tahiti, which said she had packages and letters for us; so that we hope to meet with these on our return to the South Sea Islands. A day or two ago we had the gratification of seeing a letter from you, accompanied by Magazines, Registers, &c. and addressed to our good friend Mr. Bingham. They were presented by Captain Starbuck, of *L'Aigle*. We have had great delight from perusing the *Missionary Chronicles* up to January 1822. The Lord is truly riding forth in his Gospel chariot in every quarter of the world! and we trust he will proceed conquering and to conquer, until all shall bow to his gracious sceptre! What a delightful picture do these *Chronicles* and *Registers* present, of numerous associations of good men of various denominations, harmoniously and successfully labouring in different parts of the Lord's vineyard.

We write by the same vessel which conveys this to Canton, to the American Board of Foreign Missions, mentioning the wish of our missionary friends at this station, that Mr. Ellis should unite with this mission; and giving them our special reasons for concluding that it is the will of Providence that he should settle here. It was our intention to have inclosed a draft upon our respected Treasurer, for a sum about equal to the expense to which our long residence here must have put the family. This sum must have been considerable for our three selves and five or seven natives from *Huaheine*; (for every thing is at a high price in this place;) whether raised in the islands or brought from abroad (America, &c.) Our obliging friends have however absolutely forbidden our offering any remuneration. We feel it justice to add that these pious, intelligent, and interesting families, have uniformly acted with as much affectionate kindness towards us, as they could have done had we made a part of their own mission, or even been literally their brethren.

Our residence among the Sandwich islands has afforded us much satisfaction; the only drawback on our enjoyment, (except the particular providence which

at first looked so gloomy, and which detained us here,) has been brother Ellis's extreme anxiety about Mrs. Ellis, who will of course be unable to account for his long absence.

The usefulness of our visit to these islands is, through the favour of Divine Providence, in several respects, evident. Through the same mercy by which we are preserved in perfect health, we were saved, a few days after our arrival at *Karakakoa Bay*, *Owhyhee*, from a watery grave. A whale boat, which had been lent to us by the Captain of an American ship, was swamped, through the ignorance or carelessness of the boat steerer, and we were all overwhelmed in the breakers. But we cheerfully trust that he who hath delivered will continue to deliver, so long as our preservation shall be for his glory!—Bless the Lord, O our souls!

Entreating your prayers, and those of our Christian friends at home, that Divine direction and grace may be afforded, to mark our way, and to hold up our goings in his paths:—in hope of soon being favoured to receive communications from you and our other dear friends:—begging you to present our kind Christian remembrances to your brother Secretaries, to the Treasurer, and to all the Directors of the Society, and requesting you to accept our assurances of much affectionate regard, we remain, dear Sir,

Yours faithfully,

GEORGE BENNET,
DANIEL TYERMAN.

P. S. The king's decision is made in favour of the Gospel! He, his queens, and chiefs, are all learning from day to day. Two days ago, the chapel overflowed with all the royalty and other dignity which these islands afford. All connected with the mission are fully employed in communicating instruction in reading and writing to kings, queens, and chiefs, old and young! Verily Jehovah is a God hearing and answering prayer! O for grace and wisdom to all concerned, rightly to improve this remarkable providence!

To the Secretary.

G. B;
D. T.

Extract of a letter from Mr. Ellis, dated at
WAOHOO, one of the Sandwich Islands,
July 9th, 1822.

Dear Sir,—The deputation which I have the honour to accompany, will probably have acquainted you, by their communications sent in the *Lady Blackwood*, with the unexpected and remarkable manner in which a way was opened for our visiting those and the *Marquesan Islands*. I will not therefore detain you with a recapitulation; yet I cannot forbear observing,

that the indications of the Divine will were peculiarly striking, and every circumstance concurred in pointing out the path of duty. The voyage seemed to be marked out by the finger of God, and we appeared only to follow the 'cloudy pillar of his providence. The facilities it promised for the extension of the Redeemer's kingdom and the prosperity of his cause, together with the favourable opportunity it afforded for the introduction of the gospel among the Marquesan Islands, (an object we had long been desirous to accomplish,) filled our hearts with joy, and called forth our most fervent prayers for the success of our undertaking.

After a most agreeable voyage of thirty-one days, land appeared in sight; and we soon afterwards found ourselves within a few miles of the most easterly point of the large island usually called Owyhee, but the proper name of which is *Ha-vai-i*. We continued sailing along within a few miles of the shore until March 31st, when we came to anchor in Karakakua Bay, about 10 A. M. The bustle occasioned by the boats passing from ship to ship, the natives paddling about in their canoes, surrounding our vessel with vegetables, &c. for barter, crowding our decks, hallooing to each other, singing their heathen songs in honour of their late or present king, produced a scene of confusion which, contrasted with the quietude of the Sabbath among the Society Islands, very powerfully affected our minds. In the afternoon, I preached to our little Tahitian congregation, from 1 Cor. vi. 11. "And such were some of you." The ship was crowded with natives from the shore, and many were in their canoes alongside during the service; they all behaved very quietly, and listened with attention. The singing of our Tahitians appeared to interest them very much. While our vessel remained at Karakakua, we made frequent visits to the shore, and conversed almost daily with the people, whom we always found kind, and attentive to what we conversed with them about. I also made two visits to Kairua, the residence of the king's brother-in-law, who is governor of the island. He appeared pleased with our visit to the islands, and supposing that we were all missionaries, expressed his wishes that two of us would remain with him, to instruct him in reading and writing, also in the knowledge of the true God and the religion of Jesus Christ, saying, that the king had missionaries residing with him in Woahoo, but that he had none with him in Owyhee. Several others also seconded his request by asking some of us to become their teachers.

After waiting a fortnight for the Prince Regent (the schooner sent out by the British government as a present to the king

of these islands,) our captain weighed anchor, and proceeded to Woahoo. We called at Kairua and Tevaihae on our way; and on Monday the 21st, we came to anchor in Kou harbour, off Hanarooroo. Shortly afterwards we accompanied captain Kent on shore, and were met on the beach by the Rev. Mr. Thurston, and Messrs. Chamberlain and Loomis, missionary brethren from America, who have been here about two years. Our meeting was peculiarly gratifying, and they kindly invited us to the mission-house. After paying our respects to the king and other branches of the royal family, together with foreign residents of the place, we accompanied our brethren to their residence, about half a mile from the landing place, where we were very kindly welcomed by our sisters Thurston, Chamberlain, and Loomis, who repeated the invitation we had before received, to spend in their family the time we might remain on the island, which we gladly accepted, and have been very comfortably accommodated during our very protracted detention here. Our brethren and sisters are very laudably employed in studying the language, and teaching several of the natives; preaching also the gospel by means of an interpreter. They appear to possess the spirit of their office; and though they experience much opposition, and are exposed to many trials, yet are enabled to persevere in their benevolent attempts to propagate the gospel of the Son of God among the benighted tribes around them, who are literally perishing for lack of knowledge.

Our Tahitian companions were soon invited to the house of Kaahumanu, queen-dowager of Temehameha, lately married to Taumuarii, king of Atooi. They had met with a countryman of theirs, whose name is Moe, who had formerly been with the mutineers in the Bounty, but had been residing here many years as steward to the queen's brother, the governor of the island of Moui. The intelligence and amiable manners of Auna and his wife, together with their truly Christian deportment, soon gained them the esteem of their host and hostess, who became remarkably inquisitive about the change that had taken place in the Georgian and Society Islands, and the present state of things there. Every necessary information was cheerfully given, and every inquiry fully answered by Auna and his companions, to the entire satisfaction of the chiefs and people; contradicting entirely the false reports that had been maliciously propagated among them, as to the degraded state of the people of the Society Islands, and especially of the kings and chiefs, who were represented as poor and miserable. They were also frequently inquired of by Rehoreho, the present

king, respecting these kings, and were enabled we hope perfectly to satisfy his mind, and remove some of his prejudices against Christianity. Family worship was regularly performed by our friends every morning and evening, of which the king and queen expressed their approbation, and desired to join, requesting that it might not be performed before they were awake in the morning, as they were anxious to unite in it. Auna and his wife had now full employment in teaching the king of Atooi, his queen, and their attendants, to read and write; the proficiency of the Tahitians in which very much surprised them.

About three weeks after our arrival, they prepared to visit Moui and the large island of Owhyhee. They then requested that Auna and his wife would continue here, and accompany them, to instruct them in the word of God, &c. They also expressed their wishes that I would remain with them, and send for my family; or go back to Huaheine, and return here with them, to teach them in the good way to heaven. From the first day we had landed, we had often been requested and invited by some of the chiefs and people to come among them; but considering the field occupied by our American brethren, we had made no answer to their applications: however, we now felt that we must give them some decisive answer. We consulted with our missionary brethren here, and requested their opinion as to the expediency and desirableness of the Tahitians remaining, and my returning to engage in missionary labour in the Sandwich Islands. They declared it their unanimous opinion, that it would most likely be for the advantage of the great cause in which we were all engaged that our Tahitian friends should remain; and expressed themselves pleased with the prospect of my becoming a labourer in these inviting fields. Messrs. Tyerman and Bennet were also of opinion that I could be spared from the Society Islands, and that there was much greater need of more labourers here than among those islands, which were so well supplied with Christian teachers. We therefore requested Auna to tell king Taumuarii and Kaahumanu that we were anxious they should be instructed in the doctrines, precepts, &c. of the *new religion* (for such they call Christianity,) and that it was perfectly agreeable to us that he should remain with them; and that I would return with my wife and family, and, with the servants of Jesus Christ already here, engaged in teaching them and their people the good things we had been teaching the natives of the Society Islands.

In the evening of the same day we waited upon them, when they expressed

their pleasure at our friends remaining with them, and not going on to the Marquesas; and also the satisfaction they felt at my intending to return and settle among them. The next morning Auna and his wife, with many tears, took an affectionate leave of us, to accompany the king of Atooi and his queen to Moui and Owhyhee; we followed them with our prayers, that the heaven of the gospel which they carry may soon spread among the unleavened mass around them. A few days afterwards, Rehoreho, the king, expressed to Mr. Bingham and myself, his decided approbation of my coming here, as did also his queen and most of the chiefs, together with his prime minister, Karanimoku (called Mr. Pitt). I have since received a letter from Auna, dated Moui, in which he speaks of the kindness and attention he had received from those whom he accompanied; also that he had been able to keep up family prayer every day, and to hold two prayer meetings with some few (who were attached to the new religion) every Sabbath.

To a missionary's view, these islands now present a fine and an inviting people. The population at present is perhaps upwards of 100,000. Generally speaking, they have cast away their idols, but not entirely; they may truly be said to be without any religion at all, and are literally waiting for a better one than that which they have just abandoned. Some few attempts have been made to revive the old system of idolatry, but have not succeeded, as it has but very few advocates among the chiefs or persons of influence in the islands. The great majority of the people, though halting between Christianity and heathenism, express themselves favourable to Christianity, yet fear publicly to attend religious instruction, lest they should incur the displeasure of the king.* The general answer which most of them make when we invite them to attend to religion is, We are waiting for the king to send his messenger to tell us it is his wish, or to see him go before us himself in learning to read, and in praying to the true God. When the king begins to pray and to worship Jehovah, then all the people of the islands will follow. We are waiting for him, and we wish him to make haste and attend to it. The king has frequently expressed his conviction of the truth of the Bible, and the superiority of the principles it inculcates; that by-and-by he intends publicly to avow himself a Christian, to worship Jehovah, to believe in Jesus, and use his influence to make the religion of Jesus

* This letter was written previously to the happy change related in the preceding letter of the deputation.

Christ the religion of all the islands; but that at present his chiefs are of a different opinion, and seem, he says, satisfied with the present order of things.

The analogy between this and the Tahitian language is very great; as they are evidently only different dialects of the same tongue. I hope soon to be able to preach in it with perspicuity; and to set before the people in a plain and intelligible manner, the unsearchable riches of Christ: the will of God for their salvation. I have preached regularly twice a week ever since our arrival, to our friends from the Society Islands; many of the natives of these islands have attended and generally understand the greater part of the discourse. I have also been daily engaged in the acquirement of the language, and find my acquaintance with the Tahitian affords me very great assistance, and accelerates my progress. The king proposes to be our instructor, and requests us not to apply to the common people, as they will teach us to speak incorrectly. He is perhaps the best acquainted with the language of any individual in the islands, and would make the best instructor; but his time and attention are seldom unoccupied by his other numerous affairs. However, we are very happy to receive instruction from him whenever we can find him disengaged, and feel very thankful that he is so much disposed to assist us. I trust the time is not very far distant when the knowledge he possesses of his own language will be employed in assisting the translation of the Scriptures into it, as Pomare's was in aiding the translations into Tahitian.

It is much to be regretted that this interesting group of islands should have been so long overlooked by the Christian world. Mr. Young informed me, that after they heard of the missionaries residing in the Society Islands, they were very anxious that some should be sent among them. I am decidedly of opinion, that had missionaries been sent here soon after the Duff's voyage to Tahiti, the difficulties that now lie in the way, would not have existed; and there is every reason to suppose, humanly speaking, that they would have been as happy now as those highly favoured islands are. The American churches have however manifested a truly commendable solicitude for their salvation, and have made the most praiseworthy exertions for the melioration of their wretched state, by sending among them as goodly a number of missionaries as are now in the field, besides a considerable reinforcement which is shortly expected to arrive; and if I can by any means hasten the period when these islands shall be happy in the enjoyment of the blessings of the Gospel, I shall be very willing to spend and be

spent in so delightful an employment; and I feel assured that you will rejoice in the advancement and prosperity of that glorious cause in which the Church of Christ throughout the world have a common interest. Wishing you increasing success in all your arduous undertakings,

I remain, dear Sir,

Your obedient servant in Christ,

WILLIAM ELLIS.

To the Treasurer.

DOMESTICK.

The foreign missionary intelligence which we this month communicate is so recent, and so highly important and interesting, that we determined to give it at length—to the exclusion of that of a domestick character, except the extracts from the Minutes of the General Assembly, which will be found below. In our next number the domestick intelligence will claim a large portion of this department of our work.

As our miscellany goes into the hands of many who never see the printed extracts of the General Assembly of the Presbyterian Church, we have determined to insert in it all the acts of that ecclesiastical body which relate to general subjects, or the knowledge of which will, in our judgment, be generally gratifying to our readers. We find that to do this will not occupy much space, and we mistake if the doing of it will not often be found useful even to those who receive, or are entitled to receive, the printed extracts of the Assembly. These extracts too often do not reach those to whom they are sent, or reach them very tardily; and to those who possess them it may still be convenient to see in the Advocate what is of the most general interest, separated from matter of smaller moment. We give this month a part of these extracts, and the remainder will appear in our next number. On the entire accuracy of the extracts the fullest reliance may be placed.

The General Assembly of the Presbyterian Church in the United States of Ame-

rica met, agreeably to appointment, in the Seventh Presbyterian Church in the city of Philadelphia, May 15th, 1823, at 11 o'clock, A. M. and was opened by the Rev. Obadiah Jennings, the Moderator of the last Assembly, with a sermon from Hag. i. 7 and 8. "Thus saith the Lord of Hosts, Consider your ways. Go up to the mountain and bring wood and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

May 16, 9 o'clock, A. M. the Assembly met in the session room belonging to the First Presbyterian Church in this city, and was constituted by prayer.

The stated clerk reported, that agreeably to order, he had procured the binding of 200 copies of the 4th volume of Printed Extracts, with a copious index, prepared by Rev. Colin Milver.

Resolved, That one copy of this volume be presented to each of the Synods, and that the remaining copies of it, and also of the 2d and 3d volumes, be offered for sale, at 75 cents per copy.

Two hundred copies of the Extracts from the Minutes of the General Association of Massachusetts were received, and it was agreed that a copy be given to each member of the Assembly.

An Overture containing extracts from the minutes of the Synod of New York and New Jersey, requesting a division of the Synod, was submitted to the Assembly, and being read, the request was granted, and Dr. Richards, Dr. Hillyer, and Mr. John Johnston, were appointed a committee to make arrangements for the organization of the Synods contemplated by the Overture.

Messrs. Armstrong and Fine were appointed a committee to receive from the commissioners to the Assembly, an account of the miles travelled by them severally, and to make an apportionment of the commissioners' fund, agreeably to a standing rule on the subject.

A petition of Hezekiah May, respecting a claim to land belonging to the estate of the late Elias Boudinot was overtured, and being read was referred to the trustees of the General Assembly, and the trustees were directed to determine the case according to the principles of justice and equity.

The committee appointed to endeavour to furnish the Assembly and individuals with copies of the first volume of the Printed Extracts, reported that they have found that it will be impracticable to do it on the terms specified in their appointment; but that, if the Assembly will grant them the permission to use the Extracts published, they will attempt to have the extracts of the years in which there is a deficiency, reprinted at the expense of individuals, who may wish copies of the said volume.

It being the order of the day for this afternoon, the election was held for delegates to attend the several ecclesiastical bodies connected with this Assembly. The ballots were taken, and committed to Messrs. Rodgers, Post, Glenn, Whelpley, Cater, and Dr. Caldwell.

This committee reported, and their report being read, the following persons were declared duly chosen, viz.

Rev. David M. Smith, Rev. Wm. Hanford, and Rev. Samuel W. Brace, to attend the next meeting of the General Association of Connecticut.

Rev. David M. Smith and Rev. Wm. Hanford to attend the next meeting of the General Association of Massachusetts, and Rev. Samuel W. Brace was appointed an alternate to either of these delegates who may fail to attend.

Rev. Wm. Patton to attend the next meeting of the General Convention of Vermont, and of the General Association of New Hampshire, and Rev. Hiland Hurlburt was appointed his alternate.

It being the order of the day for this afternoon, reports from the Presbyteries on the subject of educating poor and pious youth for the Gospel Ministry were called for, and Messrs. Cooley and M'Cartee were appointed a committee to prepare a statement, exhibiting a view of the reports received and the decisions made by the Assembly upon them severally.

Thirty-six copies of the Extracts of the Minutes of the General Association of Connecticut were received, and it was agreed that a copy should be given to each of the Presbyteries represented in this Assembly.

The following communication from the General Association of Massachusetts, was received and read, viz:

Springfield, June 28th, 1822.

Rev. and dear Sir,—I discharge a duty assigned me, in transmitting to you the following vote of the General Association of Massachusetts, which was passed by them during their session in this town, the present week.

"The Rev. Dr. Rice, having presented the Association, in behalf of the General Assembly, a revised edition of the Constitution of that Church,—*Voted*, That while we most sincerely reciprocate the feelings of Christian affection expressed by Dr. Rice, in presenting the Constitution of the General Assembly of the Presbyterian Church, the cordial thanks of this Association be presented to that body for this token of their regard, and that the Secretary communicate this vote to the stated clerk of the Assembly."

With respectful consideration,

ENOCH HALE,

Secretary of the Mass. Gen. Assn.

REV. W. NEILL, D. D.

Stated Clerk of the Gen. Assm.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of June last, viz:

Of Rev. William Ashmead, he gave his mileage to the Contingent Fund	\$4 53
Of Mr. John Tate, Augusta county, Virginia, per Robert Ralston, Esq.	12 50
Of William M'Harg, Esq. per Rev. Dr. Neill, treasurer of the Dollar Society of the First Presbyterian Church, Albany, for do.	31 00
Of Rev. Isaac V. Brown, from the Dollar Society of Lawrenceville, N. J.	28 00
Amount received for the Contingent Fund	76 03
Of Rev. John Woodhull, D.D. his third instalment for the Synod of New York and New Jersey Professorship	30 00
Third do. of William Wikoff, Esq. for do.	20 00
Third do. of John T. Woodhull, M.D. for do.	10 00
And third do. of Gilbert S. Woodhull, M.D. for do.	10 00
Of Rev. Samuel B. How, his third do. for do.	10 00
Third do. of John Pool, Esq. for do.	20 00
And third do. of Colonel John Neilson, for do.	20 00
Of John Stillé, Esq. his third do. for Synod of Philadelphia Professorship	50 00

Of Rev. George C. Potts, from the Endowment Society of the Fourth Presbyterian Church, for do.	18 63
Of Rev. John B. Davies, Chester District, South Carolina, per Thomas Flemming, Esq. of Charleston, South Carolina, \$436.24; of which is for the Southern Professorship	427 20
And for the Concord Scholarship, by Ladies of Poplar Tent	9 04
Of Rev. John Cousar, of Salem, South Carolina, his fourth instalment for the Southern Professorship	50 00
Rev. Robert Wilson James, for do.	30 00
Mr. George M'Cutchen, for do.	10 00
Mr. James M'Fadden, for do.	10 00
And Mr. David Wilson, for do.	10 00
Of Alexander Henry, Esq. his second instalment for the Oriental and Biblical Literature Professorship	50 00
Of "A Friend," his second do. for do.	50 00
Of Rev. Wm. C. Brownlee, he gave his half of the mileage of a Commissioner to the Students' Fund	2 57
Of Rev. Thompson S. Harris, per Rev. Dr. A. Alexander, for the Eumenian Society Scholarship	20 00
Of Rev. Samuel Lawrence, collected towards his subscription for the Scholarship to be endowed by the Senior Class of 1823	25 00
Total	\$958 47

View of Publick Affairs.

Having nothing of a Domestick nature peculiarly interesting, we have continued to participate in the anxious curiosity of Europe in relation to the war with Spain, and we find nothing calculated to alarm us in regard to that country. The French had been there a month, and nothing had happened—says a Seville paper—that had not been foreseen, except the very tardy advance of the French army. From the calculations of the Parisian Ultras, and the large military force employed, it was supposed, even by the Constitutional party, that their operations would have been conducted with far greater energy. Preparations for such operations were accordingly made by the Spanish Constitutionals—Madrid has been deserted by all its inhabitants who possess any influence in the nation, and the publick stores have been removed. During the greater part of the progress of the French, the inhabitants of the country wherever they have come have fled before them. It is said that an additional army of 30,000 men will be sent to reinforce the invaders. This intelligence will not be unwillingly heard by the friends of Spain; because it affords unquestionable evidence of the strength of the opposition. It should also be considered that the French army—in accordance with their profession of amity to the Spanish nation and their declaration that the war was only against the Cortes—have always held out the assurance of paying for all that might be consumed by the army, and of the preservation of the most perfect order during the march. So long as these declarations could be adhered to, or even so long as a semblance of good faith could be preserved, a certain degree

of neutrality might be looked for in that great portion of the population which consists of those who are too poor to remove their families. But it will be difficult for the French government to supply funds for the sustenance of the army, and it will be impossible for their generals to prevent quarrels between the soldiers and the peasants. Forced contributions and violent aggressions will drive great numbers into the Guerilla parties. The service of these troops (who act as partisan corps) resembles that performed by our riflemen, and is in the greatest degree destructive and terrifying to an invading army. It would seem to require great ardour on the part of the aggressors, to support the constant apprehension of an attack which may be made by a greatly inferior force, and which can scarcely be guarded against in a country like Spain—consisting of innumerable passes and defiles, affording great facilities for skirmishing, and for a safe retreat when a blow has been struck. These Guerilla parties appear to consist of volunteers, and to have a constant communication with each other. Their force is said to be rapidly increasing, and the operation of the causes above named will strengthen them abundantly. It is the opinion of our late minister to Spain (Mr. Forsyth) that the Spanish nation is well prepared for resistance, and that there is much unanimity in support of the Cortes. There is a French gazette published at Madrid, probably with a view of operating upon France.

A Russian army has been assembled on the Vistula—whether intended to ensure the loyalty of France by marching to Paris, or to proceed directly to Spain—or to serve purposes entirely unconnected with the Peninsula, has not been discovered.

The French government is said to have appointed an ambassador for the new court of Spain, in anticipation of the advance of the army to Madrid.

There is a rumour of a renewal of the negotiation between Great Britain and France, with a view to peace; but this will probably be ineffectual.

We have, however, to congratulate our readers upon an account, very well authenticated, of an important and successful manœuvre of General Mina. The French generals endeavoured to compel him to fight, or to go into Barcelona. He has notwithstanding outgeneralled them, so far as to get into their rear; in accomplishing which object, he routed a body of 2000 rebel Spaniards, which formed part of the French army. He has it now in his power to act in almost every direction. He can cut off the supplies and prevent the communication of the different parts of the French army—or can march into France, or can threaten the rear of the invaders. There is a subsequent report, in which so much confidence cannot be placed, of an engagement between Mina and a part of the French army that had been sent after him, in which the French were beaten with a loss of 5000 men. We shall look to future arrivals with considerable confidence of a favourable result of this contest, as well as of that in which the Greeks are constantly gaining ground.

Our information is not very full—but it is probable that the Portuguese insurrection has been, or will be soon suppressed.

In some parts of the southern portion of our own continent a more settled state of publick affairs, than had existed for some time previously, appears to be taking place.

We hope that the Mexicans are likely to establish free institutions throughout the extensive region which they occupy. There appears to be among their leading and influential men, some who understand, more accurately by far than we had supposed, the nature of civil liberty and the means of preserving it. The new Emperor of Brazil has given to his people and to the world a kind of egotistical speech or *exposé*, of a very singular character. It would seem that the Brazilians are nearly free from the military and other influence of the mother country. In no part, however, of the former Spanish and Portuguese possessions on this continent are governments and institutions yet formed, that can be considered as permanent. In many parts, all is still confusion, conflict and carnage.

To the God of providence the inhabitants of the United States are under the deepest obligations of gratitude for the peace and privileges which they enjoy. In addition to innumerable other blessings, both of a temporal and spiritual kind, we have the prospect of an abundant harvest. In some places, partial injuries to the crops of wheat have been experienced from the ravages of a destructive insect. But far less loss, it appears, is likely to be sustained from this cause, than was anticipated a month ago. The promise of crops, on the whole, is of the most encouraging kind. Nor as yet are we visited or threatened with pestilential disease, or wasting sickness. "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men."

To Correspondents.

ΠΕΙΘΩ and CLERICUS will appear. TRINITARIAN and C*****N are received. We remind our Correspondents that "delay is not denial." In a miscellany variety must be consulted, and this will often and unavoidably produce delay in the publication of certain articles.

THE
CHRISTIAN ADVOCATE.

AUGUST, 1823.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES, ADDRESSED TO YOUTH.

LECTURE III,

Perhaps it is not generally known to you, my young friends, that the authors of our Shorter Catechism have so constructed it as to be perfectly intelligible and perspicuous, without paying any attention to the questions. The answers, it appears, were not primarily formed as replies to the questions, but the questions were formed to lead the learner to the propositions contained in the answers. Omit all the questions, and you will find that your catechism contains a beautiful and lucid statement, in distinct propositions, of all the leading doctrines of revealed truth. This is now mentioned, because it is my intention, in the present lecture, and in all that follow it, to recite the answers only, without any notice of the questions.

The second answer, or proposition, of our catechism is thus expressed.—

“The word of God, contained in the Scriptures of the Old and New Testaments, is the only rule to direct us, how we may glorify and enjoy him.”

Divine revelation, as it is made known to us by language, is here called *the word of God*; and is said to be contained in *the Scriptures of the Old and New Testaments*.—The book which is formed by the record of this revelation is also, you know,

commonly called *the Bible*. It may be of some use to consider, very briefly, the meaning, and the propriety, of these several terms and appellations.

The word *Bible*—derived from the Greek word, βιβλος (*Biblos*)—means *the book*, by way of eminence. There is great propriety in this appellation. We could do better without all the other books in the world, than without the Bible. It is from this alone that we are fully taught the nature of God, our duty to Him, the way of salvation through our Lord Jesus Christ,—the way to escape a state of endless future misery, and to secure a state of endless future happiness. What is all other knowledge, compared with this? But the Bible, in fact, teaches other knowledge of a highly important kind. It gives us the only rational account of the creation of the world which we inhabit; of the original formation and state of man; of the introduction of moral evil into the world; of the general deluge; and of the early history of mankind. As competent a judge as ever lived—Sir WILLIAM JONES—wrote on a blank leaf of his Bible, the following character of this sacred book—“I have carefully and regularly perused these Holy Scriptures; and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have

been written." After such a testimony, from the first scholar of his age, if not of any age, one would suppose that, in the absence of better motives, *a regard to character*, would prevent any man who has a character to preserve or to acquire, from speaking contemptuously or slightly of the Bible.

The contents of the Bible are called, in the answer before us, "the scriptures of the Old and New Testaments." The term *Scriptures* is synonymous with *Writings*; and they are called *the Scriptures*—that is, *the Writings*—by way of eminence: For the same reason that the whole volume, as we have just seen, is called the Bible, or the book.

The sacred writings which were penned before the coming of Christ, are called the Old Testament; those which were afterwards penned, by the apostles and evangelists, are called the New Testament—The reason of this may be shortly stated thus: The Hebrew word ברית (*Berith*) and the Greek word Διαθήκη (*Diathēkē*) signify, in each of those languages, both a covenant and a testament: and in some parts of the sacred writings, should be rendered by one of these English words, and in other parts by the other: So that there has been some difficulty, and some difference of opinion, in deciding which of these English words should be preferred, as the *general* representative, or interpretation, of the Hebrew or Greek word of which it is the translation. On the whole, the word *Testament* has been preferred, and probably with justice. Now observe, that after the sin of our first parents, by which they broke the covenant of works, under which they were in the state of innocence, it pleased God to form with them another covenant, called the covenant of grace. This was made in virtue of the undertaking of Christ, and particularly of his atonement, in which it was to be ratified by his blood. The Mosaick or Jewish dispensation, and the Christian dispensation, *both* refer—and you must be careful to remem-

ber it—to the covenant of grace, sealed with the blood of Christ. Neither of these dispensations was at all grounded on the first, or old covenant of works, which, being broken, could not be renewed. But inasmuch as the Patriarchal, and the Mosaick or Jewish dispensations, *looked forward* to the death of the *testator*, (as our Saviour is expressly called in the epistle to the Hebrews) for this reason, and for this only, all the communications from God to man which took place under those dispensations,—the inspired writings among the rest,—are called the old covenant, or the *Old Testament*. And for a like reason, all the divine communications and institutions which have been made *since* the death of Christ, under the gospel dispensation,—its inspired writings especially,—are called the new covenant, or the *New Testament*.

Thus, you perceive, the Bible consists of two testaments, each of which is an essential part of it; and therefore the language, which you sometimes hear, of *the Bible and the Testament*, is wholly incorrect—the Bible includes both Testaments.*

* The first time that the author remembers to have seen or heard the phrase—"The Bible and Testament," was in that wretched receptacle of vulgar blasphemy, Paine's "Age of Reason." Since then, however, he has observed its use, occasionally, both in oral and written speech. The reports of our Bible societies, in particular, frequently tell us that a certain number of copies of the *Bible*, and another certain number of copies of the *Testament*, have been printed or distributed within the year. It would surely be easy to add the word *whole* before *Bible*, and the word *new* before *Testament*.—Let not this be considered merely as minute criticism. It is by no means unimportant to preserve the idea fully in the popular mind, that there is no *Bible* which does not contain the *whole* of God's revealed will; and that although it may be both lawful and expedient to publish detached parts of the sacred volume, yet that all the parts are of equal authority; and that neither the Old Testament without the New, nor the New without the Old, but both conjointly, constitute the Scriptures of truth, the book of God,—the Bible.

The sacred writings are also called, in the answer before us, "the word of God." The propriety of this appellation may be shown from the language of sacred writ. We there read, that "all scripture is given by inspiration of God"—and "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Hence it appears that the scriptures are, with eminent propriety, called the *word of God*; because they are, in fact, the words which God himself addresses to men; although men were used as instruments to utter these words, in the languages in which the divine oracles are delivered to us. And it were well if this were so kept in mind, as that whenever we read the scriptures, or hear them read, we should recollect that the voice of God is then sounding in our ears. This would be to act, in a good measure, like those Thessalonians whom St. Paul commends—"For this cause also, (says he) thank ye God without ceasing, because, when ye received the word of God which ye heard of us, ye received it, not as the word of men, but as it is in truth, the word of God; which effectually worketh also, in you who believe."

Here it may be proper to remark, that the second Person of the ever blessed Trinity is, sometimes, in the New Testament, called, by way of emphasis, *the Word of God*:—because (says Parkhurst) "He hath always been the great *Revealer* to mankind of Jehovah's attributes and will; or because, as he himself speaketh, Matt. xi. 27, No one knoweth the Father save the Son, and he to whomsoever the Son will reveal Him." "The Divine Person (says Macknight) who has accomplished the salvation of mankind, is called *the Word*, and *the Word of God*, Rev. xix. 13, not only because God at first created, and still governs all things by Him, but because, as men discover their sentiments and designs to one another by the intervention of words, speech, or discourse,

so God, by his Son, discovers his gracious designs, in the fullest and clearest manner to men; All the various *manifestations* which he makes of *Himself* in the works of *creation*, *providence* and *redemption*, all the *revelations* he has been pleased to give of his *will*, are conveyed to us through Him; and therefore he is by way of eminence fitly styled *THE WORD OF GOD*."

But though Christ, our Saviour, be the *living* word of God, and pre-eminently worthy of this appellation, as being the grand source and medium of all the divine communications made to intelligent beings, yet this is no reason why the communications made by his Spirit to holy men, and in their language announced to the world, should not also be styled the word of God. By them, as we have seen, the Spirit of God did speak: and we certainly ought to have no difficulty, and no hesitation, in calling what they spake, as recorded in the sacred writings, by the same appellation which is used freely and abundantly by themselves. The remainder of the time to which this discussion must be confined, would scarcely suffice, to recite to you all the passages in the sacred volume, in which parts of it are called the word of God, or the whole of it is so denominated, or represented. I shall repeat a few texts as specimens of a multitude of the same character. In the Old Testament we read that Samuel said to Saul—"Stand thou still a while, that I may show thee the word of God—The word of God came to Shemaiah—The word of God came to Nathan—Every word of God is pure—The word of our God shall stand for ever—Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word"—

In the New Testament, we find our Saviour charging the Scribes and Pharisees with "making the word of God of none effect by their traditions." We are told that "the word of God came unto John in the wilderness"—That the multitude press

ed upon our Saviour "to hear the word of God"—That the seed, in a parable which he spake, was "the word of God." "My brethren (said he) are those which hear the word of God, and do it,"—And "blessed are they that hear the word of God and do it."—We are told that the apostles—"spake the word of God with all boldness"—that the "word of God increased in Jerusalem"—that "Samaria received the word of God"—that "the whole city came together to hear the word of God"—and that "faith cometh by hearing, and hearing by the word of God." Now, no one, it seems to me, can say that Jesus Christ is, in all these passages, referred to, as the word of God—without such a perversion of speech, and such a violation of the whole context, as must destroy the very use and import of language. Let none, then, have a scruple in calling the scriptures what they so frequently call themselves.

You have heard that the reason why the scriptures are called the word of God is, that they were given by divine inspiration—"holy men of God spake as they were moved by the Holy Ghost." To the nature and evidence of this divine inspiration I propose to call your attention distinctly, in the next lecture. The remainder of the present must be employed in saying something in answer to a previous inquiry, which it is natural to make—namely—whether the writings of the Old and New Testaments, as we now have them, may fairly be considered as containing a faithful record of what was originally the inspired word of God? Without pretending to enter fully into this subject, I will endeavour to give you a summary of the most important facts, and of other information, in relation to it.

There are, you know, some writings, mentioned and referred to in the Old Testament—such as, "The book of the wars of the Lord, the book of Jasher, the book of Nathan the prophet, the book of Gad the seer"—and several others, which

have not come down to us. It is not certain, and I think not probable, that these books were ever considered by the ancient Jews, as of equal authority with those which have been preserved, and which are now acknowledged, both by Jews and Christians, as canonical scripture. Perhaps they were considered as good historical records, but not as possessing divine authority. This, however, is a doubtful point. But it is not doubtful, that since they have not been transmitted to us, they have not been judged by Him who has so wonderfully watched over the preservation of his revealed truth, to contain any thing important to be known in the church of Christ—From that church we cannot believe that her divine Head has permitted any information to be withheld, which her edification and comfort demand.

In regard to the books which compose what is called *The Apocrypha*, it may be sufficient to remark, that although the most of them appear to have been written by Jews, yet that none of them were written in the Hebrew language—that they were certainly written after the days of Malachi, with whom, according to the universal testimony of the Jews, the spirit of prophecy ceased—that they never have been acknowledged by the Jews as canonical scripture—that the writers of them do not themselves lay claim to inspiration—that they certainly contain some things which are fabulous and contradictory—that they are never quoted or referred to by the writers of the New Testament—that they are manifestly devoid of that majesty and simplicity in the composition, which characterize the prophetick and historical writings of the Old Testament—and that they were not received as canonical, in the first three centuries of the Christian church. Although, therefore, the Romish church receives these books as canonical, they are, as such, rejected by all Protestant churches. The church of England directs them to be read "for example of life and instruction of manners;" but other

reformed churches regard them merely as they regard other human compositions—as containing some true history and some excellent maxims of wisdom, but still mingled with much error and imperfection.

There seems to be satisfactory evidence that the canon of the Old Testament was settled by Ezra, down to his time, about 450 years before Christ. Ezra was himself an inspired writer; and therefore may be considered as giving authenticity to the whole which he reviewed. He probably added the last chapter of Deuteronomy; in which, if it were supposed to be written by Moses, he would be exhibited as giving an account of his own death and burial. Several other additions, in the opinion of the learned Dean Prideaux, were made by Ezra, which infidel writers have cavilled at, as affording ground for charging the Bible with forgeries and falsehoods. But if these additions—very useful to give us some important information—were made under the same infallible guidance with which the other parts of the sacred volume were written, and by a confessedly inspired writer, you perceive that this charge is utterly futile and groundless.

The books of Chronicles, Ezra, Nehemiah, Esther and Malachi, were probably placed in the sacred canon, by Simon the Just, the last of the men, of what has been denominated the great Synagogue.*

* “What the Jews called the great Synagogue, were a number of elders amounting to 120, who succeeding, some after others, in a continued series, from the return of the Jews again into Judea after the Babylonish captivity, to the time of Simon the Just, laboured in the restoring of the Jewish church and state in that country; in order whereunto the holy scriptures being the rule they were to go by, their chief care and study was to make a true collection of those scriptures, and publish them accurately to the people. Ezra, and the men of the great Synagogue that lived in his time, completed this work as far as I have said. And as to what remained farther to be done in it, where can we better place the performing of it, and the ending and finishing of the whole

The Jews, it is known, have ever been, in the highest degree, jealous of their sacred writings. They counted the words, and even the letters, of which these writings consisted; that they might be able to know with certainty that nothing had been added to, or subtracted from them. There is indeed, I think, some reason to believe, that since the time of our Saviour, they have attempted to corrupt a few passages, which went to prove most plainly that Jesus was the Christ. But the attempt was made too late to be fully successful. They could not corrupt all the copies. And even if they could, the whole of their sacred books had, before this time, been faithfully translated into other languages. The first version, that of the Septuagint,—so called from its being supposed to be the work of seventy-two Jews,—was made into Greek, a considerable time before the coming of Christ; and is that which is generally quoted by our Lord and his apostles, in the New Testament.

The New Testament, you are aware, was written in Greek. Some think that Matthew was written in Syro-Chaldaick, the language of the Jews in the time of Christ, and for their particular benefit. This, however, is questionable. It seems most probable, that the whole of this part of the Bible, was originally penned in the Greek language,—then the most universally known of any in the world, and into which, as you have heard, the Old Testament had already been translated, and with such fidelity as to have been quoted, and thereby sanctioned by our Lord himself. If the gospel of Matthew was first written in the Jews' language, it might also, in the time of the apostles, have been rendered into Greek.

It seems probable that before the death of the apostle John, who lived till about the commencement

thereby, than in that time, where those men of the great Synagogue ended that were employed therein, that is, in the time of Simon the Just, who was the last of them!”—*Prideaux's Con.* vol. i. pages 573. 574.

of the second century, the most of the scriptures were translated into the Latin, if not also into the Syriack tongue. The Syrians of India, it appears, still maintain that *their* New Testament is not a translation, but a copy of the original. In this there is reason to believe they err; but their translation, it is certain, was made very early,—as well as the Ethiopick, Armenian, and several others. Now, if there had ever been a wish to corrupt the New Testament,—which it does not appear that there was in the two first centuries, except by a few hereticks,—the thing could not be done; because copies had been so multiplied, and faithful translations so fully made, that the true reading could be easily ascertained.

(*To be continued.*)

REMARKS ON THE ATONEMENT, WITH
SPECIAL REFERENCE TO ITS EXTENT.

(*Continued from p. 310.*)

3. A third scriptural representation, which will lead us to the same conclusion as that already formed on this subject, is the *nature* of the atonement.

We have already seen, that the *design* of God in giving his Son, was the eternal salvation of those for whom he was given; and the atonement itself, or in other words, the obedience and sufferings of Christ, being a means to the accomplishment of that end, must include every requisite to such an accomplishment. Sin in itself merits punishment from the essentially just God. In *itself*, and in the divine justice, are found the principal reasons for its punishment; its "*wages* is death." Many persons, indeed, tell us, that the only reason why God punishes sin is a regard to the good of the universe, but this is to deny its inherent demerit altogether. If I do not *deserve* death, it is an unheard of justice which would deprive me of life for the public good. Suppose that there had been but one creature in the universe, and that this creature had

sinned: ought he not to be punished? Without the shedding of blood his sin could never have been remitted; though in this case there were no publick to be infected by his example, or deterred by his sufferings. Suppose, farther, that *all* were sinners, their *own* good certainly would not be consulted in punishing them to all eternity; and if not their own good, how could the publick good be consulted, since by the supposition they themselves constitute the whole; and of course there would be none to be benefited by their punishment. Yet would they equally merit it in this case as though there were millions to be benefited by it, and would as certainly undergo it, unless help were laid upon One mighty to save. Indeed, if there be nothing in sin *itself* which draws down upon the offender the vengeance of Almighty God, it is difficult to see how the example could be so dangerous.—We are not here fighting against the wind. Many of our modern divines, who on other points speak in "the Jews' language," here speak half "in the speech of Ashdod." Neh. xiii. 24. Correct opinion here is radically important in the present argument. If the reason for punishing sin be merely a regard to the good of the universe, its punishment may be modified so as to answer that purpose. If any punishment short of the original demands of the law may be admitted, then no punishment at all is required as a matter of *justice*:—for the same will which dispensed with plenary satisfaction, might, with the same propriety, dispense with punishment altogether. Thus the justice of God is wholly relinquished; for *justice* and *benevolence* are entirely distinct attributes. Sin therefore *deserves* punishment, independently of any reference to the publick good, or to the reformation of the individual offender; and if it deserves punishment, a just God will render to every one their *due*; and giving to every one a just recompense of reward; will undoubtedly award to the workers of iniquity, tribulation and

anguish. If the sinner could possibly sustain all the penalty affixed to his crimes, he would then be released as a matter of right: and if a substitute be accepted in his stead, who fully discharges all his obligations, his release must be equally equitable in this case as in the former. If we admit the propriety of substitution, it must be evident that if the substitute bare the very penalty to which the other was liable, justice has no farther claims. Nor does it at all alter the matter to suppose, as many do, that the imputation is mediate, i. e. not an imputation to the substitute of the *crime*, but merely an infliction on him of the *consequences*—for if the consequences of our sins be inflicted on our surety, it is wholly inequitable that they should be reinflicted on us likewise.

That Christ died for us—in our stead—as our substitute—none can deny, but those who have denied the faith, and are not much better than infidels. “For scarcely for a righteous man would one die, yet peradventure for a good man some would even dare to die.” Rom. v. 7. Here is as evident substitution as can be expressed in words, and in the same sentence the very same form of words is used in reference to Christ.—“But God commendeth his love to us, in that while we were yet sinners Christ died for us,” verse 8. Indeed every word and every modification of words by which substitution could possibly be signified, are used in reference to this great transaction. *υπερ, αυτι, δια, περι,* “For Christ also hath once suffered, (for what? As a great governmental transaction? nay but) for *sins*; (for his own? no) the *just* for the *unjust* (and for what purpose?) that he might bring us to God.” 1 Pet. iii. 18. A transfer of character is indeed an impossibility, and is not necessary to the doctrine of substitution or imputation, nor even consistent with it. If my character were transferred to my substitute, I should then have no moral obliquity to account for, nor would my substitute atone

for my sins, but for his own; and of course could transfer no righteousness to me. Christ was then our *substitute*. As our substitute he would naturally answer for us, whenever claims were preferred against us. Sin utterly prohibited our salvation—and he is “the Lamb of God who *taketh away* the sins of the world.—But now hath he appeared in the end of the world, to *put away* sin by the sacrifice of himself.” Heb. ix. 26.

Our opponents, indeed, tell us, that the death of Christ was a mere governmental act, an exhibition of the displeasure of God against sin. But this is all gratuitous, and contrary to every representation of scripture. Suppose it were so, would it not exhibit the displeasure of God against sin, as much to angels and to devils, as to men? Consequently Christ would be no more the Saviour of men than of devils. Besides, how would it be an exhibition of displeasure against sin to punish a being who had no sin either personal or imputed? If the sins of men have not been *punished*; if the law of God has been *lowered*, or rather has *relinquished* its demands altogether; if the threatening has never been executed—wherein is the displeasure manifested against sin? But if God gave his own Son to be our substitute, and did not spare even *Him*, and did not lessen even towards *Him* the demands of his law, this indeed would be a bright display of the evil nature of sin.

The ground of the punishment of sin is the essential justice of God, and the evil nature of sin itself. If that which produces the greatest public good is just, then is sin itself just; for who will dare to say, that every sin will not ultimately be made to promote the greatest good. *Injustice*, therefore, is justice: it tends to the greatest public good, and yet it is proper to punish a just person, viz. one whose actions shall terminate in the highest degree of good. This sentiment, however, has been sufficiently refuted already. If then,

the reason of the punishment of sin be as above stated, it will follow, that it must be punished to the full extent of its demerit. The law of God knows not how to pity, or to relax in the least its terms. It must not be dispensed with but fulfilled. The debtor to it cannot be released until he can exclaim, "it is finished." Hence the Lord Jesus Christ, as our substitute, underwent an equivalent to that very penalty to which we were liable. We are told, indeed, that we know not in what light the sacrifice of Christ is viewed by the great Lawgiver. But do we not know what God himself has explicitly revealed to us? The law pronounced upon us its dreadful curse—"Christ hath redeemed us from the curse of the law, (how? by an act of sovereignty, or gratuitous remission? no but) being made a curse for us." Gal. iii. 13. Are we not told in what light it is viewed? It was inflicted as *the very penalty* which was pronounced upon us. All those, therefore, for whom he was made a curse are *redeemed* from the curse: and if he was made a curse for all, the curse must be removed from all, and they can never come into condemnation. Hence the challenge is put in behalf of those for whom a substitute has been provided. "Who is he that condemneth? It is Christ that died;" Rom. viii. 34—fully and positively asserting, that if Christ hath died for them, they never can come into condemnation. "Who shall lay any thing to the charge of God's elect? For Him who knew no sin he hath made to be sin for us (*υπερ ημων* in our stead) that we might be made the righteousness of God in him." 2 Cor. v. 21. Hence he blotted out the hand writing which was against us; he *magnified* the law. He was a *προσφορα*, a *θυσια*. He bare our sins in his own body on the tree. The Lord hath laid on him the iniquity of us all. He was *wounded* for our transgressions, he was *bruised* for our iniquities, the *chastisement* of our peace was upon him, and by his *stripes* we

are healed. Is there no *punishment* in all this?

If then our substitute answered all claims against us, we might expect to hear the joyful news of release. Exactly in accordance with this we read, that this atonement was a *λυτρον*, an *αντιλυτρον*, a *λατρωσις*, a *τιμη*, an *οσμη ευωδιας*—that the Lord was well pleased for his righteousness sake—deliver him from going down into the pit, I have found a ransom. Job. xxxiii. 24. Those also, as might be expected, for whom this atonement was offered, are said to be ransomed. To buy, implies subsequent possession, and, we are "bought with a price."

We know that these expressions are all represented as figurative; and many persons seem to think, that if they can once step into a figure they are safe enough. This is their last resource.—Here they *hide*. Figures, however, are not intended to obscure a passage. They are used to convey meaning, definite meaning, and to convey it more distinctly; and that meaning must be attached to them which seems applicable to the subject in hand. It is strange indeed if the apostles have used them so frequently without intending to convey meaning by them, and *that* meaning which is usually attached to such figures.

If it be declared to me, that I shall *bear* my sins, the expression, though figurative, is perfectly intelligible, i. e. that I shall suffer for my sins: and if it be further declared that my surety shall bear my sins, *υπερ εμου*, in my stead, the expression is still confessedly figurative, but equally intelligible as in the former case, viz. that my surety shall suffer for my sins, or in my stead.

Were we to hear that a certain person *ransomed* his friend by dying for him, we should consider the expression as figurative—that he did not, in a pecuniary way, *buy* the release of his friend, but that the ransom was effected by dying in the room of his friend. Supposing it

proper, in human government, to accept a substitute, the acceptance would be a matter entirely of grace; but the substitute being accepted and the ransom paid, we should look upon it as an act of injustice, to re-exact the payment by the death of the original offender. Here, however, it ought to be strictly kept in view, that the non-remittance would be a matter of injustice, *not to the original offender*, but to his substitute, who had ransomed him from death. The word *ransomed* is here confessedly figurative, and yet perfectly intelligible: and why, I ask, when Christ is said to have *ransomed* his people, must the expression be interpreted in an entirely different manner? The procurement and acceptance of Christ as our substitute was entirely a matter of grace, but he being accepted and having *ransomed* his people, *justice*, not to those for whom this ransom was paid, but to him who paid it, demands the release of the persons ransomed. And as has been frequently intimated already, and shall be more fully proved hereafter, all those who are thus ransomed will be ultimately released. If God be just in justifying the believer, to do the directly opposite, to condemn the believer, must be unjust.—To say that any specifick act and its opposite are both just, is as absurd as to say that light is darkness, and darkness light. If, as our opponents say, justification is merely a declaration, on the part of God, that they *may* be saved in consistency with his attributes, then according to them it may be affirmed of all men; but according to scripture, “whom he *justified* them he also glorified.”

Nor is the preceding representation at all inconsistent with pardon. If God *promise* a blessing, his *truth* obligates to its fulfilment, and yet the bestowment is equally gratuitous as though it were given without such a promise; so if his justice is obligated to give the Redeemer of the travail of his soul, his grace is as much manifested as though justice

did not at all intervene. It is even more so, because he not only removes the curse from us, but effects it at an immense price, by making his own son a *curse* for us. He provides for the sinner a ransom, and accepts of it, at its presentation, by the sinner. “That which Christ laid down his life for he merited, and what he merited, is due to those for whom he merited it.”* Thus too thought the Apostle Paul, or rather thus the Holy Spirit informs us—“In whom we have redemption through his blood, the remission of sin according to the riches of his grace.” Eph. i. 7. If his blood merited that forgiveness, then it is not inconsistent with it, but if it was not meritorious of pardon, how is the procurement of pardon through his blood? It was “to declare his *righteousness* in the *remission* of sins, that God might be *just* and yet the *justifier* of him that believeth.—He is faithful (to his promise) and just (with respect to his Son) to forgive us our sins.”

Nor does this prove that we were justified at the death of Christ; but only that our justification was then ensured. Every thing in its order. The sinner cannot be justified or declared righteous until he is righteous, and this is not till he by faith presents “the Lord our righteousness.” Nevertheless the foundation of God standeth sure—so that by two immutable things in which it is impossible for God to lie, they have strong consolation who have fled for refuge to the hope set before them in the gospel. Who, therefore, shall lay any thing to the charge of God’s elect? Who is he that condemneth? It is *Christ* that died.

(To be concluded in our next.)

DISSERTATION ON THE GENUINENESS
OF THE NEW TESTAMENT.

(Concluded from p. 303.)

We have hitherto considered the internal evidence for the genuineness of the New Testament; and have

* Coles.

proceeded, principally, on the facts that we have these books in the church;—that we are acquainted with the state of the world at the time when we have supposed they were written;—and that such persons as Christ and his apostles lived and propagated their doctrines throughout a large portion of the world. Now, where we find a book existing in the world, and received as authoritative, there is a presumption that it is genuine. This presumption is increased, if it is on religious subjects,—if it corresponds with the character of the times when it professes to have been written;—and it amounts almost to demonstration, when we find a large number of copies of this same book, with only some immaterial differences, diffused among different nations, having no connexion with each other—translated into different languages, and received in each with the same veneration. There is the presumption that a man will oftener speak the truth than falsehood;*—the fact that amidst the multiplicity of books that have travelled down to us, scarcely any have been found to be spurious;—and the certainty that no sect or body of men will receive a book as genuine, and transmit it to posterity, when they know it to be spurious.

We are now prepared to examine the external evidences for the genuineness of the New Testament; and if no weight should be found to be due to what has already been observed, to inquire what has been said of this book by the enemies of the church;—by its pretended friends;—and by its real friends;—and to examine the credit due to each. And,

I. With regard to the testimonies of its enemies—the Heathen and the Jews. The testimony of an enemy is supposed to be peculiarly valuable, because it is thought to be impartial: though in my mind, it is not entitled to as much credit, as that of a friend, converted by the stubbornness of ar-

gument from habits of established prejudice; yet it is a species of evidence, which, on all occasions connected with religious subjects, the infidel is found unreasonably to prefer. Its value lies in this, that an acute and discriminating enemy cannot be supposed to have yielded a point, without careful and thorough investigation;—and that therefore the very act of yielding it, supposes that sophistry, and prejudice, and fair reasoning are not sufficient to invalidate its truth. An enemy to Christianity is moreover supposed to be free from the credulity, and weakness, and superstition, and bigotry, which seem to consider the defence of these books as essential to salvation; and to bring to the investigation the same noble and expanded views, and liberality of mind, which distinguish freethinkers themselves.

The most able and distinguished enemies, which have ever vented their malice against the Christian religion, were Celsus, Porphyry, and Julian, in the second, third, and fourth centuries. The evidence from the testimony of these men, is precisely of the same nature; and if adduced separately, would be only a repetition of the same kind of proof. The few remarks, which I shall make upon it will be confined to Porphyry.

It is universally admitted that this man was one of the most able and distinguished opposers, which the church has ever known. He brought to his attack upon the Christian religion, the results of a strong and vigorous understanding, richly stored and embued with all the varieties of learning which could be derived from a long and intimate acquaintance with History and Philosophy. He was not a stranger to the Christian religion;—he had been educated among the Ebionites, a sect which received only the Gospel of St. Matthew, as genuine, and he had doubtless learned the reasons which led them to reject the remainder of the New Testament. He was intimate with Christians of other nations:—had resided at Tyre, Sicily, and

* Chalmer's Evidences.

Rome, and was doubtless familiar, with the writings and opinions of the various heretics of the age. Yet with all his virulence against Christianity—with all his opportunities of accurate information;—and with all his skill as an acute disputant, he never once, as far as can now be determined, called in question the genuineness of the books, to which his adversaries so constantly appealed. He followed on all occasions, the example which Celsus had set him, and which Julian afterwards followed, of referring to these books, as being written by the apostles, and containing an accurate account of the truths and doctrines of Christianity. He even goes so far as to quote several passages from Matthew and Mark,* with the express design of upbraiding their ignorance, and of showing that they were totally unacquainted with the true nature of quoting ancient writings. In the few fragments of his writings, which have been rescued from the ravages of pious but ill-directed zeal, there is express mention made of the Gospels of Matthew, Mark, and John, the Acts of the Apostles, and the Epistle to the Galatians†—a reference which would have been sufficient forever to establish the genuineness of a work ascribed to Cicero or Virgil. This testimony is the more remarkable, as he expressly denied the genuineness of the book of Daniel, which shows conclusively, that he was ready to pronounce all the other books spurious, could it have been done without a violation of the established laws of criticism. Now here is testimony precisely of such a nature as the infidel demands. On what principle was it, that these sagacious critics admitted the genuineness of these books? And what new mode of reasoning has the modern infidel invented, to prove them a forgery? Have facts been discovered, in this period of the world, which were not known to these men who lived immediately after the

books in question had been written? Or does the infidel maintain that more acute and virtuous modern critics have been found, and better stored with the requisite kind of learning, than were these ancient ones, to teach the world the instructive lesson, that the more remote from the time in which a book was written, and the fewer the *data* by which its authenticity is to be tried, the greater are the chances of detection? The most effectual blow which Porphyry could have struck, would have been to have proved these books to be spurious. It would at once have unsettled the whole foundation of the Christian's belief, and left him without even the possibility of defending its divine origin: and we have a right to call upon the infidel, before he rejects the New Testament, to account for this strange fact, in the history of religious controversy—that an able adversary should neglect the most effectual means, if they were in his power, of forever silencing his opponent.*

II. The testimony of heretics. This is a species of evidence of the same nature as the former. It is the testimony of an adversary—skilful, and vigilant, and possessed of every advantage of knowing the precise state of the controversy—and therefore free from the charge of partiality. It was the practice of the heretics of the first centuries, to charge their adversaries with corrupting the sacred text, and of interpolating passages to prove their doctrines; but it never occurred to them to deny that these books were written by the apostles. A heretic might deny that the apostles were infallible teachers; or that the integrity of the text had been preserved; but these very denials prove that he considered the books which his opponents adduced as authority, as, on the whole, the genuine work of the apostles. Whoever in the present day maintains that 1 John v. 7. is an interpolation, presupposes that the remainder of

* Mark xiii. 35. Mark i. 27.

† Lardner's Jewish and Heathen Tes. vol. iii. ch. 37.

* Marsh's Michaelis, Lard. Jew. and Heath. Tes. Dodd. Lec. vol. i. p. 148. &c.

the epistle is genuine.* A man who erases, or alters a particular passage in a book, to accommodate it to his own opinions, tacitly acknowledges the part which he spares to be authoritative. These heretics arose in the primitive ages of the church;—it will not be denied by our opponents, that many of them possessed talents, and acuteness, and learning;—and that they must have possessed all the means which we can now hope to possess, to prove that these books were spurious: and in many instances which might be adduced, a denial of their authenticity would have been the only effectual means of silencing their opponents: and it cannot be supposed that they would have been so short sighted, as to overlook the most conclusive argument which they could have adduced.

The value of this testimony, as indeed of most on this subject, depends upon an induction of particulars. A very ample list of quotations has been adduced by Lardner. As an *illustration* of the argument, I shall produce a few instances, for which I am indebted to Michaelis, in his “Introduction to the New Testament.”

The Ebionites, a sect of the first century, adopted only the Gospel of St. Matthew; which, nevertheless, they had corrupted with various curtailments and interpolations. They rejected the authority of Paul, because they considered him as an apostate; and because, as they pretended, his epistles contradicted the ceremonial law. Eusebius† says that, “they rejected all his epistles, and called him an apostate because he departed from the Levitical law.” Now, if these heretics so early denied the authority of Paul, there can be little doubt, that in their time these epistles were known, and received by the church as canonical.

Cerinthus, a contemporary of St. John, defended the necessity of circumcision, and because St. Paul in his epistles, delivered a contrary

doctrine, he, with his followers, denied him to be a divine apostle. It follows also from this fact, that in his time these epistles were known, and were admitted by him and the church to be genuine. The Gospel of St. Matthew, somewhat mutilated, was received by them, because, in this state, it contained nothing contrary to their tenets. It was therefore known and acknowledged to have been written by him.

Marcion, an excommunicated heretic of the second century, and who would, therefore, not have been wanting in motives to have proved the spuriousness of these books by the authority of which he had been condemned, or means to ascertain the fact if they had been a forgery, could find no evidence of their spuriousness in the various parts of the world in which he travelled; and was therefore obliged to resort to other means to answer his purposes. Four of the books of the New Testament he said were not books for Christians, but for Jews: of the remainder, he published a revised edition of eleven, for the use of his disciples, after having altered and corrupted many passages. The inference from this fact is, that between the years 126 and 160, in all the countries between Sinope and Rome, no evidence could be found that these books were a forgery, and had been imposed upon the world after the death of the apostles—who died, it must be remembered, between the years 69 and 100.*

This testimony might be multiplied: I have adduced these examples merely as illustrations of the nature of the argument. We are not contending for the correctness of the opinions of these heretics:—neither has their correctness, or incorrectness, any connexion with the question now before us. Their testimony is the evidence for a simple fact;—that the books which we now have, had then an existence, and

* Michaelis, Intro.

† His. Eccl. Lib. iii. cap. xxvii.

* Marsh’s Michaelis, vol. i. p. 35—39.

were appealed to as binding in their decisions, by their enemies,—that is by the whole orthodox church. It was a fact also, which they had the best opportunity of determining, and which their whole interest was engaged to disprove. Until, therefore, the infidel objects to the nature of this evidence,—and I am ignorant on what grounds it ever has been or can be done—the conclusion is inevitable, from the evidence of the heretics alone, that in the first and second centuries, the books for which we are now contending, were received by all the world, as the genuine work of the apostles, and as authoritative.

III. I have already dwelt too long on these topics, to be permitted to enter into detail, in the third kind of argument which I proposed to consider,—the testimony of the church. This is indeed the strong fortress of the Christian argument. Though all the outworks which I have been endeavouring to defend were demolished, the Christian might still retreat behind this unscaled barrier, and bid defiance to the most vigorous assaults of his enemies. We have been combating the infidel by his own weapons:—by an armour which he acknowledges to be lawful; he must now excuse us, if we attempt to show that the Christian is not dependent on him for the choice of his weapons; but that he is authorized to use a more direct mode of deciding the controversy—the testimony of the friends of his holy faith.

Formal charges, and formal refutations are not brought against this kind of evidence. We judge that, in the estimation of the infidel, it is inadmissible, only from the fact, that when adduced, it fails to produce conviction on his mind; and that he admits the genuineness of other books, upon evidence of precisely the same nature, though much inferior in quantity, while he rejects these. He never asks, for example, in inquiring into the genuineness of the works of Pliny or Seneca, whether the testi-

mony be that of a friend or of an enemy;—or if he does ask, it is only to give the preference to the friend. But when we adduce the testimony of the friends of Christianity, in proving the authenticity of the sacred scriptures—men who never give evidence of greater dishonesty than the accredited testimonials brought in favour of heathen authors, and who are admissible on any other subject—we are met with a sneer, and are told that these men are *interested*, and therefore *partial*.—We ascertain this, from the little effect their testimony has on his mind. But, let us ask the infidel, how it came to pass that these men were interested? Were they born prejudiced and interested? Or were they Pagans by birth, and educated in a system of opinions directly hostile to Christianity? If so, how were they converted but by an irresistible force of truth? If our opponents can show, that they became prejudiced in favour of the genuineness of these books, in any other way than by the stubbornness of *facts*, his objections will have at least an appearance of plausibility; if not, we contend that the very circumstance of their being interested is an unanswerable argument for the genuineness of these books. It is not true that religionists are credulous in receiving forged books as genuine. From the very constitution of our nature, and from facts of which the world is full, we know, that an acute and inquisitive mind will not consent to be shackled, by rites and ceremonies and the restraints of all the corrupt excesses of the passions and the heart, on the authority of written laws which cannot be shown to be genuine. Let it be shown then, how it happened that the fathers who lived so near the times of the apostles, and who had, therefore, better opportunities of examining the genuineness of these books, than any man whose testimony can now be adduced for the writings of Cicero had—or than we can now hope possibly to have—consented to

risk their eternal interest, and to expose themselves to immediate persecution and death, on the authority of a book which was manifestly spurious.

We might naturally expect that the testimony of the fathers on this subject, would be ample. Indeed, where else should we naturally look for satisfactory information? Would it be among its enemies? Would a man in inquiring into the genuineness of the codes and pandects and institutes of Justinian, naturally inquire what the Normans and Huns have said about them? or would he seek for information among a few rebellious and condemned criminals?

The testimony is therefore admissible. Let us see, in a few words, what it amounts to. A full view of it can be seen only in Lardner.

Barnabas, Clement, Ignatius, Polycarp, Papias, and perhaps Hermas, all of whom lived and wrote before the death of the Apostle John, have left frequent reference to the words of our Saviour and his apostles, and a number of quotations precisely as we have them in the New Testament.*

Justin Martyr, in the beginning of the second century, according to Jones,† has quoted the New Testament, "above two hundred times;" and although, says Dr. Paley,‡ "from his quotations we might extract almost a complete life of Christ, there are but two or three which are not found in the present canon." From him we learn that the gospels were solemnly read and expounded in the churches, as the Old Testament was by the Jews; and from what he says on this subject, it may be gathered that this was the practice of all the churches with which he was acquainted.§ The epistles of Diognetus, Dionysius of Corinth, Tatian, Hegissippus, Milito, the epistle of the churches of Vienna and Lyons, Irenæus, Athenagoras, Miltiades,

Theophilus, Pantaemes, all in the second century,* contain numerous and express allusions to, and quotations from the New Testament, without once calling in question its genuineness, but receiving it as authoritative, in questions of doctrine and practice. It is unnecessary to pursue the testimony farther; these writers contain all that we have left of the second century; and not one of them has omitted either directly or indirectly, to quote the various books of the New Testament.

These quotations are multiplied in the third and succeeding ages, and the references to them are more frequent—the reason of which probably is, that they became more generally known, and more widely disseminated. These men, whom we have referred to, lived in different centuries; wrote in different languages; and were acquainted with the spurious books which were already intruded into the church. Yet we *seldom* find them quoting these latter books, without making a distinction between them, and those which they considered genuine, and without evident marks of disapprobation. I shall sum up the evidence on this head in the words of Dr. Lardner,† when speaking of Tertullian, who lived in the latter part of the second and the beginning of the third century, he says, "there are more and larger quotations, of the small volume of the New Testament in this one Christian author, than there are of all the works of Cicero, in writers of all characters, for several ages."

During the first centuries, many commentaries were written upon the various books of the New Testament, and harmonies formed of the gospels. Tatian, Paulaneus, and Clement of Alexandria, and a few others in the second century; and Julian Africanus, Ammianus, Dionysius of Alexandria, Victorin, Lucian, and especially Origen, in the third century, have each of them left harmonies, or com-

* Lardner Cred.—Paley's Evidences.

† Jones's new and full method.

‡ "Evidences."

§ Lardner, Part II. vol. i. p. 287.

* Lardner.

† Vol. II. p. 647.

ments, on various parts of the New Testament. These facts show the high estimation in which these books were held; and their high antiquity. There is nothing in them, as books of taste or works of genius, which would lead men at this time to comment upon them, much less to lead men in different parts of the world, and possessing no other interest in common but what they derived from these books, to attempt to unfold their meaning, and harmonize their accounts. It proves likewise, that even at that time they were considered ancient. Men do not write commentaries upon productions of their own age, and while the authors are living; it is only when the facts that tend to illustrate an author, have become obscure, or nearly forgotten, that they are collected and appended to the text.*

Versions of the New Testament were early made. One of the most ancient, and the only one which I shall mention, was the Syriac. Syriac, was the language of Judea: and it is therefore probable that a version of the New Testament into that language, would be early made. Accordingly we find now in the east, a Syriac version, containing all the books of the *απολογισμένα*, and claiming pretensions of a very high antiquity. I refer particularly to the Syrian churches in Asia, which separated from the church at Antioch, in the third century.† These churches, since that time, until within a few years, have been entirely unknown to the churches of the west, and have had of course no communication with them. This version, therefore, must have been made during the three first centuries. If it was made during that time, it is in itself irrefragable proof that at this time the New Testament was known, and received by the church as genuine.‡

Let us now suppose, for a moment, as an anonymous Italian, in a letter

to Le Clerc* and Bolinbroke,† has done, that these books were forged in the fifth century; and inquire whether any one person, or any *four* persons, as they suppose, were competent to the task. These writers—who must have been extensively acquainted with Hebrew and profane literature—are charged with the enormous task of writing the New Testament in its variety of style; of altering and falsifying the testimonies of Josephus and Suetonius; of forging all the voluminous writings and commentaries of the fathers; and of making the world believe that they were genuine. Nor is this all: they must have invented the numerous testimonies and writings of the heretics of the three first centuries; and have possessed the wonderful faculty of turning their own works into ridicule; and of adding to the mass of labour, the composition of the works of Celsus, Porphyry and Julian. When infidels can produce men adequate to such a task, it will be time enough to give this supposition a serious refutation.

A number of the objections which might be urged, have already been *collaterally* answered, in the course of this essay. I shall mention one more, and as it comes from a writer in the third century, it is entitled to more consideration, and affects the argument more, than many objections of the same nature in modern times. There is satisfactory evidence, that Faustus, the Manichæan, denied the genuineness of the New Testament; and maintained, that, though it was ancient, it was not written by the apostles themselves, but by some persons unknown to them; who had in the main given a true history, but which was not infallible.

Of what might be said in answer to this objection, I shall mention only a few particulars.

In the first place, it is by no means

* Paley's Evidences, p. 106—108.

† Buchanan's Researches.

‡ Buchanan's Researches in Asia.

* Michaelis, vol. i. p. 14.

† Letter v. vol. ii.

certain, that all the Manichæans denied the genuineness of the New Testament; and the objection may be therefore the opinion of one discontented individual; who held opinions directly hostile to the doctrines of the New Testament.

2. They are the objections of a stranger, unacquainted with the Greek language, or Greek literature, and therefore destitute of the right kind of knowledge to form a correct opinion. Suppose a learned and sensible East Indian philosopher, should come into England, and deny the genuineness of Hume's History of England; the objection would be entitled to as much weight as that of the Manichæan.

3. It was the constant practice of these Manichæans to reject all books, philosophical as well as religious, which did not harmonize with their peculiar opinions.

4. The reasons themselves, on which he rejected them, are entitled to very little weight. For instance, he rejected Matthew, because he uses the third person, when he speaks of himself; an objection which he might have urged with as much plausibility against the genuineness of Cæsar's Commentaries, and almost all the *Greek* writers.

It is certain, however, from these objections, that the New Testament was at this time generally known, and received as canonical.*

I shall conclude by observing, that if I have succeeded in proving the New Testament to be genuine, it affords an unanswerable argument for the truth of our religion.

If Paul really wrote the epistles, which have been ascribed to him, to the churches to which they are directed, it is impossible to suppose that he was an impostor. He frequently appeals to miracles wrought in their presence; to gifts of the Holy Spirit, which had been conferred through him; and to miraculous facts of frequent occurrence, in

which these persons could not have been deceived. And can we suppose that a people, such as were the Corinthians or Thessalonians, or indeed any other people in the world, would have received these epistles, as authoritative, unless these miracles had really been performed? And can we suppose that any man would appeal to credentials of his divine mission, as an unanswerable argument for the infallibility of his doctrines, which never had an existence, and which must have been known to have been palpably false?

Again: if these books were written at the time we have supposed, the facts recorded in the gospels are true. They contain express prophecies, of events which no human foresight or sagacity could have predicted. The destruction of Jerusalem, at the time in which the prophecy was delivered, was an event in itself, as improbable as the destruction of Rome itself. Jerusalem was under the government of the Romans; the disaffection of the Jews had not arisen to such a pitch as to afford any prospect of rebellion; much less to such an one, as should lead to the subversion of the nation, and the destruction of their temple and city. Besides, the particular events which led, at this particular time, to the war, were so trifling and unimportant in themselves, and so unlikely to happen, as to render it utterly impossible for any political sagacity to foresee them; and to evince at the same time, that the person, who could so accurately predict them, had a wisdom and knowledge, more exalted than ever distinguished the cabinets of statesmen.

The same arguments, therefore, which establish the genuineness of the New Testament, prove also the authenticity of the facts recorded in it, and the divinity of its doctrines; and we call upon the infidel either to disprove their genuineness, or to adopt them, and to regulate his life by the doctrines which they inculcate.

A. B.

* Marsh's Michaelis.

Miscellaneous.

THIRD LETTER FROM PURITAN FARM.

Mr. Editor;—Before taking up again the thread of my story where it broke off; I have to inform you, that at length *our wife* approves of my letters, save and except what they contain about *herself*. "It would both encourage and assist," she says, "in rescuing from oblivion your father's shrewd remarks, if you would suppress my observations, or, at least, keep out my name." But I tell her, in answer to this, that I might as well take the *share* from my plough, or the *teeth* from the harrow; for without her remarks, my letters would be mere "fallow ground," neither useful nor ornamental. "However, write yourself," say I, "and the moment you begin I will give up; an exchange which the editors may congratulate themselves upon." This she declines at present, and is pleased to say, that I have so much of my father's character about me, and a style which does some justice to his ingenuity, that specimens of his domestic catechising will come with more effect from my pen than from hers. Thus the matter stands at present; and between you and I, it is likely that she will become a correspondent ere long. And then—but I forbear.

When my father had finished his remarks about Satan, he proceeded to ask the lads some *simple* questions concerning the love of Christ and its practical influence. They were then dismissed to look after the cattle until prayer time: Thomas only being allowed to remain during the following conversation held with us.

"Children; I can speak more freely now that the lads are gone out. I do not wish to give them an idea of the person and work of Christ being subjects of dispute; but among you, I must try to meet the objections which you have heard. Thomas, what was it the new minister's sister puzzled you with about Christ being the

Son of David?" "Why, measter, she began in this way." "You ould lights say, that Joseph were not the real, but the supposed father of Christ." "Says I, the Bible says so too, Miss; and the Saviour never called Joseph father; no more did Joseph call him son." "Well, but how then do you make out Jesus to be of the house of David, seeing as how it be only said, that Joseph, not Mary, was of the royal linige?" "There I stuck fast, measter, and shuld be glad of a lift, because I sees from prophecy, that the Messiah mun be a son of David." "Well, Thomas, I have been reading the genealogies, and can easily settle this affair. John, (that's me,) turn to Matthew; who does he say was Joseph's father?" "Jacob, sir." "Now turn to Luke; who does he say?" "Heli, sir." "Very well, Joseph could not have two fathers, that is certain, Thomas." "Yes, sir." "Either Jacob or Heli was therefore his *father-in-law*; and no matter which of them was so, seeing he who was Joseph's father-in-law was Mary's real father; what follows from this, John?" "Why, sir, that Mary was as much a daughter of the royal house, as Joseph was a son of it." "Right; do you see through the matter now, Thomas?" "Aye sure, them *ginalogies* clears it up quite; but somehow the hard names made me skip them parts, or I moight have seen by myself that Joseph could not have two fathers. Howsomever, there be no excuse for Miss juggling, who can read well. Do you think, measter, that Miss cheats, or is cheated?" "Why, Thomas, we shall hope the best, and proceed to another subject."

"Mary, my love, what were the two principal charges brought by the Jews against the Saviour? Think, now; there are *two* in particular." "And very *unlike*, papa: they charged him as having a *devil*; and as making himself equal with God." "Right;

well, my love, did Jesus deny *both* of these charges?" "No, papa, not both, but the *first* only. He refused at once the charge of having a devil." "Well, John, why would he not rest under *this* imputation?" "No good man would, sir, who could clear himself: Jesus owed it to his own *character* to reject the title 'Beelzebub;' and if he had put up with it in silence, his conduct would have confirmed the Jews in their opinion." "Right; and when they understood him to claim *equality* with God, did he not as much owe it to his own character to correct their mistake (if it was one) on this point?" "Yes, sir, a good man would no more connive at his being thought equal with God, than with the devil; but would feel himself as much bound to explain in the one case as in the other." "Right, right;—we shall crack this nut by and bye.—Thomas, you have to go to the corn-market this week, and to manage the sales; now suppose, one of the *corn-Jews* should mistake *you* for *me*, and call you by name, and treat you as he would me; in that case, (which is not unlikely when your best clothes are on,) would you wink at the mistake, and answer to my name?" "That I wuldn't, measter, but set him reeght at once, by saying as how I wur a sarvant only. But I sees where all this leads, the Saviour is either *equal with God*, or *not equal with an honest man*; for even I wuldn't say nothing that might give a wrongous notion of myself." "I believe you, Thomas; you would not: and thus it is that Socinians have no alternative but either to admit the equality of the Son with the Father; or to stab the moral character of Christ at the very *core*.—But, Thomas, I observed the other day, when you were ploughing, that you stopped half way down the furrow, and seemed lost in thought. I do not mention this as finding fault, but I should be glad to know what you were thinking of so earnestly at the time. I know you have been much exercised of late by the disputes in the old chapel." "Why,

measter, my thoughts are none of the brightest on no points; but during this 'fiery trial,' they do me good: and on that morning I wur thinking on that sweet promise, of Father and Son coming both to '*take up abode*' with any man that loved the Saviour; and all at once it rushed through my heart, that a *human Son* could not come thus way with a *divine Father*; he mun have the *same natur* before he could manifest himself in the *same way* to believers. I got such a grip of this, that I lost hold of the plough for a moment. But there wur no damage done to the horses nor the harness, that you may rely." "So I do, Thomas; but even had there been any damage, these remarks should have been received as ample compensation. Perhaps you can recollect some more thoughts of this kind rushing through your heart." "One thing I shall not soon forget, measter: I had long ago been experimentally taught that the *world* wur not my '*rest*;' but it wur only of late I larned that neither wur the *church* my '*rest*;' the sad change at the ould chapel sent this home with a drive upon my heart, and so I began to think more of the '*rest which remaineth for the people of God*.' Well, one day when I wur turning over in my mind what Paul says, that '*to depart and be with Christ* is far better;' this came in like a flood; where would be the *far better*, wur Christ a mere man, or, what is more, a mighty angel; for sure Paul could not have so much of his company to himself, as to make up for every thing. I am afeard I miss my mark for want of words, but I see'd clearly, that so much of the bliss of heaven, as the Bible sets out, could not hang on none but a God. Why, a *human Saviour* would never get through all the redeemed to bid them welcome; they will be so '*many sons in glory*;' that he could hardly speak to each more than *once* in a thousand years; which don't come up to the '*far better*' of the word. I hope this is not *disreverent* to say so; I don't mean wrong at all, but I mun say that the Christ

of Socinians cannot make the *heaven* of the Bible; 'the lamb is the glory' of that."

When Thomas had finished this speech, he went out to see after his horses, and during his absence, my father said; "You perceive, children, that God reveals to babes and sucklings, what is often hid from the wise and prudent. This worthy man in the simplicity of his heart 'doeth the will of God,' and, agreeably to the promise, 'he knows of the doctrine whether it be of God.' And, believe me, those plain remarks you have just heard, are more weighty than any *verbal criticism* I ever heard. They are grounded upon the very *essence* of present and future happiness. And this is exactly that kind of proof I wish you to be familiar with, now that our neighbourhood is ringing with speculation. Take then the following specimen: Jesus says, 'he that loveth father or mother more than me, is not worthy of me.' Now you know what it is to love me; I feel that you do. And your *departed* mother!"—Here my father was overcome, and stopped. He had anticipated this emotion, and to hide it from us, had fixed on his spectacles firmly, and, leaning his arms upon the great Bible before him, looked down while he was speaking. But the gush of tears was too plentiful for the glasses to conceal long: they fell altogether on the Bible at once. I need not say that we were all touched to the heart. Well, after a little, my father became composed, and proceeded thus: "My beloved children; you feel at this moment what 'natural affection' is. Could you transfer those fine emotions, *now*, to Moses, to Elijah, or to Isaiah?" "No, indeed, papa," said Mary, "it would be impossible, and *unnatural* if it were possible; no human being of good sense would ask for such affection, nor have any right to it. A *divine* Saviour deserves it, but a human Jesus could not establish a claim beyond esteem and obedience."—"Thank you, thank you, Mary; I am not selfish in drawing out this good

confession, so gratifying to me. I feel in regard to you all, what you feel on my behalf, that a *human* Saviour would not, indeed, ought not to say, 'he that loveth son or daughter more than me, is not worthy of me.' God, manifest in the flesh to atone, and ascended to intercede, has a right to claim even more, and I feel it both *natural* and proper to transfer my paternal love, in all its strength, to Immanuel. But it is the hour of prayer; call in the servants. We shall resume this subject at some future time, when we are less agitated."—I am overcome too, and must stop for the present.

NON. CON.

VISITS TO THE HOVEL OF POVERTY.

VISIT II.

"Better is little with the fear of the Lord, than great treasure and trouble therewith."—PROV. XV. 16.

I was so deeply affected by the discourse of poor Sally, that the next afternoon, I set off early, that I might pass a longer time with her. I wished to learn that secret, which could thus transform sorrow into joy, and poverty into riches—a secret, better worth knowing, than that of the philosopher's stone—or the art of transmuting the baser metals into gold.

When I entered the low hovel, I found her alone, supported in her bed, and reading her Bible; I took my seat on the broken chair beside her, and feeling her hand very cold, "Let me cover you warmer, Sally," said I, "it is quite cool this afternoon, and the wind is blowing on you through these cracks and crevices; the mud has fallen off the walls, you must be very uncomfortable when it rains; I wish I could move you to a better place." "Dear ma'am, don't make yourself uneasy on my account. Surely I should not complain even of this poor mud hovel, when I think that he who saved me, uttered that mournful saying, '*The foxes have holes, and the birds of*

the air have nests, but the Son of man hath not where to lay his head. Oh if I had only the earth to lie on, and the sky to cover me, I ought not to murmur when I think of this. Sick, naked, hunger, pain and sorrow, have, by his mercy, been changed into great blessings to me, seeing they have been made the means of saving me from eternal suffering. And who would not endure all these, and more too, if thereby he could gain a life of eternal blessedness? We know, indeed, that no sufferings of ours will atone for our sins, much less purchase heaven. —‘The blood of Christ cleanseth from all sin;’ and it is he who has purchased for us ‘an inheritance incorruptible and undefiled, and that fadeth not away.’ But yet we ought to bear patiently what he lays upon us; because it is by this that we are to show that we love him, and submit to him, and so are his disciples: and we may well be ashamed to complain when he lays on *us* infinitely less than he suffered *himself*; and suffered for us, wretched and hell-deserving sinners. When I entered his service, I knew the conditions, for when he called me he said, ‘take up thy cross and follow me:’ and even if my cross was a thousand times heavier, gladly would I carry it, for the sake of following the blessed Jesus. The riches and the pleasures of this world, are such clogs to the soul, and keep it so weighed down to earth, that it is all but impossible to get forward on our journey to heaven, until these heavy clogs are removed—these strong ties are broken. The heaviest cross a poor sinner can carry, does not, I think, hinder him so much in his way to heaven, as the pleasures and even the comforts of this world.—Ah, dear young lady, you shake your head, and look as if you couldn’t believe this. True, it is a hard saying, and many when they hear the Saviour say, ‘take up thy cross and follow me,’ turn away sorrowful, like the young man in the gospel. And I don’t pretend to say, the best of us

take it up very willingly, or that we ought to make crosses for ourselves; but I do say, that many a one will find when it is laid upon him, that it was for his soul’s good. And believe a poor old woman, who has had the trial, that this world’s goods and kind friends to boot, without God, are not sufficient to fill and satisfy the cravings of the heart. All the riches, and honours, and friends, in the world, will not make him contented, if it is to them alone he looks for his content.

“You know, no people could be better off than my master and mistress and their family. Yet, dear me, what discontentedness, and murmuring, and sorrowful faces used I to see amongst them. Let them have what they would, they were always wanting something more, or something else. They didn’t know themselves what they wanted. They thought it was more riches, or honours, or friends—and they got more and more, yet all would not do—no, nor if they could have got the whole world would it have filled their hearts,—as I saw once set out in a picture. It was a picture of a heart, which is three cornered you know, and the world, which is round, was painted inside of it. Now this world, turn it how you would, never could fill up all the corners of the heart. No, and nothing will fill them up, but the *love of God*. Oh, my dear young mistress, that will fill up every chink and corner; yes, and at times, fill it almost to bursting. This dear book,” continued she, pressing it to her heart, “giveth that peace, ‘which the world cannot give and cannot take away.’ It is ‘a lamp to the feet and a light to the path;’—a light, which has cheered many a long, dark, and sleepless night, with a brighter light than the noon-day sun. For the light of the sun can only be seen by the eyes, but the light of grace shines into the soul, and makes all there joyful and glad. The light of the sun, though it often shines on the darkest misery, cannot take away either sin or sorrow,—but the

light of the gospel, can take away the darkness of sin, of doubt, of fear, and trouble; and fill the benighted soul with comfort and rejoicing. Nay, it can do more; this blessed light shines even into the dark, cold grave, and shows us a way through it, to the bright world beyond."

"Truly, Sally," said I, "that must be indeed a comfort to you; for sick, and poor, and needy as you are here, the hopes of another and better world must rejoice you." "Yes, indeed, and indeed, that is all my comfort. Oh, if it was not for that hope, I never could endure the long days and the dark nights, and the months and the years, of trouble and sickness I have had. If it was not for that blessed hope, how impatient and restless should I be on this bed of pain; how weary should I be of this silence and loneliness; how troubled should I be with fears concerning my present supply of food and clothes. But now, thanks be to the blessed Jesus, who has 'brought life and immortality to light in the gospel,' I have no such feelings. For has he not said unto me, 'Let not your heart be troubled; ye believe in God, believe also in me; in my Father's house are many mansions—I go to prepare a place for you—and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye shall be also—I will not leave you comfortless, I will come to you—Yet a little while and the world seeth me no more, but ye see me, *because I live, ye shall live also.*' Oh ma'am, that is the blessed promise, that cheers and supports the sinking soul.—*Because I live ye shall live also*—I go to prepare a place for you—I will come again and receive you to myself.—Glorious promise! blessed hope!—Of what consequence is it that the mansions we now inhabit, be hovels of mud, and bodies of pain and suffering? They will soon crumble into dust. These clay tabernacles will soon fall down, and release the imprisoned soul.—Houses full of silver and gold, could

not secure the soul, when it is called upon to surrender. The voice of death reaches one who lives in a palace, as easily and as certainly as the inhabitant of the hut. Beds of down, and curtains of silk, and the skill of doctors, and a house full of friends, cannot preserve the body from pain; cannot ward off the stroke of death. The rich must be carried out of their great houses, and the poor out of their hovels; but when they meet in the church-yard, then it is seen that the last home of the rich and poor is just alike—a little dark hole in the ground.

"If then riches and grandeur are apt to rise up between us and heaven, may it not be a blessing to be poor, yea poor as I am? '*For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*' What man, who had a great estate left him in a far country, would mind journeying over rugged roads, through a wilderness, and being exposed to storms, and pains, when he had such great gain in view—would he mind sleeping at night on the bare ground, or lodging in a hovel? No, his thoughts would not rest on such circumstances; he would be thinking all the while of the great fortune he was to get, and in planning how he would spend it, and in thinking of the joys to come. It's ten to one, if he would notice what kind of a road he was travelling. Now if our 'treasure is in heaven,' we shall be looking to that, '*for where the treasure is, there will the heart be also.*'

"And you may know that all this is so, by *yourself*, my dear young lady, if so be you are like my young mistresses. Dear me, when they had an invitation to a great ball, they would think of nothing else for a week together; and be all the time busy, night and day, as one might

say, getting ready. I remember once, they were going to some great party, in Georgetown—it was when master lived the other side of Capitol Hill, near the Navy Yard—and Miss Fanny's head was to be dressed by a Frenchman, who had so many ladies to attend, that he could'n't do her's, unless it was the night before; and so she had it done, and he pulled her hair so, in curling it, that the tears fairly started in her eyes; but she didn't mind the pain; and she sat up all that night; and the next day she would hardly swallow a mouthful, so that her corsets might be laced tight; and when the time came—it was a terrible night—it was as dark as pitch, and as cold as ice—and the wind blew, and the rain poured down in torrents—and all mistress could say, nothing would keep her, for she said her *heart* was set upon this grand ball. And so she went away to one of these houses, on the high hills behind Georgetown: and the bridge over Rock creek was so shattered by the breaking up of the ice, that it was thought mighty dangerous. But go she would, because her *heart* was set upon it. And when she came home, she said she hadn't been a bit afraid going, for she was thinking of the ball, and had not heard the wind and rain, nor felt the cold, nor thought of the broken bridge. So you see, dear ma'am, when our *heart* is set upon any thing, every thing else seems nothing. And if for spending one evening in gaiety, a delicate young lady would suffer such hardships, oh ma'am, how light must seem all hardships, on our way to those bright mansions, our blessed Saviour has prepared for us. No, don't be pitying me, on account of my sickness and poverty.—Oh, my child, my child, this suffering body, this mud hovel, this straw bed, even the loss of my poor husband and children—that hardest of all my trials—have been blessings, real blessings to my soul, sent by my heavenly Father, as bitter medicines are

sent by a kind physician, to cure my sin-sick soul.

“While my good old master lived, I never knew what hardship and unkindness was. I nursed his dear children while infants, and attended on them when grown up. They loved me as a mother, and I loved them better, if possible than my own children. They sent me food from their own table, and clothes off their own backs; and I sat in their room, and worked for them, and dressed them, and thought only of them. But when dear old master was taken, there was a sad breaking up. The house, carriages, horses, slaves, all were sold. I too, was set up for sale, but being such a poor sickly body, nobody would buy me; and they sent me here into Virginia, on this estate, to live with the people that belonged to this plantation. Oh, oh, oh, ma'am, you cry now, but what would you have done then, if you had seen father and mother, husband and wife, parents and children torn from each other, and sent one this way, and one that, without a chance of ever meeting again. My heart has often ached, ma'am, but that was the sorest wound it ever had. My sweet young ladies too, took on sadly, but the gentleman Miss Fanny was married to, lived in Pennsylvania, where, he said, they could not have any slaves, and my darling little Miss Susan had to go with her sister, and so all master's people had to be sold. And this *here* place and the hands on it was rented out; and it was part of the bargain, that as long as I lived, I should have this log cabin, on the road-side, and a peck of meal a week. But, lack-a-day,—they had not been long gone, before I was forgotten, and might have starved, if the people at the Quarters* hadn't a helped me. But it wouldn't a mattered much to me then, for I wanted to die; and I was like one that had lost his senses:

* The habitations of the slaves, on a plantation, are called the Quarters.

and what with want of victuals, and clothes, and wandering about o' nights, sitting whole days in the woods on the damp ground, I took the *rheumatise*, which soon put me to bed, and has kept me a prisoner, like, ever since."

"This is a sad, sad story, Sally," said I, "and yet you say that all these things can be considered blessings."—"Yes, my dear young lady, they turned out to be so. If you was to see a piece of gold—as I once heard a man say—when first taken out of the mine, you would scarce tell it from a piece of dirty iron or clay. But when it has passed through the fiery furnace, and is purified from all its dross, and rubbed bright, what on earth so precious, or so beautiful. So I think it is with every human heart. In its natural state, it is a vile thing to look upon, but when it has passed through the fiery furnace of affliction, the hard rubbing of pain and poverty, and when these are sanctified, and the vile heart is refined by God's grace, oh, ma'am, it is then an offering pleasing to God himself.—You know the scripture tells us of 'faith that is more precious than gold that is tried in the fire.'

"More than a year was I kept down, night and day, on this bed of pain and sickness, without any company or any comfort. Wicked wretch that I was, I have often cursed the day that I was born, and the God that made me; and more than once have been tempted to dash my brains out against the wall. But then I remembered my little darling Miss Susan had promised, as soon as she was of age, that she would come back to see me, and take me home to live with herself. And for the sake of that sweet child, I resolved to bear my misery, for five long years. I have told you before about this angel of a child, but let me talk more about her—it is a subject of which I am never tired." "Yes, Sally, I want to hear all that you

can tell me about that Miss Susan, that you love so much: and indeed I came on purpose, to hear your account of her. But I have already staid as long as I well can, at this time: and beside, to tell the truth, I have heard as much as I know how to bear. But I will, if possible, certainly come to-morrow afternoon, and you shall begin and tell me the whole story, at once. Do you need any thing, Sally, to make you comfortable to-night?" "No, ma'am—the people, just before you came, brought me something to eat, and left some besides, and made up my bed a little. No—I want nothing to make me comfortable, but 'the light of God's countenance,' for you know 'that is better than life'—I hope I may continue to have that; and I pray that you may have it too—good bye, ma'am."—I retired in silence, my heart was too full for utterance.

EUSEBIA.

(To be continued.)

CHURCH FELLOWSHIP.

People of the living God!

I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort nowhere found;
Now to you my spirit turns,
Turns,—a fugitive unblest;
Brethren! where your altar burns,
O receive me to your rest.

Lonely I no longer roam

Like the cloud, the wind, the wave;
Where you dwell shall be my home,
Where you die shall be my grave.
Mine the God whom you adore,
Your Redeemer shall be mine;
Earth can fill my soul no more,
Every idol I resign.

Tell me not of gain and loss,
Ease, enjoyment, pomp, and power;
Welcome poverty, and cross,
Shame, reproach, affliction's hour!
"Follow me!"—I know thy voice,
Jesus, Lord! thy steps I see;
Now I take thy yoke by choice,
Light thy burthen now to me.

J. MONTGOMERY.

Sheffield, April, 1820.

LAST LINES OF COWPER.

The following are said to be the last lines that Cowper wrote:—

To Jesus, the crown of my hope,
My soul is in haste to be gone;
Oh! bear me, ye Cherubims, up,
And waft me away to his throne.

My Saviour, whom absent I love,
Whom not having seen, I adore,

Whose name is exalted above
All glory, dominion, and power;

Dissolve thou the bands that detain
My soul from her portion in Thee,
Oh! strike off the adamant chain,
And make me eternally free.

Then that happy era begins,
When array'd in thy glory I shine,
And no longer pierce with my sins
The bosom on which I recline.

Reviews.

FOR THE CHRISTIAN ADVOCATE.

A REVIEW OF THREE PAMPHLETS, ENTITLED, "AN ABSTRACT OF UNITARIAN BELIEF," "REV. JOHN EMORY'S REPLY," AND "REMARKS ON THE REPLY."

At the session of the legislature of the state of Maryland, in the winter of 1821, a memorial, for originating a lottery, was presented; the profits of which were to be appropriated to the benefit of the Unitarian Church in the city of Baltimore.

This memorial was accompanied by a tract, purporting to be "*An Abstract of Unitarian Belief*," containing, it is supposed, the principal doctrines, embraced by that congregation. To this tract, supposed to have been written by Mr. Sparks, pastor of that congregation, a short "*Reply*" was made, by the Rev. John Emory, of the Methodist connexion, then chaplain to the House of Representatives, of Congress. This Reply was followed by another pamphlet, on the part of the Unitarians, entitled "*Remarks on the Rev. John Emory's Reply*." An examination of these pamphlets, is what is here intended.

Before I proceed, I cannot but express my disapprobation of lotteries, in any case, but especially when connected with any thing pertaining to religion. However much may be said, of the fairness of lotteries, and of the valuable ends that may be accomplished by their means, and how-

ever many examples of applications for them, by congregations esteemed orthodox and pious, may be adduced, in their support; yet I suspect, if we examine the matter to the bottom, we shall find, that they possess an essential principle which properly denominates them a species of gambling—as much so as cards, billiards, or horse racing. Nothing of importance can be urged in the one case, more than in the others. Is it urged, that there is fairness in lotteries? Just as much may be said in favour of those other species of gambling.—And if there be any inducements to foul play in the latter cases, so there may be in the former. The Unitarian congregation of Baltimore, therefore, or any others, which may attempt the vindication of lotteries upon the ground of their fairness, may, with perfect consistency, advocate horse racing, billiards and cards. As to the good end that may be accomplished by monies raised by lottery, nothing can be said, which may not be argued in vindication of any other lucrative practice, *however wicked* in itself.—The gains may be chiefly or wholly devoted to charitable purposes. It is never right to accomplish "noble ends" by unworthy or unlawful means. The application of the avails of robbery or prostitution, can never reconcile these acts with the justice and purity of God's law. And though it be true, that some congregations styled orthodox, (I hope,

however, that the number is not great,) have employed the profits of lotteries for building churches, and other purposes usually denominated pious; yet until it be established, that all orthodox Christians are perfectly blameless, nothing in support of lotteries can hence be legitimately inferred—we must weigh them in another balance—the balance of the sanctuary—the word of God.

I shall not here agitate the question, whether it be unlawful to *cast the lot* in any secular concern. On this subject I am aware that there is a difference of opinion among men of unquestionable piety. But among such men there is no question that all *gambling* is unlawful, and that all games of hazard are, from some cause or other, peculiarly *infatuating*, and therefore to be wholly avoided. It is moreover true, that not only men of piety, but discreet worldly men without piety, do generally consider lotteries as in a very high degree, injurious to the morals and habits of society at large. And is it not absurd and reproachful in the extreme, that churches should be built by means which foster and promote vice and immorality?

The tract professing to exhibit an Abstract of Unitarian Belief presents us rather with what Unitarians *do not*, than with what they *do* believe. Unitarians all agree in denying the divinity of the Son of God; but excepting this, there is very little agreement among them. Some of them believe Christ to be the noblest creature in the universe—the head of creation. Others make him a mere man. Some of them believe in a kind of atonement made by Christ, but others deny an atonement in any sense. Some of them believe that, at death, the wicked will be annihilated; others that after a certain period of punishment, they will all become happy; and so in innumerable other particulars they totally disagree. We are not, therefore, to consider, that this Abstract contains the sentiments of all who style themselves Unitarians;

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but the opinions of an individual only, or at most those of a particular congregation, or section of the Unitarian denomination.

The writer of the Abstract introduces himself to us in the common attitude of Unitarian consistency—prefacing the articles of his creed by a solemn disavowal of all creeds! These are his own words,—

“As Unitarians consider the Bible the only proper summary of religion, they do not profess to comprise their sentiments in any system of articles, or forms of human invention. They consider the language of scripture sufficiently plain; they look with suspicion on the decisions of councils, synods, and church dignitaries, because, all men are subject to error and prejudice, and the history of eighteen centuries, has abundantly taught us, that few have been less free from these imperfections, than the rulers in the church. Whilst we have the written word of God in our hands, we think it our imperious duty to consult the divine oracles, and to build our faith entirely on the simple truths they contain.

“For this reason, Unitarians have no written creeds, which they impose on their churches, as necessary articles of belief. *Their creed is the Bible*, nor can they conceive by what authority any denomination of Christians have assumed the right, to enforce on any among them, more than the Bible contains, or to require as a condition of *Christian fellowship*, a solemn assent to doctrines and opinions, expressed in language very different from any used in scripture. To us, this seems an impeachment against the wisdom and goodness of God. It implies that he has given us a revelation which is defective, and the leading doctrines of which we cannot understand, although they were expressly intended for our instruction, edification, rule of life, and means of happiness.”—*Abstract of Unitarian Belief*. Page 1st.

To this Mr. Emory thus replies,—“Yet this same author brings forward some of the leading views of

Unitarians, not as articles necessary to be believed in addition to the Bible, but as truths which they think are clearly revealed and taught.—And are the summaries of other denominations thus imposed on the credulity of the people, as articles necessary to be believed *in addition* to the Bible? Did the writer of the Abstract, himself, think this? Did he not know, that the articles of other denominations, are set forth as containing truths, which they think are clearly revealed in the Bible? Whatever answer may be given to these questions, the author of that piece must either have written in darkness, or have stained his Abstract with a disingenuous insinuation—an insinuation not altogether compatible with that liberality and candour which Unitarians are very much in the habit of denying to their opponents, and challenging for themselves.”—*Emory's Reply*. Page 1st.

If unity of sentiment be a desirable object among Christians, then it must certainly be admitted, that an exhibition of the manner in which any denomination of Christians understand the word of God, or in other words, confessions of their faith, must be in a very high degree beneficial. For by this means a man, when he wishes to enter into the communion of any particular church, is under a kind of necessity of examining the standards of that church, and thus of comparing them, as well as his own previous opinions, with the word of God. And who will say, that a man thus led, from the very nature of his circumstances, to inquire for the truth, by comparing the creeds of different denominations together, and testing them by the word of God, will not be more likely to be divested of any preconceived erroneous notions he may have entertained, and to attain greater correctness of religious sentiment, than one, who adopting the Unitarian opinion, supposes, that for religious fellowship, a mere general belief in the scriptures is sufficient, and therefore carelessly neglects a thorough exa-

mination of their sacred pages? Confessions of faith therefore not only tend to promote unity of sentiment, among men of the same communion, but also, very naturally *excite others*, who otherwise, would have rested unconcerned in their erroneous opinions, to examine the truth for themselves. Unitarians, and indeed all, who denounce confessions of faith, and yet write and preach, in support of their theological opinions, seem to have no very high claims to consistency of character: for in disclaiming creeds, they declare that belief makes no essential part of religion, and still, they often, and with zeal too, inculcate their peculiar doctrines. What is preaching and lecturing, but explaining and enforcing their *beliefs*, or in other words, their *creed*?

But if agreement of sentiment be not necessary to religious communion, nor correctness of theological opinion, to salvation, why are they zealous to propagate their doctrines? How are we to clear the Unitarians from the charge of inconsistency in this matter, or to vindicate their sincerity in opposing creeds, or to believe in their very sacred regard to scripture truth. I would not *willingly* reproach any society with inconsistency and insincerity; but really when we see men, both from the pulpit and the press, contending for certain articles of belief, and at the same time, hear them, by opposing every formula of faith, declare, that it is of very little importance what men believe, if *inconsistency* be not admitted, what conclusion must we form? Must we not think that they are not sincere in denouncing creeds? We would not press this matter of insincerity too hard; but certainly if we may be permitted to judge of the *present* and the *future* by the *past*, we are warranted in believing, that an augmentation of influence and power, is all that is wanting, to make Unitarians far less modest than they now appear to be, in requiring an assent to their particular opinions, as necessary to religious communion and privilege. We

cannot but remember the days of Arius, and those immediately succeeding. At first Unitarianism then seemed to ask of Christians nothing more for herself than their forbearance. With all the gentleness of a lamb, she appeared to aspire to nothing more, than to be peacefully numbered with the sheep—*freedom* of opinion, and *charity*, then, as now, were her theme. She then seemed to consider not only those good enough for religious communion, who, adopting her principles, believed that Christ was *like* God, but also those who believed in his *real divinity*. But no sooner did she become the favourite of princes, and vested with power, than she put on the ferocity of the wolf, and made difference of opinion a pretext to destroy. Her present pretensions very nearly accord with the first part of her ancient character; but whether she will ever again exhibit the other part of that character, time must determine. We are willing to believe that in any event she will not. Much of her ancient ferocity must doubtless be attributed to the rudeness of the age. We think it quite possible, however, that part, at least, of that indifference to agreement in religious opinion, which she now manifests, is but a mere covert to suit her present circumstances, and is presented to popular prejudices as a screen, under which, she may more successfully propagate her peculiar opinions.

In all their zeal for spreading abroad their peculiar sentiments, Unitarians exhibit a striking indifference to scripture truth. They contend not so much for what men *ought to believe*, as what they *need not believe*. Much of their heat is expended in teaching that it is of very minor importance what a man's religious opinions are. If we are to credit the sincerity of the sentiments avowed in the Unitarian Abstract, we are to suppose that the writer considers it a matter of no very great account, whether a man believes, that there is one God or three—that

Christ is God or a super-angelic being, or but a mere man—that the Holy Ghost is a divine person, or merely an attribute personified—whether Christ died for expiating the sins of men, or only to exhibit an example of suffering—whether all men shall be saved or the righteous only—and finally, whether man shall exist in a future state, or at death undergo annihilation. All these inconsistent opinions, have been maintained at different times, by men, who professed a belief in the Bible. Yet the profession of a belief in the Bible, is all that the Abstract requires as necessary to religious fellowship? But fellowship, where there is no agreement of opinion, is a contradiction, or something worse. If not a contradiction, it must be—and on Unitarian principles it is—an agreement to be indifferent to truth—to truth of the most important kind.

The adoption of creeds does not, as our author affirms, impeach either the wisdom or the goodness of God: nor is what he offers as a reason any reason at all. It is no impeachment either of the wisdom or the goodness of God to suppose, that he has given us a revelation; the whole of which we cannot fully understand. All the works of God exceed our comprehension—objects with which we are the most intimate—the food we eat—the air we breathe—the structure of our bodies, and the operations of our minds, present ten thousand mysteries which we cannot comprehend. From the other *works* of God, we might therefore expect that a revelation concerning himself, would present many things, like his nature, incomprehensible to our very limited capacities. This too his own word teaches us to expect,—“Great is the mystery of godliness.”

It is revealed to us that God is eternal, and we believe the declaration, yet we understand not *how* any being can be eternal; and, that

he is omnipresent, yet we know not *how* he can fill immensity. Will any man have the hardihood to tell us, that our inability to comprehend these infinite subjects, impeaches either the wisdom or the goodness of God? We admit, that the leading doctrines of the Bible are so plain, that "he who runs may read:" yet it is undeniable, that in regard to these very doctrines, the opinions of men are found, in innumerable cases, directly contrary to each other; so that obvious as these truths are, still a great proportion of mankind *do* misunderstand them. But this misconception on the part of men, we conceive, does by no means impeach the character of God. Now the fact that some men *do* misunderstand and disbelieve the most important truths revealed in the Bible, is what the use of creeds implies, and it is *all* that they imply; and their design is, as far as possible, to prevent these misconceptions, and to promote unity of sentiment among Christians of the same communion. That they effect this in a very considerable degree, cannot be doubted, by any one who candidly examines the subject. Indeed after all the minor differences that obtain among the larger and more respectable bodies of Christians, who have published to the world their respective creeds, there is still on the leading doctrines of the Bible a very striking agreement, when compared with the *medley of sentiment* entertained on these points by those who reject all confessions of faith.

Unitarians seem cautious of presenting their doctrines fully to the light. Why they are thus timorous, I will not now inquire. But such is obviously the fact. Hence we find them partially *concealing* those parts of their belief, which they consider less popular, or expressing them in ambiguous language. To render themselves less suspected, they commonly choose

the language of some convertible passage of scripture. This plan certainly carries with it something very plausible, even to some *well meaning* superficial observers. It seems to be as much as to say, that "he who controverts our opinions, opposes the word of God." But the fact is, he who controverts their opinions does not oppose the word of God, but only their *interpretation* and perversion of those passages which they select for expressing their creed. Thus in giving their belief, they will quote 1 Timothy, xi. 5. "For there is one God, and one Mediator between God and *men*, the *man* Christ Jesus." Now *we* believe, that there is one God, and no more; and that there is only *one* Mediator between God and men; with them we also believe, that Christ Jesus is a *man*; but when they tell us that this text teaches, that he is *man only*, and not *God*, we are constrained to differ from them, because from other passages of the Bible we learn, that he is the "*true* God," as well as truly man. We disagree then not with *the words of the text*, but with *their interpretation* only. So also, when they quote 1 Cor. viii. 6. "But to us there is one God, the Father of whom are all things and we *in* him, and our Lord Jesus Christ, by whom are all things, and we by him," we assent to the fact literally as stated in the text—that there is one person called God the Father, and no *other* person to whom this appellation belongs; and, that there is one person, and *only one*, styled the Lord Jesus Christ, but we object to the Unitarian gloss—"that the person, God the Father, is the only person that is God, and that Jesus Christ is therefore, *not a divine person*." The fault of this manner of exhibiting their belief, is, they quote texts which give us but a part of the character of our Lord, and by offering nothing more, they insinuate, that this is his whole character. Who does not see, that nothing can be

more unfair than this? Passages of the Bible *thus* carved and disjointed, and *thus* presented, so as to be misunderstood, do in fact, in this insulated state, cease to be *scripture*; because they convey a sense entirely *different* from that intended by the Holy Ghost. In *this* sense they make no part of the *will* of God. They boast that they can give their creed in *the very words of the scripture*. So I affirm can the licentious youth, by taking the same liberty of mutilating and misrepresenting the scriptures. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes." Eccl. xi. 9. The drunkard can also give us his creed in the language of scripture. "Therefore thou shalt say unto them, thus saith the Lord of hosts, the God of Israel, Drink ye and be drunken, and spew, and fall." Jeremiah, xxv. 27. And if the young man ought to remember, that "for all these things God will bring" him "into judgment," and the drunkard, that if he continues such, he shall have his portion "in the lake that burns with fire and brimstone;" so also the Unitarian ought to learn from the scriptures, that Jesus Christ is "the true God and eternal life"—that he is "the Word," and, that "the Word was God—was made flesh and dwelt among us." TRINITARIAN.

THE EPISTLES OF PAUL THE APOSTLE, TRANSLATED, WITH AN EXPOSITION AND NOTES. *By the Rev. Thomas Belsham, Minister of Essex-street Chapel.* 8vo. 4 vols. pp. 2247. London. 1822.

The work before us is the production of a laborious writer who has long been distinguished as the champion of Unitarianism. It has been of slow growth, and after many years of preparation, is now sent abroad

with all the aids which the learning, polemical skill, and matured judgment of the Author could impart to it. A Unitarian Exposition of the Epistles of Paul, is, we believe, a unique kind of publication in our own times. Those portions of the New Testament have not, we apprehend, been much in favour with modern Unitarians. The authority and value of those documents as depositories of Christian doctrine, are fully established by Mr. Belsham in his preliminary dissertation; and though his observations do not always accord with our own view of the topics which he discusses, we receive with satisfaction the following statements, which are amply sufficient for every purpose to which those writings may be applied by theological controvertists, or by a critical and practical expositor.

"—The apostle carried in his mind at all times, and in all places, and to the end of life, a complete and infallible knowledge of the doctrine of Christ; so that whatever he taught, or wrote, upon that subject, is to be received as true, and as of Divine authority.—Whatever the apostle teaches as Christian doctrine, whatever he announces as dictated by the spirit of prophecy, must be received as such by all who admit the claim of Paul as an apostle of Jesus Christ."

In accordance with these sentiments, the Author, throughout the whole of his work, is careful to point out to his readers the proofs of the Apostle's authority. The grave and earnest manner of Mr. Belsham on this point, is strikingly in contrast with the rash and flippant notions of some other writers. To the sentiments of the following passage we give our warm approbation.

"I cannot close the exposition of this admirable epistle (2 Corinthians) without once more requesting the reader to direct his attention to the state of things at Corinth, to the posture of the apostle's mind at the time when he indited the epistle, to the mode of his address, and to the important conclusions which unavoidably follow from a general review of the whole.

"When we consider the critical state of the Corinthian church, the schisms which prevailed in it, the strong party formed

against the apostle and his doctrine, the pains taken by an eloquent and artful opponent, to bring his person, his talents, his pretensions, and his labours into contempt; when we contemplate the state of the apostle's mind, his piety to God, his ardent gratitude to Christ, his zeal for the diffusion and purity of the gospel, his affection for the Corinthians, his desire of reclaiming them from their errors, their follies, and their crimes, by the gentlest means; and his humble, generous, condescending spirit; when we further attend to the good sense which he discovers, and to the skilful manner in which he conducts his argument, to the irresistible evidence which he produces, and to the public and notorious facts to which he appeals in proof of his apostolic authority, and which he knew that his adversaries could not contradict; when we also consider the power which he claims of punishing refractory offenders by some miraculous act, his reluctance to exercise this power, his earnest desire that they would not put it to the proof; his willingness to suffer the suspicion of boasting of a power that he did not possess, rather than to establish the truth of it at their expense; and, at the same time, recollect his determined resolution to give complete satisfaction upon this head, to the utter confusion and dismay of his adversaries, if they would not be reclaimed by any other means: when, I say, we take all these things into consideration, it seems almost impossible to avoid coming to the following conclusions:—First, that this epistle is *genuine*; that it was written by Paul himself, and not by an impostor assuming his name. And therefore, Secondly, that the facts stated in this epistle are *true*, and consequently, that the *Christian religion is of divine origin*; that the Apostle Paul was fully authorized and amply qualified to publish this heavenly doctrine to the world, that he justly challenges the most serious and attentive regard to his instructions, and that *they who reject his testimony reject it at their peril.*" Vol. II. pp. 651—653.

The theological system supported in these volumes, is detailed in the following paragraphs of the preliminary dissertation.

"It is after mature consideration that the Author has adopted that theory of interpretation of the Epistles of Paul, which was first suggested by Mr. Locke, and afterwards amplified, confirmed, and illustrated by the late learned and laborious Dr. John Taylor of Norwich, in his celebrated 'Key to the Apostolic Writings,' prefixed to his Paraphrase on the Epistle to the Romans.

"The general principle of which theory

is, that, the children of Israel, who had been formerly the chosen people of God, having been cast off by him because of their great wickedness, and particularly for their rejection of the Messiah, believers in Christ, whether Jews or Gentiles, are now admitted into the same relation to the Deity which the Israelites once held; and those terms which were formerly applied to the state and privileges of the Israelites, are now used to express the state and privileges of Christian believers.—All who believe in Jesus as the Messiah, and who enter themselves as members of that community of which he is the head, are introduced into the same state of grace and privilege in which Israel formerly stood, and are entitled to the same honourable distinctions.—All these high and honourable titles are applied to them in consequence of their having become members of the Christian community; and do not generally express moral character so much as an external state, a state of privilege and profession."

Of a theory of theological interpretation applied to any part of the New Testament writings, which was 'first suggested by Locke,' we may be allowed to inquire, in the words of Mr. Belsham relative to Newcome Cappe's hypothesis of the Resurrection, 'If this be the true sense' of the Apostolic writings, 'how came it to escape every preceding interpreter, ancient and modern?' That the eighteenth century should have dawned upon the world, and the true meaning of the Epistles of Paul not yet have been discovered, must be deemed very surprising. It is easy to conceive that some passages of those books may be better understood in consequence of the advances which have been made in philology and emendatory criticism, and that to others a clearer light may have been held by modern expositors; but that the general meaning of the Epistles, the entire state and argument of the Christian doctrine as represented in them, should have escaped all the theological writers of sixteen centuries, and be for the first time published to the world in the posthumous works of Locke, is a statement which may appear well deserving of a note of exclamation. Possibilities, however, have a very ample range, and this 'theory of interpretation' may

not be erroneous solely on account of its being 'first suggested' by a writer of the last century.

Following the guidance of Locke, and the more copious illustrations of the theory prefixed by Taylor to his Paraphrase of the Epistle to the Romans, Mr. Belsham maintains, That, 'in the language of a Jew, a heathen, as such, is called a sinner, whatever his moral character may be: he is out of covenant with God.' That 'sinners are those who exist in an uncovenanted state.' That sinners and heathens are convertible terms.' That 'the word "sinners" occurs in a national, and not a moral sense, in many passages of the New Testament.' Assertions of this kind are profusely spread through the present work; and much of the Author's explanation of the Apostolic doctrine, is dependent on the supposed correctness of the preceding and similar statements. Before we proceed in our examination of their solidity, we shall endeavour to ascertain the propriety of Locke's representations to the same effect: they occur in his note to Rom. v. 6—8, to which Mr. Belsham has more than once referred his readers.

"*Ἀσθευεις, without strength; Ἀσεβεις, ungodly; Ἀμαρτωλοι, sinners; Ἐχθροι, enemies*; these four epithets are given to them as Gentiles, they being used by St. Paul, as the proper attributes of the Heathen world, as considered in contradistinction to the Jewish nation." Now, if these terms be 'the proper attributes of the heathen,' in the Epistles of Paul; if they be employed by him to denote a class of persons 'in contradistinction to the Jewish nation?' what less should we be prepared to expect than the very frequent occurrence of these expressions? The occasions are not few in the writings of the Apostle, which would exhibit the readings in question, if they had that definite and appropriate meaning which is assigned to them by Locke, and by those who adopt his interpretation. What then is the fact? We shall, we apprehend, ex-

cite the surprise of those readers to whom the question is not familiar, by the production of the whole number of examples of the use of the terms adduced, and of the conclusion which they irrefragably support. First, then, there is but only *one* instance of the use of each of the words *ασθευεις*, *weak*, and *ασεβεις*, *ungodly*, respectively, in the whole of Paul's Epistles, which can by any construction whatever be available in the consideration of the question as raised by Locke. These two examples, one of *ασεβεις*, and one of *ασθευεις*, both occur in Rom. v. 6.; and they are not there used, we will venture to assert, as 'proper attributes' and distinctive appellations of the heathen. Nor has the word *εχθροι*, *enemies*, any such discriminating use in the whole New Testament. It is used in describing the parties or objects in hostility to the designs of Christ. In Coloss. i. 21, it is so defined by the accompanying expressions as to be not less proper in reference to Jews than to Gentiles, — "*Enemies (εχθροι)* in your mind by wicked works." And in Rom. v. 10. "While we were *enemies*, Christ died for "us," is an account of persons among whom the Apostle, who was a Hebrew of the Hebrews, could include himself: Christ died for Jews as well as Gentiles, and the former, in a state of unbelief, were as much "*enemies*" as the latter. These two examples are the only ones which could be the subjects of Locke's remarks; and in citing and commenting upon them, it is impossible, we think, to avoid the reflection, that those critics who are most liberal of their censures on the supposed slavish adherence of other men to system, are themselves forcing their way to a favourite hypothesis through forbidden ground. Who could imagine that the preceding statement of Locke's was constructed of materials so utterly unfit for this purpose as are the passages that we have cited? And yet, these are the only ones!

We have already disposed of three

of Locke's terms, and we now proceed to consider the usage of *αμαρτωλοι*, "sinners," having reserved this for distinct examination, because Mr. Belsham with great frequency refers to the use of this word as supporting the proposition, that "*They* are called *sinners*, who live neither under the Mosaic nor under the Christian covenant; and who are therefore said to be in an unholy state, how excellent soever their moral character may be." Now, as we have paid some attention to this point, we feel ourselves quite prepared to affirm, that the word "*sinner*" is never, in the New Testament, applied to persons irrespectively of *moral reputation*; and that it is as frequently and as forcibly applied, in the Epistles of Paul, to persons under the Mosaic covenant, as to others who were not included in that economy. It is of no consequence whatever, our readers will perceive, in the present case, in what sense and application the word "*sinners*" is used in other portions of the New Testament: it is the manner in which it is employed by the Apostle Paul, that is our sole concern. We should be able to show, that the usage of the New Testament is opposed to the interpretation given in the preceding extracts from Locke and Mr. Belsham, by an examination of every instance in which the word *αμαρτωλος* "*sinner*" is found in the Gospels and Epistles, from which the moral signification of the term would be apparent. But, limiting our investigation to the Epistles of Paul, we venture to say that they contain *no* passage in which the term "*sinner*" is used in a national sense; that, in every example which occurs, a moral sense is comprised; and that the term "*sinner*" is alike, and for the same reasons, applied to Jew and Gentile. The word *αμαρτωλος*, "*sinner*," occurs in the following passages. Rom. iii. 7. "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a *sinner*?" On which Mr. Belsham remarks: "The apostle here shows the

folly of the principle upon which his opponent argues, by reducing it to an absurdity; and by showing the impious and *immoral* consequences to which it necessarily and directly leads."—Chap. v. 8. "While we were yet *sinners*, Christ died for us." In the paragraph of which this sentence is a member, it is the design of the Apostle to represent the state of believers, as such. Jews, equally with Gentiles, were subjects of the privileges which he enumerates: he includes himself in the description. The word "*sinners*" describes the state of believers previously to their admission to a part in the blessings secured to them by the death of Christ; and it is clearly used in a personal and moral sense.—Chap. v. 19. "Many were made *sinners*." A national and out of covenant sense is here quite inadmissible. "By the transgression of the first Adam, guilt was so far placed to the account of all his posterity," is Mr. Belsham's comment on the text.—Gal. ii. 15. 17. "We who are Jews by nature, and not *sinners* of the Gentiles."—"We ourselves also are found *sinners*." In the former of these passages, the descriptive epithet gives the text its definite import; and in the latter, the term is applied to the case of believing Jews, and cannot, therefore, indicate the state of Gentiles.—1 Tim. i. 9. "For *sinners*:" "persons guilty of offences which the moral law of God denounces," is Mr. Belsham's comment.—vs. 15. "To save *sinners*:" Here the word is personal, and moral, and universal. These are the entire number of examples of the word "*sinners*" which occur in the acknowledged Epistles of Paul. In the Epistle to the Hebrews, we find the following.—Chap. vii. 26. "Separate from *sinners*:" "free from all sin ceremonial and moral," is Mr. Belsham's paraphrase.—Chap. xii. 3. "The contradiction of *sinners*,"—the opposition of wicked men; and certainly, the most implacable of Christ's adversaries were the Jews.

We have thus gone through the Epistles of Paul, and have produced

every example of the use of the word *αμαρτανος*, "*sinner*," which they comprise. We may probably be thought by some readers to have bestowed unnecessary labour on this investigation; but it was impossible to dispose of the case satisfactorily in any other manner than by a scrutiny of the instances in which the word is used. The reader has now these instances before him, and he will be at no loss to "explain the sense in which the word *sinner* often occurs in the New Testament." No evidence, we will venture to say, was ever more completely at variance with the purpose for which it was brought, than these examples are with Locke's representation, that "these epithets are used as the proper attributes of the heathen world, as considered in contradistinction to the Jewish nation;" as well as with Mr. Belsham's assertion, that "they are called *sinners*, who live neither under the Mosaic nor under the Christian covenant, and who are therefore said to be in an unholy state, how excellent soever their moral character may be." Nothing can be more clear and plain than the fact, that, in the Epistles of Paul, the word *sinner* is never used in reference to persons possessed of moral excellence, as descriptive of their external state and character, and, that in every example of its application, moral delinquency is comprehended. It is truly surprising with what facility representations of the import of scriptural terms, which are altogether destitute of support from the authority of Scripture, pass current with even intelligent readers of the New Testament. When our Lord said to the woman in Simon's house, who is called a *sinner*, "*Thy sins are forgiven*," he unquestionably referred to her moral state, and conferred upon her a personal blessing which had no relation whatever to a transition from an external unholy state to a state of external privilege.

As Mr. Belsham assumes, that the term "*sinners*" is to be understood, not in a moral sense, but as merely denoting persons who live neither

under the Jewish nor under the Christian covenant; so he asserts, in accordance with Locke and Taylor, that the scriptural doctrine of justification by faith in Christ is to be considered as simply denoting admission into the Christian community; and that the terms applied to believers do not generally express moral character, so much as an external state of privilege and profession: saints are persons separated by their profession of Christianity from the rest of mankind, without any respect to moral character. But if, in the case of "*sinners*," the application of the term in "a national and not a moral sense" has been shown to be inadmissible; if the proof be clear, that, in the Apostolic Epistles, the expressions *sinners* and *heathens*, are never "*convertible terms*;" if, in opposition to these assumptions, the moral sense of the term be apparent in the several instances of its use; it would seem to follow, that the transition predicated of converts to the religion of Christ, is a moral change, and that the expressions, which denote their new relation, are referrible to moral character, and are intended to describe it. The commission which the apostles received from Christ, and to which we may confidently assure ourselves, they adhered in the discharge of their high office as ambassadors for Christ, directed them to preach the Gospel to every creature; and its solemn sanction was announced in the words which accompanied his charge: "*He that believeth shall be saved—he that believeth not shall be condemned.*" That is to say, according to the theology of this "*Translation and Exposition*,"—*He who believes shall be saved*, shall be admitted to the privileges of the Christian community, shall be separated from the heathen externally without respect to moral character. *He who believes not shall be condemned*, shall remain under the disadvantages of a heathen state. Can this be the import of the commission? Does the former expression signify less than the whole of the benefits

included in the spiritual and everlasting salvation of man? Does the latter sentence denote less than the entire negation of all the blessings of a spiritual and eternal salvation, and the punishment of the unbelieving for their resistance to the grace of God? Do the apostles ever teach that admission to the privileges of an external community is the import of the message which they every where delivered?

The Apostle Paul describes himself (2 Cor. v. 18.) as being reconciled to God, and as bearing the ministry of reconciliation. What was the nature and value of this blessing to himself? Was it considered by him as only admission into a state of external privilege, admission to the privileges of the Christian community without respect to moral character? Was it not a blessing personal, independent of relation to a community, and expressive altogether of a moral change? Now whatever the expression, being "reconciled to God," denotes in the case of the Apostle, it must signify in its application to every other individual; for there is no difference, and with God there is no respect of persons. What then would a heathen consider as being the import of the apostle's entreaty, "Be ye reconciled to God—we pray you in Christ's stead?" Would not the apprehension be rising in his mind, and the feeling be springing up in his heart, that, by moral transgression, he was an enemy to God and in a state of extreme moral peril? What would his awakened conscience seek for its pacification? Would any thing short of the assurance of pardon allay the agitations of such a mind? And was any thing short of this given by the Apostles? The ministry of reconciliation purports, that "God in Christ is reconciling the world unto himself, not imputing their trespasses."—*παρὰ πτωμάτων* is moral offences. There must be in connexion with the *rational* and with the reception of this message from God to man, a real and striking change in all the moral relations of the individual who is the

subject of this grace; he therefore cannot consider the amendment in his condition, as nothing more valuable than his being admitted into an external community.

But what, we would ask, is this Christian community, an admission into which is represented as being the privilege of believers? Christianity is not a national separation of a part of mankind from the rest of their species, as was Judaism. And with respect to the great purposes of Christianity, its specific ends and objects, the interests of persons professing the faith of Christ are never identified with their relation to an external community. There is, indeed, no other external community into which a person who believes the gospel can be admitted, than the particular society of which he enters himself a member; and this society has no such privileges to confer upon him, as can furnish the designations which, on the authority of the New Testament, belong to Christians. If we find the Apostles addressing Christian communities as *called, justified, sanctified, &c.*, the only proper manner of explaining this use of such expressions would seem to be, that the individuals of whom those societies were comprised, were generally persons whose internal and moral state could be fitly represented by the terms. Such, for example, is the case in respect to the Romans, who are described by Mr. Belsham himself, (V. on Rom. viii. 9.) in a manner which exhibits their character as including much more than a state of external separation.

"But ye are not in the flesh, but in the spirit, seeing that the spirit of God dwelleth in you."—You are all sincere believers in Christ, and interested in the blessings of the gospel: for though you may not be so much distinguished as other churches are by spiritual gifts and miraculous powers, yet it is evident that the spirit of the gospel, which is the spirit of God, resides in you in a more important sense, in its moral influence upon your characters and lives."

A community of persons thus under the influence of a moral power sanctifying their hearts, and perpetu-

ally operating towards the maintenance and increase of holiness in their lives, would be correctly designated by the strictest application of the terms which the New Testament writers have employed in describing them.

We have not room to prosecute this topic; which is one of the first importance, as it involves the entire question of the acceptance of a sinner with God, and the real character of the gospel. Nor will our limits permit us to follow Mr. Belsham in his application of Taylor's system; a specimen of which may be seen in the following brief extract.

"For in it, the justification of God by faith, is revealed to faith. The apostle through this whole epistle calls that state of privilege into which men are brought by the gospel, *JUSTIFICATION*. In the language of a Jew, a heathen as such, is called a sinner, whatever his character may be: he is out of covenant with God. A Jew, being in a state of covenant, is holy. Under the new covenant, the heathen believer, as well as the Jew, is admitted into this holy state: from being a sinner he becomes a saint, selected and separated from the idolatrous and unbelieving world.

"This justification, or state of privilege, is *by faith*; for by the profession of faith in Christ, a man is transferred from the community of sinners and heathens into the community of saints, and becomes entitled to the privileges of the Christian covenant."

Of the value of this justification, we have the following account.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. v. 1.

"It was the boast of the conceited Jew, that he was holy, while the rest of mankind were sinners; that he was in a state of friendship and peace with God, while others were aliens and enemies; that he was the favourite of heaven, while they were under a curse; and the apostle's design in this eloquent passage is, to show that believers in Christ possess all the privileges of God's ancient people, though they do not submit to the Jewish ceremonial."

This justification is not, we apprehend, the *doctrina vel stantis vel cadentis ecclesiæ*; nor is this state of privilege the blessing of the gospel. The apostle would not, surely,

state the privileges of Christian believers in accommodation to the notions of a "conceited Jew;" nor describe peace with God as in relation to an external state, in which moral character was not comprehended. It must then be the pacification of the conscience in a state of personal friendship with God, that is the subject of "this eloquent passage." When the apostle expresses the ardent aspirations of his mind, that he might be "found in Christ, not having his own righteousness" (or, according to Mr. B.'s reading, *justification*) "which was by the law, but that which is through the faith of Christ," is he to be understood as meaning nothing but his passing into an external state of privilege? Can any person read Philip. iii. 7-9, and have any other impression than that personal acceptance with God was the object of his intense solicitude? The apostles were commanded to preach repentance and remission of sins in Christ's name to all nations, beginning at Jerusalem. We should have imagined that this description of the objects of their ministry were sufficient to designate the economy in relation to which they laboured, as being more than a state of external privilege, and the circumstances of those to whom they tendered its blessings, as being different from a state of ceremonial disqualification, as emphatically a state of moral guilt and peril. But, according to Mr. Belsham's definition of Justification, the apostle was solicitous to be admitted to "all the outward privileges of the gospel," which, if practically improved, would entitle him "to an interest in its spiritual and everlasting blessings." Was not his being found in Christ identical with his interest in the spiritual and everlasting blessings of the gospel? And was not his practice the result and effect of this interest?

From so zealous a Unitarian as Mr. Belsham, the readers of his Exposition who may be acquainted with his previous publications, will be prepared to expect, that no op-

portunity is lost for the introduction of remarks in opposition to the generally received opinions as to the design of Christ's death. The volumes before us are accordingly replete with explanations of that great fact, which are intended to deprive it of every kind and degree of importance as a sacrifice for sin. It was a confirmation of his mission; it ratified the new covenant; it had other uses, but no direct moral relation to the sins and the forgiveness of mankind. In this last sense we are satisfied that it ought to be regarded; and we rejoice in this great expedient of mercy for the guilty. It would have been easy for the Apostles to describe the death of Christ as being in confirmation of his mission, had that been its end; but they have not so described it, and the miracles which Christ wrought, were the proper and designed proofs of his mission. The ratification of the new covenant, is an expression which we are willing to understand, if it were intelligibly explained to us, as the effect of the death of Christ; but we cannot perceive that the New Testament attributes to the death of Christ the office of introducing mankind into a state of external privilege. The Apostles use with great frequency expressions relative to the death of Christ, which describe it as a sacrifice for sin; and these expressions they do not use as occasional illustrations of a subject; they do not occur in their writings as allusions, but as exhibitions of a doctrine, as declarations of a fact, and in the most intimate connexion with the vouchsafement of Divine mercy to the guilty, and as the basis of their faith and hope.

"Whom God hath set forth to be a propitiation through faith "in his blood," (Rom. iii. 25,) is rendered

by Mr. Belsham, and in the Improved Version, "whom God hath set forth as a "mercy-seat in his own blood;" and we are told by both, that the word *ἱλαστήριον* uniformly signifies a *propitiatory* or "mercy-seat," but never *propitiation*. If we produce from 1 John ii. 2. iv. 10, the very word which undeniably means a *propitiation*, *ἱλασμος*, then we are told that Christ is a *propitiation*, as, by his gospel, he brings sinners to repentance. Does *ἱλασμος*, *propitiation*, ever mean to bring sinners to repentance? Or would it be so understood by the contemporary readers of the apostolic epistles? We think not. But, if *ἱλαστήριον*, should mean "a "mercy-seat," the "mercy-seat" signified nothing to the offender, but as it exhibited the blood of the victim that had been sacrificed. The mercy of God, in the forgiveness of the sins of men, is exercised in the removing of moral disqualifications, and in the restoring of mankind to a moral capacity of felicity and union to God. Now, in the New Testament, the death of Christ takes away sin—reconciles man to God—procures, and is the pledge of everlasting redemption. These great moral benefits are ascribed to the death of Christ; which we may well understand, if his death was a true propitiation for the sins of men. But, if that were not the design of it, then, to us it would appear altogether unaccountable, that the language of the New Testament is thus special and exclusive, and that the sacred writers have not used the indefinite phraseology which Unitarians employ on the subject; that they have not ascribed the greatest benefits which mankind receive from Christ, to his miracles, or his ministry, or his doctrine, or his example.

(To be concluded in our next.)

Literary and Philosophical Intelligence.

Pot and Pearl Ash.—These are important and valuable articles of our northern

manufactories, the source of very considerable profit and advantage to our com-

merce, whether our ashes find their way out of the ports of the United States or through Lower Canada. Every thing connected with the manufacture and sale of these articles should meet with prompt attention.

In one of the late numbers of Tilloch's Philosophical Magazine, the following discovery is announced:—

"I observed," says he, "many years ago, that I expected to see the powers of galvanism in one shape or other a necessary appendage to the apparatus of every bleach field. Subsequently, I stated that I considered all alkalis, alkaline earths and substances, were modifications of the same base, and that one day I hoped to see our potash taken from the *lime rock* of our own soil, instead of deflagrating the woods of America. After many a varied experiment, I have completely succeeded, and have now rendered myself and my country, so far as regards bleaching, perfectly independent of every foreign aid, and at an expense comparatively trifling."

If the *lime rock* properly prepared has been found to answer for bleaching, it will make a material alteration in the sale of our pot and pearl ashes, and the subject requires almost immediate attention.

Succedaneum for Leeches.—M. Salandiere, physician, has invented an instrument to serve as a succedaneum for leeches. It possesses considerable advantages, measuring exactly the quantity of blood to be taken, causing the fluid to move with greater or less rapidity on a determinate scale, and producing an effect called by physicians *resolving*, much superior to the leech. It has nothing to disgust like these animals, excites little or no pain, may be used in all countries, and in all seasons.

Cheap mode of preserving Anatomical Preparations.—It has been usual to employ, for this purpose, spirits of wine, somewhat above proof, which is very ex-

pensive. It has, however, been ascertained, by Mr. Cook, of London, that a saturated solution of muriate of soda, (common salt) answers the purpose equally well, and this solution, about three pounds of salt to the gallon, costs a very trifling sum. Mr. Cooke has received from the Society of Arts, for this discovery, the Society's medal.

Stones useful to Land.—In the book of Isaiah it is said, "My well beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof; and planted it with the choicest vine, and built a tower in the midst of it," &c. Mr. Arthur Young, in his Farmer's Calendar, says, "It has been often remarked, and is a known fact, that too much stone picking has done a very sensible mischief, in many places, where picked by authority of parliament for turnpike roads." He then states an experiment made in Suffolk, upon three contiguous rods of ground, one of which was left with the usual quantity of stones, whilst they were gathered off the second, and put upon the third; so that there were the usual the double, and the deficient quantity of stones; when the crop upon the double proved the best, and the deficient the worst. But in the above case from Isaiah it is to be observed, that it was upon the first making of a vineyard on the side of a hill or mountain, where the stones were, probably, very large ones, which had been shivered and rolled down from the higher parts; in which case it would certainly be advisable to gather them up, and they would serve for the fence, or wall.

Improved mode of Printing Copper Plates.—A late number of the *Annales de Chimie*, treating on the progress of French industry, announces a discovery by M. Gonord, by the adoption of which, engraved plates of a large size may be adapted to an edition in octavo, without any reduction of the copper from whence the impression is obtained.

Religious Intelligence.

FOREIGN.

From the Missionary Herald.

MISSION IN CEYLON—TILLIPALLY.

Extracts from Mr. Poor's Journal.

Oct. 15, 1821.—This day commences the sixth year of my residence at this station. On a review of the past, and in prospect of the future, I perceive numerous and weighty motives to diligence in preaching the gospel, as far as is practicable, "to every creature." The few in-

stances of hopeful conversion which have occurred at the station, during the past year, are pleasing evidences, that it is not a vain thing to preach the word; and if the many opportunities I daily have of testifying repentance toward God and faith toward our Lord Jesus Christ, be improved, further displays of divine grace may be expected.

Moodelicatty, an aged heathen in the village Erlarly, has, for some months past, manifested a concern for the salvation of

his soul, and heard the gospel preached with interest. He meets with opposition from the people in consequence of his partiality for the Christian religion.

Nov. 2.—A few weeks ago I directed each of the four boys, Porter, Jordan, Niles, and Stuart, to spend the forenoon, four or five times in a week, at our several day schools, for the purpose of assisting the schoolmasters, and of reading and distributing tracts in the villages. This evening I heard them read their monthly journals, from which it appears that they have many favourable opportunities for making known the truths of the gospel to the heathen.

Sickness of Onesimus.

23.—Onesimus, a member of our church, was attacked this morning with the cholera. This is the first case of this terrible disease that has occurred at Tillipally for more than a year. Early in the morning Onesimus came to my room and immediately began to speak, in an unusually interesting manner, on religious subjects. He spoke particularly of his own sinfulness and unworthiness, and of his need of such a Saviour as the Lord Jesus, by whom he hoped to be saved. He then requested me to pray with him. After I had done this, he told me that he was unwell; and requested that Niles, or Jordan, (who are members of the church,) might go and remain with him at his house, to read to him the scriptures, and to converse with his friends who might visit him. I went repeatedly to see him in the course of the day, read to him several portions of scripture, and prayed with him. In these exercises he took great delight. He manifested a lively interest for the spiritual welfare of his friends, and for the people around us who continue in idolatry. He often entreated me earnestly to warn them to repent and to believe on Christ. As I was speaking with those present (about 20 persons) he unexpectedly raised himself from his mat, and made a most affecting address. Most of those present were in tears. He then took a formal leave, first of the members of the church, and then of his wife and other relatives. He manifested, in a striking manner, both by his countenance and by his expressions, the great joy he felt in prospect of speedily departing to be for ever with the Lord. He made a short prayer, then closed his eyes, and endeavoured to be quiet. His disorder soon began to rage with great violence, and we had little or no hope of his recovery. We continued the use of very powerful medicines, and about midnight his disease abated, and he began rapidly to amend.

25.—Onesimus much better to-day; he

is in a very tranquil and happy state of mind—is frequently inclined to speak of the views he had yesterday of the glory of God. Some who were with him and heard his conversation, and others who have heard of his case, are much surprised, and know not how to account for such strange appearances.

A Tamul gooroo from the coast, is now going through the parishes around us. He is held in high repute by the people, and many flock to him to receive instruction. This man whispers some sentence, in the Grandam language, in their ears, which they are never to repeat to others; the meaning of which they do not understand. They appear to regard this instruction as a kind of passport to a better state. Many of my neighbours, who have long heard the gospel, have recently taken this new degree in heathenism.

Influence of Presents for the Schools.

Dec. 19.—On Wednesday last, brother Woodward, who has been absent from us several months in consequence of ill health, returned from Calcutta, apparently much benefited by the voyage. The pleasure we experienced in consequence of his return is greatly increased by his bringing with him many letters, and a number of boxes, containing books, pamphlets, and other articles forwarded to us from America, at different times, within the last three years. I have much pleasure in acknowledging the receipt of several packages, containing a variety of articles, most of which were designed for the female school at this station. These free-will offerings, though valuable on their own account, are rendered doubly so, in consequence of the kind and obliging manner in which they were presented. As I opened the numerous small parcels, and read the inscriptions upon them, and the very affectionate notes which accompanied them, (most of which were addressed to her who is now deaf to the accents of earthly love and friendship!) my mind was agitated by a variety of strong emotions. After the articles contained in the boxes were laid in order upon our table, the school children, and other persons, came to see them, to whom we explained the object for which those articles were sent. They appeared to consider them as striking evidences, that there are Christians in America, who are interested in the welfare of the people here, and are willing to incur much expense to do them good. It was soon known among the people, that presents had been sent from America for those girls, who are willing to be instructed in our schools. Some good effects, I trust, will result from the impressions that have been produced.

An Inquirer.

The interpreter of the court at Mallagum visited me, for the purpose of conversing on religious subjects. I spent three hours with him, and found his mind to be in an interesting state. He made many particular inquiries, which had occurred to his mind on perusing some parts of scripture. He said he believed the Christian religion to be *true*, but that it would be extremely difficult for him, on account of his numerous family connexions, openly to renounce heathenism. He said he believed *in heart*, and asked whether a person could not be saved, who in *heart* believed on Christ, though in things merely outward he conformed to the customs of the heathen. He was much inclined to this opinion; the reason he assigned for it was, that God does not much regard outward things. When I brought to his view the scriptural evidences of faith in Christ, and the sacrifices we should be willing to make for his sake, he said, "These things appear reasonable, but I have not now strength sufficient to resist the opposition of my relatives. Yet I think that, in the course of a year, I shall be a Christian." This is one of the most respectable and influential heathen in the district. I have frequently had long conversations with him on religious subjects. He often attends preaching on the Sabbath at Mallagum. The language of his heart appears to be, "Almost thou persuadedest me to be a Christian."

Jan. 31, 1822.—At our church meeting this evening, each member gave an answer to the question, "What have I done, in the course of the week, for the salvation of the souls of the heathen." It is extremely gratifying to perceive in those, who have received the gospel, a disposition to make it known to others. *Susanna Hopkins*, a girl supported by the Salem Female Education Society, has, at several different times, been considerably affected by divine truth; and has of late, at her own request, attended the meeting held for the benefit of those, who have been received into the church.

Feb. 17.—This afternoon conversed with people in different places, in the fields. Found them perverse and impudent. The Roman Catholics and the heathen are strengthening each other in their respective errors, particularly on the subject of image worship.

March 5.—This morning Ebenezer Porter left his station, to act as an interpreter for Mr. Woodward at Batticotta. Contrasting the present state of this youth with what it was when he first came here to be instructed, I have a pleasing view of the utility and importance of the boarding

schools connected with our mission. This afternoon examined the school established near the old church buildings in the parish of Miletty. Thirty boys and three girls were present. Preached to sixty or seventy persons, who listened with some attention. When I open a new school, or commence preaching in a village, many persons will, for a few times, come to hear what I have to say. But soon they become weary of attending, and either oppose the truth, or entirely disregard it. We are greatly in danger of being led astray by appearances, in judging of the disposition of the people to receive the gospel. We find it to be almost universally the case, that as soon as they understand the cardinal doctrines of Christianity—the doctrines of the cross,—they most heartily despise them.

Translation of Tracts.

15.—There are three boys at Mallagum, who attend our day school, sons of the principal men of the parish. The boys are able to translate plain English into Tamul, and have, of late, translated and read to the people, a number of the tracts lately sent us, printed by the New England Tract Society.

30.—Attended, as usual, on the last Saturday of the month, the meeting of the committee of the native Bible Association at Mallagum. H. G. Speldewinde, Esq. the sitting magistrate of that place, who is president of the society, is interested to promote its objects. Five or six native head-men, members of the committee, usually attend the monthly meetings. The monthly subscribers to the funds of the society, who are principally heathen, are not very ready to pay their subscriptions. This is not an unexpected difficulty. There is reason, however, to hope, that some good effect will result from the formation of the society, particularly as it may be the means of opening the way for the circulation of the scriptures.

April 13.—This morning the mother of Elizabeth Worcester, one of the girls in our boarding school, died of the cholera. During her sickness she manifested some concern for her soul. She asked some important questions concerning the way of salvation. Her nephew, Onesimus, conversed and prayed with her, the night but one previous to her death. Niles, also, had some religious conversation with her. This woman, who lived near our house, has, for several years past, frequently attended church on the Sabbath, and has had much religious conversation. Her daughter was one of the first girls received into our school.

22.—This morning, Onesimus came to my room, being deeply impressed with a

sense of God's goodness in sparing his life, while in imminent danger by a fall from a well sweep. He mentioned, with much feeling, three instances in which he had been preserved when death appeared to be very near. He requested me to call his wife, who stood at the door without, and to make his repeated escapes from death the occasion of warning her to attend to the concerns of her soul, and to prepare to die. For a long time past, she has been induced, by her husband's persuasions, to attend preaching on the Sabbath.

Labours of a Native Preacher.

23.—Went to the parish of Miletty. While I was examining the school, and preaching to the people who assembled there, Philip took his New Testament and went to the sea shore to read and speak to the fishermen, who are Roman Catholics, of his own cast. Many heard him attentively. While he was addressing a company at the house of a Catholic, the owner of the house, who had been absent, returned home. As soon as he recognised Philip the heretic, he drove away the people, and excited a tumult against him. He endeavoured to quiet them, and stated to them some plain truths from the scriptures. When he repeated the second commandment, the man cried out, "Hear how heretics have altered the word of God." They then used very abusive language, and gnashed upon him. He showed them how contrary their conduct was to the precepts of Jesus, and told them that as they considered him to be in an error, they should endeavour to instruct and persuade him. On their telling him that it was disgraceful for missionaries to preach in the highways and market places, he pointed them to the conduct and precepts, both of Christ and his apostles.

May 7.—A day fraught with most sacred and affecting associations; it being the first anniversary of Mrs. Poor's departure. A few months after her decease, a short account of her life and death was prepared for circulation among the natives around us. The object of this account was to give such a view of her character and conduct, as would illustrate some of the principal truths of Christianity, and furnish occasion for mentioning the most important facts relative to the progress of the mission at this station. I have reason to believe that this account will be of some use to the people.

An interesting Visit.

June 19.—Set out this morning for Velluwitture, a populous village on the sea shore, about twelve miles north-east of

Tillipally. Philip and Cornelius, a boy belonging to the boarding school, accompanied me. At the bazar, near the school, in Miletty, where hundreds of persons usually assemble, no one was to be seen. I saw the principal man of the village, through whose influence the school was established, and began to converse with him respecting the cholera. He was unwilling to hear any remarks, and was urgent that I should proceed on my journey. I then went to a village four or five miles distant. At this place I spent three or four hours; saw several of the principal inhabitants, to whom I explained the objects of my coming to this country, and distributed about thirty tracts written on the ola, and also a few printed extracts from scripture. The village is small, and the people generally are poor and ignorant. Several persons, who are parents, requested me to establish a school in the village. While I was engaged in conversing with those who came to see me, Philip spent the time in visiting the people from house to house. We then proceeded to Velluwitture, and went to the former maniar's house. This man, who is about sixty years of age, is much respected by the people; and, by his many good deeds, has acquired the name of the charitable maniar. Formerly, when in office, he possessed considerable property, but is now much reduced. One year ago he opened a charity school in his house, which is now attended by 120 boys, whom he himself instructs. I reached his house about sunset, and found him sitting in his verandah, having about 40 boys drawn up in a semicircle around him, whom he was about to dismiss. I introduced myself to him and told him I had long wished to visit his school, and to converse with the people in his village. He appeared to be much pleased that I had come to see him. He apologized for their being so few boys present, by saying it was the time of new moon. After he had given some account of his school, he called upon several boys to repeat a part of our Saviour's sermon on the mount, which they had learnt from some scripture extracts, which Dr. Scudder left at the schools a few months ago, when on a preaching tour in that part of the country. Their repeating their verses immediately on my arrival, was a pleasing circumstance, and excited a hope, that the schoolmaster would be willing to introduce into the school the books, which I carried with me. On my informing him, that I had come to spend several days in the village, he showed me the accommodations I should have as long as I was pleased to remain with him. He gave me the use of the verandah, which he had

erected for the accommodations of the school, and furnished me with a chair and table. He is the only man in the village, as I was afterward informed, who has such articles of furniture, and these were provided mainly for the accommodation of white people, who occasionally visit the place.

In the evening the schoolmaster came and sat near me, and gave a short history of his life. At the close of his conversation, he proposed that I should take the school under my care, introduce such books, and give him such wages as I might think proper. The reason he assigned for making this proposal was, that, as he received no compensation from the parents of the children, he found it difficult to support his family.

Knowing that our Wesleyan brethren have a school in Valliwetty, the adjoining village, and presuming that they would be willing to take this under their superintendence, I told him I would recommend him and his school to them. I improved this favourable opportunity of explaining to him the nature and importance of the Christian religion, which I came to make known to the people, and urged him to examine and seriously consider the subject, as it is intimately connected with his everlasting welfare. He heard me patiently, and professed to perceive that what I said was reasonable and worthy of attention. This morning I visited the Wesleyan school in the next village, and addressed a small company of persons who assembled at the school bungalow. On my return to the house where I lodged, I found eighty-four boys assembled and engaged in study. I spent some time in examining them relative to the progress they had made, and gave to twenty-two boys tracts written upon the ola, which they were to read to me in the afternoon. In the course of the day, a number of persons came to see me, with whom I conversed on religious subjects, and to whom I gave some tracts. In the afternoon I heard the boys read the written tracts, which I gave them in the morning, and made a present to each of a printed scripture tract, with which they were much pleased. Toward evening preached at a rest house in the neighbourhood. Twenty or thirty persons beside the school boys attended, to whom I gave tracts. On Friday morning, walked through the most populous parts of the village, and conversed with small companies of people in several places. On my return to the school, it was pleasing to notice that most of the boys to whom I gave printed tracts yesterday, had procured small white bags, in which to preserve their books from injury. In

the afternoon, about 20 boys began to copy on the ola, and to commit to memory, the first part of Watts's Catechism. Several of the head men of the village, who had been absent for several days, returned, and came to see me. I explained to them the object of my coming among them, and made them presents of some printed tracts. At my request they assisted in collecting the people near the market, to whom I preached. After I had done speaking, Philip addressed the people present. On my return to the schoolmaster's house, I found the present maniarar, the principal man of the parish, waiting to see me. After some conversation with him, I presented him with several books. He spoke much in praise of the charity school, said there was not such another school in the country. He advised that I should take it under my direction. On the side of the schoolmaster's house, which is near the verandah, in which the school is taught, stands a small temple about three feet square, fitted up in a fanciful style. At this little temple, the school boys, on certain occasions, perform ceremonies, and invoke the assistance of some heathen deities. The faces of all in the school were daubed with ashes. This, in the view of the people, gives them a beautiful appearance.

In the garden adjoining the schoolmaster's house, stands a small Roman Catholic church. Between the garden fence, and the small heathen temple before mentioned, there was room just sufficient to receive my palankin, which contained my tracts, books, and other articles for my accommodation. This (my palankin and its contents,) was the only Protestant establishment in this populous village. Having the Roman Catholic church on one side, and the heathen temple on the other, a train of interesting reflections were frequently excited. I had faith to believe, that ere long, the truth will prevail, and the heathen be given to Christ for his inheritance.

DOMESTICK.

Extracts from the Minutes of the General Assembly of the Presbyterian Church in the United States of America.

(Continued from p. 334.)

Resolved, That Dr. Janeway be authorized, and he is hereby authorized to procure the binding of a number of copies of the 2d and 3d volumes of the Printed Extracts, and also copies of Missionary Sermons remaining in his hands, and endeavour to have them sold at a cheap rate, for the benefit of the Missionary Fund.

One hundred and fifteen copies of the

Extracts of the Minutes of the General Association of New Hampshire and ninety copies of the Extracts of the Minutes of the General Convention of Vermont were received, and it was agreed that they be distributed among the members of the Assembly.

The Committee to which was referred the petition of the Synod of New York and New Jersey reported, and their report being read, was adopted, and is as follows, viz.—

Resolved, That agreeably to the petition of said Synod, the Presbyteries of New York, Long Island, Hudson, North River, and 2d Presbytery of New York, be constituted, and they are hereby constituted a Synod, to be called the Synod of New York—that they hold their first meeting on the 3d Tuesday of October next, at 10 o'clock, A.M. in the First Presbyterian Church in the city of New York, and afterwards on their own adjournments—that Dr. Rowan, or in case of his absence, the senior minister present, open the meeting with a sermon, and preside till a new Moderator is chosen.

That the Presbyteries of Jersey, New Brunswick, Newton and Susquehannah be constituted, and they are hereby constituted a Synod, to be called the Synod of New Jersey,—that they hold their first meeting on the third Tuesday of October next, at 10 o'clock, A.M. in the First Presbyterian Church in Newark, and afterwards on their own adjournments,—that Dr. Woodhull, or in case of his absence, the senior minister present, open the meeting with a sermon, and preside till a new Moderator is chosen.

A petition from George Bourne was overtured, and being read, was committed to Messrs. Aikin, Kemper, Woodbridge, Elias B. Caldwell and Van Dyke.

A commissioner from the Presbytery of Huntingdon stated to the Assembly that the Presbytery had taken under their care Mr. John McIlheny, a licentiate from the Presbytery of Letterkenney in Ireland,—that he had passed the time of probation and the parts of trial prescribed by the General Assembly in the case of foreign licentiates and ministers, and that his trials had been sustained by the Presbytery. Mr. McIlheny's certificates and collateral testimonials were read, and the Assembly being satisfied, it was resolved that Mr. McIlheny be received, and he thereby is received, as a licentiate, in good standing, in connexion with the Presbyterian Church of the United States.

The following persons were chosen and appointed a Board of Missions for the ensuing year, viz:

Of Philadelphia and its vicinity, the Rev. Drs. Green, Wilson, Alexander, Miller, Janeway, Ely and Neill; the Rev. Messrs. Potts, Skinner, Patterson and Dickey; and Messrs. Robert Smith, Robert Ralston, John Connelly, John McMillin and Samuel Bayard.

Of New York and its vicinity, the Rev. Drs. Romeyn and Richards, and Messrs. Lenox, J. R. B. Rodgers, D. Bethune, Z. Lewis, and R. Havens.

Of the Synod of Genessee, the Rev. Dr. E. Fitch.

Of the Synod of Geneva, the Rev. Dr. Perrine.

Of the Synod of Albany, the Rev. Dr. Chester.

Of the Synod of New York and New Jersey, the Rev. Dr. Hillyer.

Of the Synod of Philadelphia, the Rev. Dr. Cathcart.

Of the Synod of Pittsburgh, the Rev. Elisha Macurdy.

Of the Synod of Virginia, the Rev. Dr. Rice.

Of the Synod of Kentucky, the Rev. Dr. Blythe.

Of the Synod of Ohio, the Rev. Dr. R. G. Wilson.

Of the Synod of North Carolina, the Rev. John M. Wilson.

Of the Synod of South Carolina and Georgia, the Rev. Richard B. Cater.

Of the Synod of Tennessee, the Rev. Gideon Blackburn, D. D.

The Judicial Committee brought before the Assembly an appeal of Mr. Newton Hawes from a decision of the Synod of Genessee, affirming his suspension from the ordinances of the church, which suspension had been determined by the church of Warsaw. Mr. Hawes not being present, Dr. Janeway and Mr. Philipps were appointed to defend and support his appeal.

The documents in the case were read.

A motion was made and seconded that a new trial be granted, and after the commissioners from the Synod, and the supporters of the appeal had been heard at some length on the subject of this motion, the Assembly adjourned till 9 o'clock on Monday morning.

A report signed by two members of the committee on psalmody was read, and it was put upon the docket.

It being the order of the day, the Assembly proceeded to receive communications on the state of religion, and Mr. Reuben Smith, Dr. Caldwell, Messrs. Eliot, Hodge, and Hoge, were appointed a committee to prepare a connected narrative of the information that may be received on the subject, and submit it to the Assembly. After considerable pro-

gress had been made in receiving communications, it was agreed that the Assembly have a recess till 4 o'clock, P. M.

The committee appointed to make arrangements for the concert of prayer to be held on Wednesday evening, reported, and their report was adopted; and it was agreed that the concert of prayer be held in the First Presbyterian Church in this city.

It being the order of the day for this morning, the Board of Missions reported, and their report was committed to Messrs. Axtell, Fine, Hulburt, Matthews, and Brownlee.

A communication signed by Mrs. Susan V. Bradford and others, executors and trustees of the will of the late Dr. Boudinot, was received, and being read, was committed to Dr. Miller, Messrs. E. B. Caldwell, Post, Pratt, Hoygt, and Van Dyke.

The committee on the subject of a correspondence with the Reformed Dutch Church reported, and their report being read, was referred to a special committee which had been previously appointed.

Resolved, That the Board of Missions be requested to present the thanks of this Assembly to Rev. Philip M. Whelpley for the missionary sermon, which by the appointment of the Board he had preached last evening.

The committee appointed on the subject of an application from the Synod of South Carolina and Georgia in relation to certain disputed boundaries, reported, and their report being read, was adopted; and is as follows, viz. That the request of the said Synod, so far as relates to the Presbytery of Alabama, viz. that said Presbytery be considered as included within their bounds, is reasonable, and they recommend, that it be granted accordingly; with respect to another suggestion contained in said application, to wit, that the Presbytery of Mississippi, now in connexion with the Synod of Tennessee, should be transferred to the Synod of South Carolina and Georgia, the committee have not felt themselves possessed of sufficient information at present to form a decision. They feel it a duty nevertheless to say, that from representations made to the committee from a member of each of these Synods, they anticipate that the time is not distant, when a new Synod will be regularly formed in this region, including both the Presbyteries in question.

The judicial committee laid before the Assembly the following reference from the Presbytery of Redstone, viz. "A joint request from the Rev. Artemas Loomis and the people of his charge, to be detached from the Presbytery of Redstone, and connected with the Presbytery of

Lexington, in the Synod of Virginia. Resolved, To refer the above request to the next meeting of the General Assembly. True copy. Signed,

ROBERT JOHNSTON, *Stated Clerk.*

Resolved, That the above case, viz. the request of Mr. Loomis and his congregation be referred, and it is hereby referred to the Synod of Pittsburgh, and that the Synod be authorized to comply with the request of Mr. Loomis, if they judge it expedient and proper.

The following report of the judicial committee in the case of the complaint of members of the Carlisle Presbytery against the decision of the Synod of Philadelphia was received, which, being read, was adopted.

Resolved, 1. That no discussion ought to be allowed which may involve the character of Mr. McDowell, in his absence.

2. That the complaint ought to be considered by the Assembly, only so far as it regards the *regularity* of the proceedings of the Synod in reversing the judgment of Presbytery in the case. Ordered that the above report go on the docket.

The consideration of the motion for a new trial in the case of Newton Hawes was resumed, and the counsel for the appellant were heard in support of the motion.

It being the order of the day for this afternoon, the report of the Board of Directors of the Theological Seminary, together with an act incorporating trustees of the Theological Seminary, was read and committed to Messrs. Jennings, David Elliott, Paxton, Fine and Bayard.

A deputation from the Associate Reformed Synod of New York, appeared in the Assembly, and it being announced that they had a communication from the Synod to this Assembly; it was resolved, that the receiving of their communication be the order of the day for to-morrow morning.

It being the order of the day for this morning, the election to fill up the vacancies in the Board of Directors of the Theological Seminary was held. The ballots were taken, and committed to Messrs. Rodgers, Hotchkin and Benedict to count the votes and report to the Assembly.

This committee reported, and their report being read, the following persons were declared duly chosen Directors of the Theological Seminary for three years, viz. Rev. Dr. Samuel Blatchford, Rev. Messrs. John E. Latta, Francis Herron, John Johnston, David Comfort, Rev. Dr. Joseph Caldwell and Rev. John M. Duncan, ministers; and Messrs. Divie Bethune, Alexander Henry and Eleazer Lord, elders.

It being the order of the day for this morning, a communication from the Associate Reformed Synod of New York was received, viz. a memorial of said Synod claiming the library, funds, &c. transferred as stated in the memorial by the late General Synod of the Associate Reformed Church to the Theological Seminary at Princeton. This memorial being read, the consideration of it was postponed till the afternoon.

The business left unfinished yesterday afternoon was resumed, viz. the consideration of a motion for a new trial in the case of Newton Hawes, who had appealed from a decision of the Synod of Genesee affirming a decision of the church of Warsaw, by which Mr. Hawes had been suspended from the privileges of the Church.

The commissioners of the Synod were heard till they were satisfied; and they and the counsel for the appellant withdrew from the Assembly.

After some discussion on the subject of the motion, by the members of the Assembly, it was agreed that the members be called upon in the order of the roll. After some progress had been made in calling upon the members, the Assembly adjourned till 4 o'clock, P. M.

The committee to which had been referred the reports of the Presbyteries on the subject of educating poor and pious youth reported, and their report being read was accepted.

The Assembly proceeded to the consideration of the memorial from the Associate Reformed Synod of New York. Dr. Proudfit and Rev. Robert Forrest, the bearers of the memorial, were heard at considerable length in support of it, and the memorial was then committed to Dr. Blatchford, Dr. Ely, Messrs. Ebenezer Dickey, Jennings, E. B. Caldwell, Lewis and Cushing.

The narrative of the state of religion was read, and being in part corrected, it was agreed that it be read as part of the exercises assigned for this evening, subject to further correction previously to its being printed.

The committee, to which was referred the report of the Board of Missions reported, and their report being read and amended, was adopted and is as follows, viz.

Resolved, 1st. That the report of the Board of Missions be accepted and approved.

2d. Resolved, that it be earnestly recommended to all the congregations under the care of the Assembly, to send annual and liberal contributions to aid the Board in their future operations, but this recommendation shall not involve in censure

any congregation belonging to the Synods to whom the General Assembly has given permission to manage their own missionary concerns, who shall think themselves unable to contribute to the funds of the Board of Missions.

3d. Resolved, that the Assembly highly approve the sentiments expressed by the Board, with respect to the new states in the western and southern parts of our country, and to the importance of supplying them with the preaching of the gospel, that their character, which is now forming, may be formed under the influence of religion.

4th. Resolved, that the Trustees be directed, and they are hereby directed, to issue a warrant for the payment of the sums now due to the missionaries which have been employed by the Board.

The committee to which was referred the minutes of the General Synod of the Reformed Dutch Church, on the subject of correspondence between that Synod and the General Assembly, reported, and their report being read was accepted. A motion was made and seconded that the report be adopted. After some discussion of this motion, it was postponed to take up the following resolution, which after much discussion was adopted, viz.

Resolved, That the plan of correspondence, as amended by the General Synod of the Reformed Dutch Church, together with the additional article, proposed by that body be adopted, with an expression of a hope, however, that the additional article in question will be reconsidered by the Synod at their next meeting, so that unless it should be regarded as of vital importance to the mutual and friendly correspondence of both bodies, it may be expunged, depending in this case upon the honourable principles of intercourse founded on our common Christianity.

The several articles of the plan were then read and the vote taken upon them separately, and finally, the vote being taken upon the whole, they were adopted, and are as follows, viz.

1. The churches are to remain entirely separate and independent.

2. Any member of either church may be received to communion in the other, on producing to the proper church officers sufficient evidence of a good and regular standing in the church with which he is connected.

3. It shall be permitted to the competent church officers in any congregation, settled or vacant, of either church, to invite to preach in their pulpit, any minister or probationer, who is in good standing in either of said churches, and who preaches in their purity the great doctrines of the gospel, as they are stated in

their respective confessions of faith, and have generally been received and taught in the reformed churches; but it shall be entirely optional to give or withhold such invitations; nor shall it be esteemed offensive or unkind if the invitation is withheld.

4. A vacant congregation shall be at liberty to call a minister from either of the churches, according to the order established in that church from which he may be called; he conforming himself to the order of the church to which he shall be called; and in case of a congregation being formed of people from both, it shall be at liberty to put itself under the care of either, at its option.

5. Persons under censure, or process of censure in either church, shall not be received in the other church, while such censure remain, or such process is unfinished.

6. The ministers of either church may be invited to sit as corresponding members in their respective judicatories, except the highest and the lowest, viz. the Church Session and Consistory, the General Assembly, and the General Synod.

7. The General Assembly of the Presbyterian Church and the General Synod of the Reformed Dutch Church, shall each appoint one minister and one elder, with an alternate of each, to sit in these judicatories respectively, with the privilege of deliberating on all subjects that may come before them.

Additional Article. 8. The ministers of one of the corresponding churches, shall not in any case intrude upon the office of the ministers of the other church.

The stated clerk reported to the Assembly that the names of ministers and congregations are to be published in the minutes of next year, and suggested the propriety of earnestly requesting from the Presbyteries, complete reports to the next Assembly: the report being read, was committed to Dr. Richards and Mr. Philips.

An overture was submitted to the Assembly on the subject of a friendly correspondence with the Reformed German Church in North America. This overture, being read, was put on the docket.

The business left unfinished yesterday morning, was resumed, viz. the consideration of the motion for a new trial in the case of Newton Hawes. The calling of the members, in the order of the roll, was finished, and the question being taken, the motion was determined in the negative.

The following motion was then made and seconded, viz.

That in relation to the petition of Newton Hawes the General Assembly order

that the Synod of Genessee be directed, at their next session, to hear and issue his complaint.

After some discussion, the consideration of this motion was suspended, and the following business was taken up.

The secretary of the United Foreign Missionary Society laid before the Assembly the annual report of the society, and it was referred to Dr. Richards, Mr. Keep and Mr. Fisher to examine it, and submit to the Assembly those parts of the report which require their attention.

We are obliged to defer the remaining extracts from the minutes of the Assembly, till the coming month.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of July last, viz.

Of Rev. Robert B. Belville, from the Education Society of Ne-shaminy Congregation, for the Contingent Fund - - - \$10 00

Of Rev. John W. Scott, a quarter's rent, for do. - - - 87 50

Of the Union Congregation of Monroe, per Mr. W. Bradford, forwarded by Rev. John McIlhenny, Lexington Presbytery, for do. - - - 20 00

Of Eliphalet Wickes, Esq. a collection in the Church of Jamaica, Long Island, for do. - - - 46 00

Amount received for the }
Contingent Fund - } 163 50

Of Charles Chauncey, Esq. fifth instalment in full of his subscription for the Permanent Fund - - - - - 10 00

Of Rev. George C. Potts, from the Endowment Society in the Fourth Presbyterian Church, for the Synod of Philadelphia Professorship - - - 3 25

Of Captain Jared Bunce, forwarded by Rev. Dr. Palmer, of Charleston, South Carolina, for the Southern Professorship, viz.

from Mrs. McIlhenny - - 50 00

Wm. Eddings, Esq. - - 50 00

Mrs. Flinn - - - 100 00

J. B. Grimbail, Esq. - - 100 00

and Miss Grimbail - - 100 00

Of Thomas H. Mills, Esq. the payment of his second note for the Woodhull Scholarship 500 00

And six months' interest in advance on his remaining notes, for do. - - -	37 50	Of Solomon Allen, Esq. upon being informed of the necessities of the students in the seminary, he, unsolicited, generously presented to the Treasurer \$50 for their use - - -	50 00
Of Rev Dr. John McDowell, from William Scott, Esq. of Elizabethtown, New Jersey, for the Scott Scholarship, which is now fully endowed by the payment of \$2500 - - -	1000 00	Total	\$2164 25

View of Publick Affairs.

The information which has reached our country, during the past month, in regard to Spain and Portugal, does not appear, at least for the present, to be favourable to the prospects which the friends of freedom and human happiness had flattered themselves were opening on those countries. It is natural that our wishes should influence our opinions and belief; and a more striking exemplification of this truth we have never witnessed, than in the confident expectations indulged, and opinions expressed, both in Great Britain and the United States, in regard to the immediate triumph of the cause of liberty, in Naples, Spain and Portugal. Nor do we think that the cherishing of these expectations and opinions, although events should disappoint and falsify them altogether, is dishonourable to those who have entertained them. Ardent desires that men may be delivered from tyranny, superstition and misery, and be brought into a state of freedom, knowledge and happiness, although indulged to such a degree as in some measure to warp the understanding and judgment, or at least to overlook the obstacles that oppose the consummation of the desired events, must ever be regarded as some of the best feelings that can warm the human bosom. Without such desires and feelings, nothing good, or great, or generous, or glorious, was ever yet effected—They are indeed sometimes disappointed, and, when they are, they always afford a triumph to those cold-blooded and hard-hearted calculators and prognosticators of what is likely to take place—who contemplate the prospect of happiness or misery to millions of their fellow men, with rather less interest than they mark the indications which tell us whether the approaching season will give us few, or many, or no moschettoes. Such men are not to be envied. As they never form any wishes, or make any attempts, to do good themselves, they, of course, meet with no opposition, and no disappointment in their plans. The chief source of their gratification—happiness it is not—is that which they have in common with the *worst of beings*—to rejoice in the verification of their presages, that some attempt of benevolence, or of piety, will prove abortive.

While, however, we offer what we deem a just and sufficient apology for the sanguine anticipations of the friends of benevolence, in regard to the conflicts in which the inhabitants of the Southern and Western parts of the European continent have been, or are now engaged, we wish not to be the advocates of error and extravagance, of any kind. A degree of error and extravagance which might have been avoided, has, we really think, been fallen into, in the case before us. From the charge of this we do not plead an entire exemption for ourselves. But we look back with some satisfaction to a remark which we made in our view of publick affairs, for the month of May; when the whole of the present campaign of the French was in prospect. After saying that “we had not forgotten what took place in regard to the invasion of Naples,” we observed, that “the truth is, we do not know the real state of things, and particularly *the state of the publick mind*, on the continent of Europe.” The avoidable error of the friends of rational freedom has, we conceive, lain in this very point. The only countries on earth—and it is mournful to think of it—in which a generation of men exists, who have been born, and grown up, amidst institutions, and ideas, and habits of rational liberty, are Britain and the United States.—Switzerland and Holland are partly, but not fully, an exception to the sweeping generality of this position. Now, the claims of arbitrary power are not viewed, and felt, and resented, by a people accustomed to submit to them, as they are by those who have always abhorred and resisted them. The mass of the people who have been trained up in habits of submission to unjust and tyrannical impositions and demands, especially when they are grossly ignorant and deeply influenced by superstition, cannot be roused to a vindication of their rights, like freemen, who have been educated in a knowledge of those rights,

who possess a considerable portion of general information, and who have imbibed the pure principles of religion from the sacred scriptures themselves. The popular mass in Portugal, Spain and Italy, have been accustomed to tyrannical rule, and are ignorant and superstitious to a degree truly lamentable—Let it be remarked that we say the *popular mass* are of this description. They have wise and enlightened men among them, capable of planning for the public good, and who are really desirous to promote it. But they want, if we may be allowed the expression, the right kind of *stuff*,* of which to make a nation of freemen. Hence when they attempt it—as they sometimes do—before the stuff is prepared for the purpose, they fail miserably, or are retarded greatly in their operations. We verily believe that the disappointment at Naples, and so far as it has taken place, the failure in Spain and Portugal, as well as the long-continued confusion and conflicts in South America, may all be attributed to this single cause—the *mass of the people have not been prepared for free institutions*—Not prepared either to enjoy them, or to contend for them with energy, unanimity and perseverance. Other causes there are, but they would easily have been controlled, if this principal one had not operated. Kings and viceroys have had many dependants,—an ancient aristocracy has had great influence,—a corrupted priesthood has had the same, and old institutions have had many attached friends.—But all these might have been overruled, and would have been, if the people at large had been enlightened and virtuous, and had thought and felt in any good degree as freemen think and feel. How long it will take to produce, in the population of continental Europe, that state of mind necessary to the full enjoyment of civil and religious liberty, we pretend not to predict. The good work we think is begun, and we do not believe it is in the power of mortals to stop its progress. With all our hearts we wish it success; but we have long believed, and late events confirm us in the belief more than ever, that it is a work which must reach its completion by a much slower advance than many have expected. In the mean time, the phases, or aspects, of this good work or cause, will probably be very various. At one time it may appear, as it now does in Naples, as if it were entirely at an end, and that tyranny and oppression were completely and permanently triumphant: at another time it may seem, as it lately did in Spain and Portugal, as if the nations were to be blessed at once with liberty and peace. But we are of the opinion that the expectations generally excited by these different appearances will equally prove delusive—that the influence of the principles of rational freedom will still gain ground, but withal much more tardily than has commonly been anticipated. Probably no generation of men who have not been in a good measure *educated* for freedom, can ever fully enjoy it. We may lament this fact, but we fear that all history and observation go to prove that it must be admitted.

Beside what we have said above, we deeply fear that the south and west of Europe have a large arrear of suffering and blood, yet to pay to that divine justice which purifies national sins with national chastisements. We here refer, not only to the recent reluctance manifested by some of these nations to abandon the horrible traffick in slaves on the coast of Africa, which we have heretofore alluded to, but also to the innocent blood which has been shed in the infernal courts of the inquisition, and to that which has flowed from a host of martyrs, slain in these countries under the sanction of established laws, for their testimony to the truth as it is in Jesus. We are well aware that this is a consideration which never enters the mind of the mere politician, and which infidels, and many nominal Christians no better than infidels, are ready to treat with contempt and ridicule. But we believe that it is a consideration which is fully sanctioned, and which we are plainly taught to regard, in “the scriptures of truth”—which will stand in opposition to all the wisdom of this world, and to all the impotent rage, scoff and scorn, of the ungodly and profane.

As there are very few of our readers who do not learn from the newspapers, which abound in our country, the details of passing events, more fully and at an earlier period than we can possibly give them in our pages, we have thought it would be more useful that the most of this part of our work should, for the present month, consist of remarks which newspapers rarely contain, than of a repetition of what they have already presented to the publick eye. It may be useful, however, to record a summary of facts which have come to our knowledge in the past month, in relation to what has passed in the political world.—The French, it appears, pursued their march to Madrid, with very little difficulty and scarcely any opposition.—That an advanced corps, however, were roughly handled by the Spanish troops that remained there, because it was affirmed that they attempted to enter the city sooner than had been agreed on.—That this Spanish force, notwithstanding, ultimately retired, was pursued by a part of the French army, and had with them another conflict, in which both sides claimed to have the bet-

* *Ex quo vis ligno Mercurius non fit.*

ter of the contest.—That the French have established a royal junta in Madrid, which professes to act as a regency for the Spanish king, during his captivity.—That the French army, with no more fighting than we have mentioned, pursued their march for Seville, where the king and Cortes had established themselves; and hoped, by pushing forward a large body of cavalry in a forced march, to have taken the whole prisoners.—That the Cortes, however, became apprized of this design, in time to make their escape, and to take the king along with them.—That the king pleaded that his conscience would not let him go *as a king*, but that *as an individual* he was ready to accommodate them.—That on this they took away his *kingship*, appointed a regency, and hurried away to Cadiz.—That when they arrived at Cadiz, they restored his *kingship* to his majesty, who took it again, and is now the constitutional king of Spain.—That the people of Cadiz appear to be staunch friends of the constitution, and resolved to adhere to it to the last; and that there the Cortes are pursuing their labours.—That in regard to the Spanish military force, it appears to consist chiefly of raw and undisciplined soldiers—faithful however to the constitutional cause.—That two generals of high rank, Count Abisbal and Count Montijo, had proved recreant—lost their command—and the favour of both parties.—That a general Zaya fought well when pursued from Madrid, and that general Mina, in the north-east of Spain, with a corps of less than 300 men, has, by his manœuvres and bravery, contrived to keep in check the whole left wing of the French army.

In Portugal there has been a complete revolution in favour of royalty; so that the Cortes at Lisbon, after framing and publishing a formal protest against the measures which deprived them of power, have adjourned. The King of Portugal, after solemnly and renewedly promising to support the constitution, the very next day subverted it entirely. His son had gained over the army, and by their means concentrated all power in his father and himself. The old king promises to give the people a better constitution than the one he has destroyed.

The Greeks continue to act nobly—and we hope and pray that their success may be, as we think it promises to be, complete and lasting. It appears, however, that a dreadful struggle between them and the Turks, is expected to take place, during the present summer. Both parties are exerting all their energies in preparing armaments, both by sea and land. The Greeks are masters of the whole Peloponnesus, or Morea, except three or four fortresses, which are still held by the Turks, but in a state of siege.

In South America and Mexico, nothing of importance has transpired in the course of the last month. It seems to us that not a single state, in all that vast region can be considered as fixed or settled, in its political institutions. On the whole, notwithstanding, we think that the patriotick cause (not however without some serious reverses) is gaining ground. It is long since we had a doubt that it will ultimately triumph; but the day of triumph is, we fear, more distant than our wishes would place it.

Admiral Porter, in the West Indies, has recently been very successful against the pirates, who have so long infested those seas. His force, and that of the British employed in the same service, seem likely soon to exterminate the sanguinary banditti, that have so long committed depredations on the commerce of all nations, and perpetrated innumerable enormities on the defenceless crews of merchantmen.

After looking over the rest of the world, we turn our thoughts homeward, with something of the same pleasure that a weary and dissatisfied traveller, who has been in foreign countries, returns to the peaceful and prosperous shores of his native land. What reason have the people of the United States to be thankful to the God of providence, for the innumerable mercies, by which their allotment among the nations of the earth is distinguished! We have peace abroad, tranquillity at home, civil liberty without discord, or oppressive taxes, and a rich abundance of all the fruits of the earth. Would to God! that our gratitude to him, were in some proportion to the benefits we receive at his hands. Let us endeavour to keep in mind, that it is from his hand that we receive them, and to improve them, with humility and thankfulness, to his glory and praise.

THE CHRISTIAN ADVOCATE.

SEPTEMBER, 1823.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES, ADDRESSED TO YOUTH.

LECTURE III.

(*Concluded from p. 342.*)

It seems proper that I should here take some notice of the various readings of the Old and New Testaments, in the original languages; as this is a subject in regard to which erroneous notions are often entertained and propagated. These various readings were, indeed, a fruitful theme of infidel declamation, for a long time. But it led eventually, as other infidel objections have always led, to a more full and satisfactory establishment of sacred truth. Dr. KENNICOTT of England, who led the way in this important undertaking, and a most learned Italian by the name of DE ROSSI since, have collated, or compared, all the manuscript copies of the Hebrew scriptures, which they could find in the whole world, as well as some of the earliest printed copies, and have given a fair exhibition of the various readings in all. The same has been done, in regard to the New Testament, by a considerable number of learned men; the most laborious and successful of whom was probably GRIESBACH. And what has been the result? Truly the number of various readings is great, and at first sight might appear formidable. But examine them carefully and candidly, and not only does the fear of a corrupted Bible vanish, but the integrity of the sacred text, is most wonderfully

established. Ninety-nine hundredths of them—I think I may safely say—are manifest slips of the pen, mistakes or oversights of transcribers, or errors of the press—exactly like what you may see in a collection of the same kind, made by Mr. Carey, in his first edition of our translation of the Bible, printed in this city; and like what you may now find, in almost all the Bibles that you daily read. But do any of you think that you are in danger of mistaking the truths of your Bible, because of these errors of the press? You know you do not.—And competent judges have given it as their opinion, that the most corrupt copy of the Greek New Testament that can be found, if taken altogether, would not change one important truth of the sacred volume.

You will not understand, however, that among these various readings there are not some of very considerable importance, for ascertaining the true sense of particular passages, and with a view to determine whether certain clauses or periods, ought to be retained or rejected. But when the whole are brought together and compared, the true reading is, in general, not difficult to be judged of; and the mind of the biblical scholar is satisfied, and even delighted, to find that his faith in scripture is not shaken, but greatly confirmed.—To find, that although a perpetual miracle has not been wrought—for nothing less would have been sufficient—to prevent the slips and errors of transcribers and printers, yet that the providence of God has manifestly and wonderfully pre-

served his revealed truth, so that it has remained uncorrupted to the present time. It is well observed by Greisbach that,* "THE WORD of GOD is not changed, when a term or two is expunged, or added, or changed for another, in the vulgar text. That which is usually called the Word of God, agreeably to a Hebrew rather than a Latin appellation, is contained in the SENSE of sacred scripture; and does not so depend on syllables and letters, as that the real word of God, that is, the doctrine of Christ and the apostles, is destroyed, when (on the best reason and authority, and with a perfect preservation of the sense,) a particular term is changed—THE WORD OF GOD ENDURETH FOREVER! Nor is it rendered *uncertain* by the labours of modest and pious criticks, whose sole aim it is, that by the help of God, they may render the divine word as certain as possible."

In translating the revealed will of God out of the original into other languages, an accurate knowledge of both, as well as the greatest care and fidelity, ought certainly to be possessed by the translators. And these were unquestionably the qualifications, and that in a very eminent degree, of those who formed our common English translation of the Bible. I do not believe they are chargeable with a known or wilful perversion of a single phrase or word of the original text. After a diligent and repeated comparison, for myself, of the whole of this translation of the New Testament with the original

Greek, and the various readings of Griesbach, I do think that it gives one of the best exhibitions of the truth of God, in that portion of his holy word, that ever was or ever can be made. I do not say that the translation is perfect.—It is human, and it ought to be considered as fairly open to every real improvement. Particular words and passages might doubtless be somewhat more perfectly rendered. But hundreds of proposed amendments would, if made, be, in my opinion, changes for the worse, and not for the better. And it is not without great regret that I ever hear this translation, or any part of it, spoken of in a manner which is calculated, although it be not intended, to make an unlettered Christian distrust its fidelity and general accuracy. It certainly is both faithful and accurate, beyond what can usually be met with, or hoped for, in productions merely human.

In regard to the Old Testament, although the fidelity of the translators was as great, doubtless, in rendering that, as in the other part of their work, and although they were certainly well acquainted with the Hebrew language, yet they did lack some means of making a perfect translation, which have been furnished since their time. By the aid of these means, Lowth has given a new translation of the prophecy of Isaiah; and some other parts of the Old Testament have been translated by others, in such manner as to be, at least in the opinion of many, a sensible improvement of the old version. Yet even here, the principal improvement lies in removing some obscurities, and bringing to view some latent beauties and energies, of the original writers. So far as I can judge and recollect, they do not exhibit, in the old version, a single error which is so connected with either faith or practice, as to be important to the common reader.

The truth is, that almost every language has peculiarities that cannot be perfectly translated. Those who are familiar with the original languages of the Bible, see these pe-

* Deinde non ideo *verbum Dei* mutatur, quia in textu vulgari unum alterumve vocabulum deletur aut additur aut cum alio permutatur. Quod, hebraico magis quam latino nomine, *verbum Dei* appellare solent, continetur *sensu* scripturæ sacræ; non autem ita in ipsis syllabis atque literis consistet, ut mutato (ob gravissimas rationes et auctoritates, ac salvo sensu) vocabulo quodam, ipsum *Dei verbum*, hoc est doctrina Christi ac apostolorum, pereat. * * * * * *Verbum Dei* manet in æternum! Nec incertum sit studiis criticorum moderatorum atque piorum, qui unice id agunt, ut, Deo auxiliante, quam possunt maxime *verbum divinum* reddant certissimum.

Proleg. sect. i.

cularities, and wish to transfuse them into a translation. But when they attempt to do it, they often find that they have not succeeded a whit better than others had done before. Dr. Young has remarked, "that the numerous attempts to translate Homer, show that Homer has never been translated." Those who read the wonderful poems of that ancient author in the original, see some beauties which they do not see in any translation. They try to transfer these beauties into their mother tongue, and they fail, like all their predecessors. It is exactly so with the incomparable originals of the holy scriptures. Many attempts at a new and more perfect translation have, on the whole, not been as successful as those which preceded them. For myself, I strongly incline to the opinion, that any new translation of the whole Bible which could now be obtained, would not, take it altogether, be as good as the old. Particular passages would probably be improved, but the defects in other respects, would, it is likely, more than counterbalance all the improvements. If we could have a Bible in which the common version should stand exactly as it is, with the exception of a few places in which criticks and commentators are much agreed that changes might be made for the better, and agreed too in regard to what the changes should be, it would, I think, be desirable. But such a work is scarcely to be hoped for; and to one in which the changes should be numerous and extensive, there is, in my mind, the most serious objections. As the matter now stands, those who take an interest in revealed truth, although entirely unacquainted with the original languages of the Bible, can, and often do, learn from commentators and preachers of the gospel, what can be said in favour of an improved rendering of certain words and phrases. It seems better to leave the matter here, than to attempt something which may not be at once safe and practicable.

In fine, my young friends, let no-

thing that you hear—and sometimes, I admit, very properly hear—about the import of this or that original word, or phrase, lead you to suspect that you do not read the true *sense* of the sacred scriptures, in the common or vulgar version of your Bibles. Take from speakers, or commentators, every real illustration of the original sacred text, which they may satisfy you that they furnish. This you ought certainly to do. But rely upon it, that every thing which goes to invalidate a doctrine or truth, which you find in a plain passage of your Bible, as you now have it,—especially if it is confirmed by other passages—is a deception. Here, is the true test—Is the doctrine questioned in a particular text, clearly taught in other texts? If it is, let the critick have his way, rather than trouble yourselves much about it.—He may be right, or he may be wrong. But the doctrine in question is true, if it is clearly taught in any part of the sacred volume, and especially if it be repeatedly taught. And as to all attempts to make those who cannot judge for themselves of the original languages of scripture, believe that the vulgar version does not give a right view of any important truth of revelation, they are attempts of the most wicked and mischievous kind.

Let me now, in closing this lecture, beg your very serious attention to two or three remarks and advices of a practical kind, arising out of what you have heard at this time. 1. Often think on the treasure which you possess in having the Bible—having it in your own hands, and being able to read it in your own language. This is not thought on, a hundredth part as much as it ought to be; nor with any proper measure of that lively gratitude to God, for his distinguishing favour in this respect, which all who have received the favour, ought to feel and to express. The Bible is really the sun of the moral system. Take it from the world, and a night of ignorance and vice, of the most awful kind, would immediately succeed. There

is not now a people on the face of the earth who are not idolaters, except those whom the Bible has kept from being so. There never was a people that did not run into idolatry, of some kind, unless preserved from it by revelation. The Mahometans form no exception. The Koran borrowed from the Bible the doctrines which keep the Mussulmen from worshipping idols. The most learned and refined nations of heathen antiquity, the Egyptians, Babylonians, Greeks, and Romans, were more various, and more sottish, in their idolatry, than the barbarous nations that they despised. The Chinese, Persians, and Hindoos, in modern times, are all idolaters, in some form or other. Yes, and but for the Bible, you, my dear youth, in place of coming here this evening to worship the true God, and to hear of this blessed book, might have come here to worship stocks or stones, and some of you to be offered in sacrifice to an idol. Bind the Bible to your hearts. Never open it but with reverence, as the revealed will of God.—Never open it without gratitude to God, that he has revealed his will to man; and that he has given you the happy lot to possess this inestimable treasure.

2. Remember that where God has given much, he will require the more. "This (said our Saviour) is *the* condemnation, that light has come into the world, and men have loved darkness rather than light, because their deeds were evil.—The servant that knew his Lord's will, and did it not, shall be beaten with many stripes." It is the greatest of mercies to live under the light of the gospel; but it will prove the greatest of curses to die under that light, to all whom the gospel shall not have made wise unto salvation. Yes, verily, this gospel will either prove "the savour of life unto life, or of death unto death," to all who are acquainted with it. The possession of it is a privilege, a talent, a treasure, for which you have a high and solemn account to render. Now, that you may render up this account,

"with joy, and not with grief," let me—

3dly. Most earnestly and tenderly counsel and exhort you, not only to read and study the scriptures with diligence and care, so that your minds may be thoroughly imbued with divine truth, but to seek earnestly of God the influences of his Holy Spirit—of that same blessed Agent by whom the scriptures were indited—to seal his word on your hearts—to "sanctify you through the truth." Never be content with intellectual attainments merely, in scriptural knowledge. This knowledge is valuable chiefly with a view to its *practical* influence. Let me particularly recommend that you *daily* read the holy scriptures, not only with *seriousness*, but with *prayer*. Yes, let not the day pass, in ordinary circumstances, in which you do not attentively peruse at least a small portion of the word of life, accompanied with earnest prayer that God may bless it to your souls. I question if this practice was ever long continued without sensible benefit. Try it, precious youth, and may God grant that the benefit you derive from it, may be not only sensible but *saving*.

4. Take your part, cordially and actively, in endeavouring to put the sacred scriptures into the hands of those who have hitherto remained ignorant of them. It is your happiness to live at a time when vigorous exertions are making, both to translate the word of God into many languages in which it has never yet been read, and to enable and persuade those whom poverty or carelessness have hitherto kept from reading it in the languages into which it has already been translated, to avail themselves of the richest blessing which a gracious God has ever bestowed on a guilty world. In this holy work, this heavenly charity, cherish a sacred emulation to take your full share. Whether male or female, let no individual who is not now a member of a Bible society, or who has not contributed something to the Bible

cause, neglect any longer to partake in the honour, the happiness, and the duty of patronising and promoting such institutions. To the rising generation, the whole of this labour of love, this inestimably important concern, must soon be committed. And as they will answer it to God and to perishing millions, they should look well, that they neither shrink from the labour, nor perform it slothfully. Rather let them far exceed, as we hope they will, all that their fathers have done; and receive, in the largest measure, the high reward of those, who, having "turned many unto righteousness, shall shine as the stars forever and ever."

REMARKS ON THE ATONEMENT, WITH
SPECIAL REFERENCE TO ITS EXTENT.

(Concluded from p. 345.)

4. The preceding argument leads us very naturally to contemplate the EFFECTS of the atonement.

These have been frequently adverted to in the foregoing remarks; but as the field is ample and abounds in streams of living water, and is clothed with green pastures, which delight the eyes and gladden the heart, it cannot be irksome to take a more extensive survey of it. The death of Christ, as has already been shown, was not to render salvation possible, but to ensure it to all those for whom it was offered. It is every where declared to be an *expiation* of sin, of all sin, unbelief among the rest; and to say that Christ by dying has rendered the pardon of unbelief possible, provided the person believes, is akin to contradiction. It is not faith which puts efficacy into the atonement, but it is the atonement which gives origin to faith. To say otherwise, is to make faith a meritorious ground of salvation. But to proceed—Not only was the design of this great transaction to secure the salvation of those for whom it was made, and its nature adapted to that design; but its effects are every

where spoken of as peace with God, justification, the bestowment of present grace, and complete enjoyment of glory and felicity, at the right hand of God.

Between the bearing of their iniquities and their justification, there is an inseparable connexion. By his knowledge (ברעתו by the knowledge of him) shall my righteous servant justify many; (why?) for he shall bear their iniquities. Is. liii. 11. If then he bore the iniquities of all, he must justify all, and of course glorify all. His people are one with himself. Thus, Gal. iii. 29, the apostle takes it for granted, that if they are Christ's, then are they Abraham's seed. And how does he arrive at this conclusion? From the fact (v. 16.) that Christ is Abraham's seed,—thus proving their oneness with Christ. Hence too they are said to be crucified with Christ—to have died together with Christ—to be dead with Christ from the elements of the world—to be risen with Christ. This is the mystery of godliness. Their union to him serves as a ground for the imputation of his merit to them. By imputation his actions became their actions, his sufferings their sufferings, his righteousness their righteousness, and their sins his sins. He died—but death is the wages of sin. Rom. vi. 23. His Father's face was hid from him; he was forsaken, but the *righteous* are never forsaken. Ps. xxxvii. 25. He calls himself "a worm, and no man." Ps. xxii. 6, comp. verses 1 and 8. Thus we see very plainly, the justice of releasing his people on account of what he himself has done.

The very terms by which his atonement is expressed, fully prove the connexion between his sufferings and the release of his people. It is called כפר, a covering, καταλλαγή, a reconciliation. If the parties at variance be reconciled, the atonement must be efficacious. "He hath redeemed us from the curse of the law, being made a curse for us." If all men were so redeemed, they could never be condemned. The

very condemnation of the law is a curse, and if this curse be removed the condemnation is no more. Nor is this a *conditional* redemption from the curse. Scripture nowhere says so; and besides, it was when he was made a curse for us, and not when we believe, that this deliverance was secured. Hence, as was shown before, God would be unjust in finally condemning the person thus redeemed; unjust, not to the sinner himself, but to Christ who redeemed him *from* the curse. This reconciliation to God, though ensured to our Surety at and by his death, is not applied to *us* until by faith we become interested in the great transaction which procured it. In the same way he is said to have washed us in his blood. He ensured it at his death, and applies it in due time. "For if when we were enemies we were *reconciled* to God by the death of his Son, much more being reconciled shall we be saved by his life." Rom. v. 10. "All things are of God, who hath *reconciled* us to himself by Jesus Christ." 2 Cor. v. 18. This does not surely mean that the reconciliation is entirely on the part of the sinner, and not a reconciliation of God to the sinner. Such an interpretation of these passages is contrary to the scriptural usage of the word reconciliation. "If thy brother hath aught against thee (not if thou hast aught against thy brother)—go, be *reconciled* to thy brother. Again—Such an interpretation is contrary to the design of the atonement, which was not to do away the enmity of the sinner, but to appease the justice of an offended Majesty, that God might be just and yet the justifier of him that believeth. And finally, the reconciliation of the sinner to God, i. e. his conversion, is effected not by the death of Christ, but by the operations of the Spirit consequent on his death;—whereas the reconciliation here spoken of is effected "by the death of his Son."

"In whom we have redemption (*ἀπολυτρωσιν*) through his blood, even the forgiveness of sins." Col. i. 14.

Here we are told what this redemption was. It was not by power, but it was the *forgiveness of sins*.—Atonement and forgiveness are so intimately connected, and so necessarily concomitant, that the Holy Spirit does not think it proper in this passage even to separate them. To me it seems as clear as the beams of day, that those who have *redemption* through his blood have also the remission of sins—And if all have redemption through his blood, then will all infallibly be pardoned.—"Their sins and their iniquities will I remember no more against them;—now where remission of these is there is no more offering for sin." Heb. xi. 18. But if some for whom an atonement has been made may be lost, here is another offering for sin.

"Who was delivered for our offences, and raised again for our justification." Rom. iv. 25. If he was delivered for the offences of all, then too was he raised for the justification of all. "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through *death*, to present you holy and unblameable and unrepvable in his sight." Col. i. 22. If he hath reconciled all, then must all be presented holy and unblameable and unrepvable in his sight. We are accepted in the Beloved, made comely by his comeliness put upon us. In what sense, I ask, are they reconciled to God, who shall drink his wrath without mixture for ever and ever? The reason assigned for deliverance from the pit is because a ransom has been found; and if this ransom is found for all, then will all be delivered. "Neither by the blood of goats and of calves, but by his own blood, he entered once into the holy place, having obtained eternal redemption for us." Heb. ix. 12. It seems to me that definite atonement, or universal salvation, cannot possibly be avoided.

Hence the apostle argues *a fortiori*, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also *freely* give (*χαρίσεται*) all things?" Rom.

viii. 32. The argument here is from the gift of Christ *freely*, without any merit, or even faith on our part, to the gift of all other things freely; and if you explain it that other things will be given if we believe, then must you also maintain that Christ was given in consequence of our belief. Besides, if he will give *all* things, faith must of course be included, and then on your own hypothesis all other gifts must follow. If Christ was given for all men, then will all men receive every other gift freely, even faith, repentance, and heaven.

The scriptural argumentation is, that if we were reconciled to God by the death of his Son, much *more* being reconciled, shall we be saved by his life. We have been reconciled, say some, but much *less* shall we be saved by his life: or rather we shall not be saved at all by his life. The scriptural system is this: Christ has sheep; he lays down his life for his sheep; as a consequence or effect, his sheep are made to hear his voice; and as the result of the whole, he gives to them eternal life. By his stripes we are healed. He gave himself for us, that we might receive the adoption of sons, and "because we are sons, God hath sent forth the spirit of his Son into our hearts, crying, Abba Father." Gal. iv. 5.

If I find a person in distress, whom I am able to relieve, and do not relieve him, I plainly declare ipso facto that I do not will his release: So when the Almighty leaves a person destitute of faith, he fully declares that he does not will the salvation of that person. Those for whom his Son died he wills to save, and in due time he regenerates, justifies, adopts, sanctifies and glorifies them. Rom. viii. 25—30.

5. The atonement was the fruit of special love. "In this was manifested the love of God, because that God sent his only begotten Son into the world that we might live through him." The evidence of the love consisted in the gift, and in the design that we might live through him. "Herein is love," &c. "The life

which I now live I live by the faith of the Son of God, who loved me, and (therefore) gave himself for me." Gal. i. 20. "He loved the church, and (for this reason) gave himself for it." "God so loved," &c. "As the Father hath loved me, so have I loved you." "Greater love than this hath no man, than that a man lay down his life for his friends." But to prove that the death of Christ resulted from special love is, we presume, needless.

All men are not the objects of this special love. Peter and Judas were certainly not equally the objects of his love from eternity. "Jacob have I loved, but Esau have I hated." This peculiar love is confined to the elect. "I have loved thee with an everlasting love, *therefore* with loving kindness have I drawn thee." It is only those who are *drawn* who are the objects of this special love. Some indeed would make us believe that God has no special love to the elect prior to their conversion; but this is contrary to every representation of scripture. "We love him because he *first* loved us." Their very conversion proceeded from great love to them. "But God, who is rich in mercy, for his *great* love wherewith he loved us, even when we were *dead in sins*, hath quickened us together with Christ—that in the ages to come he might shew the *exceeding* riches of his grace," &c. Eph. ii. 4—7. The argument stands thus: All men are not the objects of special love; those for whom the atonement was made were objects of special love; therefore, the atonement was not made for all.

The love of God is known to us only by the manifestations of it. Equal manifestations of it to different individuals imply equal degrees of love to those individuals; and as Christ is every where represented as infinitely the greatest gift, in comparison with which all others are as nothing, it will necessarily follow, if this gift were bestowed upon all, the elect cannot have *special* reasons for love and adoration. How such a no-

tion corresponds with the descriptions of *special* love, and with the final song of the redeemed, I leave for others to determine. If they, more than the reprobate, are indebted to grace, it is not to Christ, for he is supposed to have given himself equally for all. To the Holy Spirit indeed they are under peculiar obligations who has applied to them only, what was purchased for all. Those whom Christ loved he loved even till the end. Indeed if Christ had no more love to the elect than to the reprobate when he died for them, it is easy to prove, on these lax principles, that the atonement did not proceed from love at all. If he died for the reprobate, what induced him to die for them? Was it out of *love* to them—that they might be *benefited* by his death? This cannot be asserted that he meant to benefit them by it, else his design must fail of accomplishment. It must therefore have been with no design, or to render them eternally more miserable—neither of which horrible assertions dare any man ascribe to that peaceful errand which was not to *condemn* the world, but that the world through him might be *saved*. The condemnation of the reprobate will, we acknowledge, be greatly enhanced by the gift of the Saviour, but this did not, properly speaking, enter into the design of the atonement, but must necessarily grow out of the enmity of the human heart coming into contact with this glorious exhibition of the divine character.

6. Let us close the discussion by examining some of the consequences of the opposite doctrine.

1. It fails to ascribe *equal* honour to the several persons of the blessed Trinity. It supposes that God the Son so loved *all* men as to open a way fully for their salvation; but that God the Father had not love enough to all, to elect them, nor God the Holy Ghost to apply this salvation, so fully and freely offered. But if God the Father selected a part for whom salvation should be provided, and

the Son purchased salvation for this part, and the Holy Ghost applies it to this part, the plan is perfectly consistent, and we must worship the Father, Son, and Holy Ghost with equal and delightful aspirations of praise.

2. It supposes that Christ is not a full Saviour—that he laid down his life for persons whom he never intended to save. Far from intending their salvation, which sacred scripture every where speaks of as his design towards those for whom he laid down his life, that by this very act, (which we have always regarded as the highest manifestation of love and mercy) he intended to aggravate to all eternity their condemnation. It supposes that he partly discharges the office of a priest by dying for them, and partly renounces it by refusing to intercede for them. "I pray not for the world"—nor for his immediate disciples only, "but for all those who shall believe on me through their word." John xvii. 20. "Wherefore he is able also to save them to the uttermost that come unto God by him, (and why?) seeing he ever liveth to make *intercession* for them." Heb. vii. 25. If therefore he does not live to make intercession for the reprobate he is not able to save them, and is not a full Saviour. "And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is the propitiation for our sins," (1 John ii. 1, 2.)—i. e. those for whom he is an advocate.

It supposes that he died for persons who will never be at all affected by his death, who have never been made acquainted with this salvation, and who will be finally condemned entirely on the covenant of works. Scripture every where speaks of this not only as a great, but also a full salvation, including in it, not only a deliverance from condemnation, but also "gifts for men even the rebellious, that the Lord God might dwell among them." Eph. iv. 8. comp. Psalm lx. 18. It is vain to say, that the non-elect will not have them, be-

cause they are purchased not for those who will have them, but "for the rebellious." These gifts were purchased "that the Lord God might dwell among men," and of course every requisite to such an inhabitation—faith, repentance, humility, the gift of the Holy Ghost, obedience, eternal life. Christ went also to prepare a place for his people. How can the reprobate enter heaven, if there be no place prepared for them? Now, if Christ purchased these gifts for all men, since they are all treasured up in him, he will assuredly bestow them upon all, for whom they were purchased:—at any rate, they cannot in justice or in truth be withheld, for "he shall see his seed, he shall see of the travail of his soul and be satisfied."

3. The doctrine of general atonement seems to involve a denial of the attributes of God.

Of his mercy. If the way be opened so that mercy *may* operate in the salvation of all, to suppose it not to operate, is to deny its existence. A dormant attribute, where such an attribute may display itself, is no attribute. This does not hold equally against the definite atonement. If *all* had been left in sin, it would have implied not a want of mercy, but only that a way for its exercise was not opened. Then to open a way for the exercise of mercy towards a part, implies no want of it towards the remaining part.

Of his justice. If impenitence and unbelief are sins, they too must have been atoned for, or else all sins were not expiated, and of course salvation is not rendered possible to any. Besides, the wicked are punished not only for impenitence and unbelief, as some would persuade us, but all their sins, "according to the deeds done in the body." Now if their Redeemer has suffered in their stead, how shall we reconcile their condemnation not only with the mercy of God, who is slow to anger and does not willingly afflict the children of men, but how shall we reconcile it even with his justice?

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We frequently hear the advocates of a general atonement argue against the Universalists, from the *justice* of God. If the *justice* of God has not been satisfied for the elect, then certainly *justice* does not require the condemnation of any, else even these could never be saved; but if justice has been satisfied for the elect and not for *all*, definite atonement is established, and if justice has been satisfied for *all* men, we cannot surely argue that justice requires the condemnation of any.

One objection on the opposite side I shall take notice of, and the one which is always urged, and with the greatest plausibility and confidence—and this protracted discussion shall then be closed.

The offers of the gospel, it is said, are made to all, and it is the duty of all to have faith: and how is this compatible with the supposition that salvation has been provided for only a part?

But what, I ask, are the offers of the gospel? They are pardon, holiness, faith, the Holy Ghost; not only eternal life, but also every requisite to the attainment of it. Many of these, on their own supposition, are not provided for any but the elect, and none of them *designed* for any others: consequently, the objection bears as much against their own system, as against what is at present advocated. Indeed there is nothing at all insincere in the declaration that "whosoever *will* may drink of the waters of life freely." Farther, faith is a hearty belief of the declarations of God. It is equally the duty of all intelligent creatures; and their obligation to believe by no means results from the fact that Christ died for them; and the reason why it saves men and not devils is, because the salvation provided does not suit the case of devils. If faith were a belief that Christ died for me in particular, the objection would indeed be insuperable; but that alone which is revealed is an object of faith, and the want of it is therefore criminal and merits pun-

ishment. If they felt themselves to be miserable hell deserving sinners, and believed cordially that God has provided a full and free salvation, exactly adapted to their situation, they must, I had almost said *necessarily*, comply with these offers; and their not so feeling and so believing is their sin, making God out a liar, and merits eternal perdition. Their refusal arises from their blindness, and obstinacy, and malignity; and this is their *crime*, and punishment ought to be proportioned to *crime*.

And now that the writer of this essay, and all those who shall favour it with a perusal, may be justified freely through the redemption that is in Christ Jesus, may be adopted into that blessed family of which he is the head, may be made heirs of God and *joint* heirs with Jesus Christ, sealed by the Holy Spirit of promise, and be enabled to let our light so shine before men that they, seeing our works, may glorify our Father who is in heaven—and may be of that number who love not in *word* neither in *tongue*; but in *deed* and in *truth* (1 John iii. 18)—of those believing saints in whom the Lord when he shall come shall be glorified and *admired* (2 Thess. i. 10.); and may sit down with Abraham, and Isaac, and Jacob, in the kingdom of God, and explore eternally “the height, and depth, and length, and breadth of the love of God which passes knowledge”—is the prayer of

PHILALETES.

FOR THE CHRISTIAN ADVOCATE.

DISSERTATION ON THE ABRAHAMICK COVENANT.

The charter which secures to a people their political existence and many distinguishing privileges, always affords them a subject of pleasing and interesting consideration. The nations that have arisen to eminence and glory, have never failed to manifest with what pleasure they contemplate their origin—the founder of

their government, and the framers of a constitution which has secured to them their prosperity and happiness. They generally celebrate some great personage as the father of their country—their emancipator, and lawgiver. And shall not Christians, who profess to be members of the Church of God, with pleasure contemplate the charter of their inestimable rights and privileges? That church ever has been, and ever will be, the glory of all lands—it is that commonwealth of Israel where spiritual freedom, and all that is great and glorious, are enjoyed. It is called in the Old Testament, “the congregation of the Lord;” and in the new, “the Church of God.” It is also called “the Kingdom of God,” and “the Kingdom of his dear Son.” All these appellations declare it to be of divine origin. It is so exhibited by its publick documents—by its laws and its history. All the governments which have ever existed, and by which nations have been ruled in the character of political bodies, were of human origin, and consisted merely of human laws and constitutions, the Jewish commonwealth alone excepted. No man, nor combination of men, could ever originate a society properly called the society or church of God. A society, or church of *men*, they may form, but God must be the founder and builder of his own church. That men now meet and organize congregations, called churches, militates not against the truth of these remarks. For when they thus meet and form themselves into a particular church, or congregation, it is upon the principle that they are already members of the one great universal Church of God; and therefore have authority from him to spread that church into particular sections, or societies, for their local convenience and edification. Accordingly all such societies, when duly formed, take the laws and regulations, and plead the immunities given to the church universal. And thus they are parts of the *one* church, to which God has given the *one* charter, and the *one* code of laws. It is

therefore a matter of the first importance to us, as members of a society called the Church of God, that we be able to produce the charter, or constitution of that church, ratified by its divine author. It is also necessary that we rightly understand the nature of that constitution, in order to enjoy its privileges, and perform the duties required of us. To these objects our attention will be directed in the present dissertation.

It will be of considerable use in our inquiry after the constitution of the Church of God, to define what we mean by that church. It is not the house where people worship; it is not a company of men come together upon their own authority to perform some religious rites, or worship of their own invention; but *it is a society separated from the world by the constitution of God, and which worships him in a social capacity, upon his authority and according to his laws and institutions.* Thus, wherever there are two or three of Christ's publick servants to administer his word and ordinances, in a good degree of truth and purity, to a people professing faith and obedience to Him, there we are to recognise God's church, i. e. we there have a section of the *one* great Church of God, and Kingdom of the Lord Jesus Christ.

It is necessary also to define, in this place, what we understand by the *constitution* of the church. The term, constitution, signifies the act of establishing any order of things; and also an order of things itself, when established. And when applied to political or federal bodies, it signifies either their first organization, or the instrument by which they are organized, and which contains their form of government—their *rights and privileges* and their relative and corresponding duties. Such is the nature of the federal constitution of the United States, under which we live; and such the general nature of all constitutions among men. The term, *charter*, is in many respects, of the same signification. It is an instrument of writing, by which certain

rights, privileges, and immunities, are granted and secured. Thus when a colony, a state, or a bank, is chartered, it receives its legal and formal existence, and such *rights and privileges* as are specified in the charter. According to this exposition of the terms, *constitution* and *charter*, we shall use them in the present discussion. The reason why we employ them, in preference to the term *covenant*, used in our translation of the Bible, will hereafter be given.

The important inquiry to which we now proceed is, where is the original record of the charter, or constitution of the Church of God? We say that it is to be found in the seventeenth chapter of the Book of Genesis, and no where else. There are some professing Christians who differ from us on this point, and who deny that God had a church, properly so called, before the days of John the Baptist and our Saviour. It becomes such to prove that God had no people separated from the world by his appointment, and who worshipped him in a social capacity, upon his authority, and according to his laws and institutions, for four thousand years. It becomes them also to produce from the New Testament the first edition of that instrument, by which the church was organized, and received its laws, rights and privileges. But in vain do we put them upon the proof of these things. By them, however, we are put upon the defensive, and we must prove and illustrate our position, that the constitution of the church is no where to be found, except in the 17th chapter of Genesis.

We found what is called the Church of God, in existence from the time we were capable of knowing any thing. Our fathers thus found it, and in this manner we can trace it, back to the days of the apostles. We find them, in their discourses, speaking of the church as our fathers did, giving no intimation that it originated with them. When the Apostle Peter preached, on the day of Pentecost, and the days following, as re-

corded in *Acts* iii.; we are told that, "the Lord added to the church daily, such as should be saved." What church? It certainly was in existence before this time, and was a society well known. We have neither here, nor in the preceding chapters, any account of its origin, or constitution. This carries us back to the three years of the publick ministry of our Saviour, as recorded in the Evangelists. But here we also find the church spoken of, as already in existence. The people of God, or which is the same, "the congregation of the Lord," had said by the prophet Isaiah, "unto us a child is born, unto us a son is given;" and Christ was born "of the seed of David, according to the flesh." Now, he was either born in a church state, or in a heathen state. If the congregation of the Lord, and the seed of David, were not then the Church of God, he was born and educated in a heathen state, an alien from God's church, and a stranger to the constitution of promise. Let those believe this who can. We find a society of people, among whom Christ was born and educated, separated from the world unto God, by his special constitution—who had his laws and institutions and his worship, still continued among them. He had the mark of circumcision, the distinguishing rite of God's people, put upon him. In this society, we are told that he found "his father's house, the house of prayer," where his peculiar people were to meet to worship him. *John* ii. 16.

But if Christ gave the church its first existence in the three years of his ministry, let the constitution be produced. If we can find it any where, it will most probably be either in the calling and commissioning of his apostles, or in his farewell charge to them. But in neither of these instances do we find any thing that can be even construed into it. After the call and commission of his disciples, we find both him and them attending with the Jews, in the worship of the synagogue and the temple—they still held communion with

the Jews, and formed no separate church state. And Christ gave directions to his disciples, in the 18th chapter of *Matthew*, respecting the government and discipline which he would have them observe in his church, as it was then known to them. If an offending brother should, after twice conversing with him, prove obstinate and impenitent, *tell it to the church*. What church would the disciples at that time understand, except the church of God as then existing? We acknowledge that our Saviour spoke of the tribunal of the particular synagogue, to which an offending brother was immediately amenable; but this tribunal was the tribunal of God's Church, which was then in existence among the Jews—the people in every synagogue, being a constituent part of the one visible society, or church.

In *Mat* xvi. 18, our Saviour says, alluding to himself, "upon this rock I will build my church;" from which some may infer its first constitution. But the language will bear no such construction. He does not say I do now constitute my church upon this rock, but I will build it. If to build signifies to originate and organize, it was not done now, but to be done at some future period, and then this period must be pointed out in a subsequent part of the New Testament, and also the constitution itself. This can never be done. The plain and obvious import of the language here, is, I will build up that church of mine which has been in a state of decay, according to *Amos* ix. 11. "In that day I will raise up the tabernacle of David, that is fallen, and close up the breaches thereof, and will raise up his ruins, and I will build it as in the days of old."

All that we read in the Evangelists about the kingdom of heaven being near at hand, &c. exhibits to us no origin and constitution of the Church of God. The expression, as may be easily proved, only intimates that the reign of the Messiah was at hand, when he would purify his church; when he would reign over it, and ex-

tend it far and wide, receiving into it some of all nations.

But some may say that the church was constituted and received its being from John the Baptist. If so, we ask again for the constitution. John had no authority to create a church, but to prepare the church for the reception of her Lord. He was the forerunner, to warn and prepare the people of God for the reign of his Son. And when he had preached repentance, and introduced the Lord Jesus into his church and kingdom by baptism, his office was fulfilled. And he told the Jews that when Christ was thus come into his church, he would purify it. "He shall thoroughly purge his floor." Mat. iii. 12. His floor must mean his church.—Here his peculiar, separate people were. Many of them indeed were as chaff. They were destitute of the life and power of godliness; but others were as the wheat, and in the winnowing day, the awful day of wrath against the unbelieving and impenitent Jews, they should be swept away, whilst the believing and obedient should be gathered home to heaven. The floor, the church, would then be purged, according to the prophecy of Mal. iii. 1—3.

We may observe respecting John the Baptist, as we did of our Saviour, that he was either born and raised in a church state, or in a heathen state. If in a heathen state he remained in that state, for he did not, I presume, baptize himself; and we know that he never formed a member of the church, under the reign of the Messiah. The conclusion is obvious, that he, of whom some boast as the founder of the church, was never a member of it himself, but lived and died in a heathen state. If there be any who can adopt these ideas, we certainly must claim to be excused.

We are now led back beyond the days of John the Baptist, for the origin and constitution of the church. And here we need not look for them, at least till we go back to the ministry of Moses. Here, and still farther

back, Stephen, in Acts vii. 38, leads us. He says, speaking of Christ, that "he was in the church in the wilderness, with the angel that spake to him in the Mount Sinai, and with our fathers who received the lively oracles to give unto us."—Stephen here informs us that the church, of which he was a member, was in existence when the law was given on Mount Sinai, and of course did not then receive its first organization. The covenant or constitution under which the Israelites were put at Sinai, was only a temporary arrangement, calculated for the time being, to carry out a previous constitution, and to fulfil, in part, the promises made to Abraham, which will be farther illustrated hereafter. In vain do we look for the origin of the church, until we go back to the history of Abraham; and in vain do we endeavour to trace it any further. To prove this may be proper, before we enter upon the examination of that covenant, or constitution, recorded in Genesis xvii.

In the 3d chapter we find the human family, immediately after the fall, put under a constitution of favour; and this became the foundation of all God's future constitutions, or dispensations of mercy towards men. But according to its language and the circumstances of the case, there was no class of people separated unto God from among others, and who met as a distinct society to worship him, according to any peculiar laws and institutions. That constitution did indeed contemplate two distinct people, and the hostility which was to exist between them. But to Adam and his family the ordinances of God were granted without any distinction or restriction; and although the descendants of Cain and Seth formed two distinct societies, yet it was not by any positive constitution, but by the wickedness and apostacy of the former. God had indeed a people to worship him until the deluge, but they were not formally embodied by charter, in a separate church state. Similar

was the condition of Noah and his family after the flood. God established and continued with him the original constitution of favour, and by a special promise secured the whole human family, the world and all therein, from a second deluge. But there was nothing done or ordered, to separate one branch of his family from the rest, to a distinct church state or peculiar religious society. In a few centuries, we find all the descendants of Noah far gone into apostacy and idolatry. And when God called Abraham out of Ur of the Chaldees, we read of no one people separated from others by any religious constitution of God, or by any religious rites, more holy than those of others. But the time had now arrived to take measures to organize the church, for the preservation of the proper knowledge and worship of God. Accordingly Abraham was called out from his kindred and country, as a preparatory measure for the constitution of the church. For the same purpose Lot, his nephew, in the providence of God, was removed from his family. And God ratified the promises made to Abraham when he called him from his native country, and which had a respect to the multiplication of his seed and their possession of the land of Canaan. This latter we find ratified in a solemn manner in the xv. of Genesis. There God binds himself to do as he had promised, over the slain victims offered by Abraham. For it is said, "the Lord, the same day made a covenant with Abraham;" or literally, "the Lord cut a purification sacrifice with Abraham," and renewed the promise of the land of Canaan. Another preparatory measure for constituting the church, was the giving of Abraham a large family, consisting of one son and a great number of servants, born in his house, or bought with money.

Having thus, upon examination, failed to find the organization and constitution of the church in any of the sacred records, except within a

very narrow compass of the history of Abraham, let us now examine that covenant which is declared in the seventeenth of Genesis—Here we say the constitution of the church of God is to be found.

It is evident that none but the Almighty God could organize his church—could give a formal existence to it in the family of Abraham, and preserve and enlarge it until it should embrace all the nations of the earth. And therefore in the first verse of this chapter the Lord proclaims himself to Abraham—"the Almighty God," and requires him to be obedient. And here it is proper to remark, that the covenant which follows, does not annul any of the previous promises which God had given to Abraham, but farther confirms them. Hence we find, with the additional promises here given, a repetition of the promises respecting the multiplication of his seed, and their possession of the land of Canaan. Nor does this transaction annul the relations formerly existing between God and Abraham, nor any of the obligations of natural and revealed law, under which he had been placed. Nay, all these are clearly established and enforced. This will be proved, and illustrated in its proper place.

The covenant which we have recorded in verses 2—16 inclusive, we consider as the constitution of the church of God in the family of Abraham. This is to be proved and illustrated.—

I. This constitution consists of new promises to Abraham. 1. That God would make and establish his covenant with him and his seed after him.—Verses 2 and 7. 2. That he would make him the father of many nations.—Verses 4 and 5. 3. That he would be a God unto him and his seed.

II. This constitution consists of a requisition, or general command, binding Abraham and his seed to obedience.—Verse 9.

III. A distinguishing and significant rite, by which the subjects of

this constitution were to be known and distinguished from others.

Under these three general heads may be included all the particulars belonging to this constitution. And when they are illustrated, our views on this important subject will be fairly before the reader, with the proof for their support.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

NATURAL HISTORY APPLIED TO THE EXPLANATION OF CERTAIN PASSAGES OF SACRED SCRIPTURE, PARTICULARLY MATT. XXVII. 48, COMPARED WITH JOHN XIX. 29.

It is generally acknowledged that the identical animals, plants, and minerals noticed in the Old Testament, are not, with any degree of precision, determined; and from the learning and ingenuity, which have been exhausted in attempts to ascertain them, the full accomplishment of this desirable object, may perhaps be considered as hopeless. The neglect of natural history, which has always prevailed in eastern countries, where the scenes are laid and the transactions took place which are recorded in the sacred volume, and the obscurity of the Hebrew word used to express the natural object, arising from its occurrence but *once* in the whole of the *language* which now exists—are difficulties in the way which cannot readily be removed. Much however has been done, on this subject, by learned travellers in Palestine and Egypt, who have devoted their attention to the natural history of these countries; and much more we think may yet be accomplished. In the first book of Kings we are informed, that Solomon composed a treatise on natural history; and some have thought that this contained such ample information, that if it had been transmitted to us, all our present doubts on this subject would have been removed.

Almost the same uncertainty hangs over the natural history of the

New Testament as over that of the Old—especially over our translation of it, so admirable in most other respects. Thus names are given by our translators to natural objects supposed to be met with in the east, which must there have been wholly unknown—The *whale*, for instance, is mentioned—which we have every reason to believe is never to be met with in the Red Sea, or the Mediterranean. Dismissing however all further remarks of a general nature which here press upon us, we hasten to the immediate object of this communication—which is to make some general remarks on the *Hyssop* of the scriptures, and then to attempt to reconcile the statements of the Evangelists respecting the *hyssop*, and the *reed*, used by the Roman soldiers at the crucifixion of our Saviour.

1st. We do not believe that the hyssop mentioned either in the Old or the New Testament, belongs to the same species of plants with the common garden hyssop, or *Hyssopus Officinalis*, which is indigenous to the south of Europe.—We do not think it even belongs to the same *genus* with it, as Dr. Harris in his able work on the Natural History of the Bible seems to intimate. The original Hebrew word אֶשׂוֹב (esob) which is rendered hyssop, he remarks, “has been variously translated—and Celsius has devoted 42 pages to remove the difficulties occasioned by the discordant opinions of the Talmudical writers, and to ascertain the plant in question”—That it is the hyssop (*H. Officinalis*) Dr. H. adds, “seems most probable: the passage in Hebrews ix. 19, sufficiently identifies it.” By the word ὑσσωπον used in the passage above referred to, is undoubtedly meant the hyssop of the Greeks, or the ὑσσωπος of Dioscorides, the dried and pulverized dust of which plant was used in Grecian sacrifices to cleanse the impurities of those over whom it was sprinkled.—But it is probable that this is not the same with the Hebrew hyssop, and if it is, they both differ

from the *hyssopus officinalis*, as we hope presently to show.

There is a plant, native in Greece, called the hedge hyssop, or *gratiola officinalis*, and which, from its intensely bitter taste, some have conjectured to be the herb in question. This however grows in moist places, and therefore cannot be supposed to grow on the hills of Palestine, where the true hyssop, it is acknowledged by all, was formerly to be found.

The hyssop mentioned in the first book of Kings iv. 33, as one of the smallest of herbs, and "which springeth out of the wall," Hasselquist supposes to be a species of moss, very common on the walls of Jerusalem. Another traveller thinks it a plant called *hyssopo*, frequently seen growing on rocks, in the Holy Land.

The herb in question we believe to be the *Thymbra Spicata*, a kind of *thyme*. This is met with in Crete, in Asia Minor, and in Greece; it is found on dry hills, and is a warm, pungent and bitter aromatick. The structure of this plant is extremely well adapted to the purpose of sprinkling liquids—a purpose to which the hyssop of the scriptures was often applied. Its stem is very downy, bushy and crowded with leaves.

A learned traveller, Dr. Sibthorp, has rendered it highly probable that the *υσσωπος ορεινος*, or mountain hyssop of Dioscorides, is no other than this plant; and if so the passage in Heb. ix. 19, identifies it. Those who think it more agreeable to sound criticism, to make Solomon's hyssop "which springeth out of the wall," the same plant with the hyssop elsewhere mentioned in the scriptures, can readily do it with the *Thymbra spicata*, by supposing with an Arabian author, Isaac Ben Orman, that the word translated *wall*, may mean the *cliffs* or rocky situations in which this herb grows; or the passage may be rendered, *around* the wall.

2d. We shall now offer something respecting the *hyssop* and the *reed*, used at the crucifixion of our Saviour. Some have supposed that the

hyssop, from its use in the ceremonial law as a *purifyer*, and from its *bitter* nature, was a type of the purifying virtue of the bitter sufferings of the Saviour; and that the Psalmist understood it in this sense when he exclaims, "Purge me with hyssop and I shall be clean—wash me and I shall be whiter than snow." (Psalm l. 7.)

In Matthew's gospel, xxvii. 48, we have these words: "And straightway one of them ran, and took a sponge and filled it with vinegar, and put it on a *reed*, and gave him to drink." In Mark's gospel, xv. 36, the expressions are almost precisely the same. But in John xix. 29, it is stated, "And they filled a sponge with vinegar, and put it upon *hyssop*, and put it to his mouth."

The variety of expressions, used by the Evangelists in the above quotations, has been accounted for differently by biblical criticks. Some have supposed that there was a plant of the hyssop kind growing in Judea, of considerable height, the *stalk* of which Matthew calls a *reed*;* there is however no reasonable ground for this supposition. Cruden in his Concordance observes, "that the hyssop grows to a very great height in Judea," so as to reach a person on a cross, which was by no means so high as some have imagined. But we have no evidence that this plant even reached an elevation of two feet—and we think that the cross used both by the Romans and the Jews, was sufficiently elevated to render the victim visible to a surrounding crowd, at a considerable distance. Our own solution of the apparent difficulty in the Evangelists, has been concisely given by Dr. Harris, in his work before alluded to, and we cannot do better than quote his words.—"All the difficulty of this passage in St. John arises from an idea that *υσσωπος* here, must mean the same with *καλαμος*, in St. Matthew and St. Mark; whereas St. John does

* See Scheuchzer's *Physica Sacra*, on Exod. xii. 22, as quoted by Parkhurst.

not mention the *reed*; but says when they had put the sponge upon hyssop, i. e. when they had added the *bitter to the sour*, or *gall to the vinegar*, they advanced it to his mouth, no doubt, *with the reed*. In St. Matthew and St. Mark the word is ἐπορίζεν. In St. John προσηνεγκαν αὐτοῦ τὴν σφομαί, which makes the repetition of καλαμῶ less necessary—add to this the paraphrase of Nonnus, who undoubtedly understood it in the sense it is here explained:

Ωρεγεν υσσῶπω κεκερασμένον οἶζον
ολεθρῶ.

The simple history of this interesting transaction we suppose to be this. A handful of hyssop was gathered by a soldier on Mount Calvary near the cross, and thrown into vinegar, to impart to it an aromatic quality; a sponge fastened to a reed, or the tall stalk of some plant, was then dipped into it and applied to the parched lips of the dying Saviour.

The vinegar offered to the Redeemer on this occasion, was probably not done with any cruel intent—for it was no doubt some of the drink which the soldiers brought with them for their own use, while they guarded the prisoners at the place of execution. We know that the Jews, as well as the Romans, made use of it for purposes of refreshment. Boaz offered some to Ruth, at the time of his harvest. (Ruth ii. 14.) We are not therefore to suppose that this vinegar was unpleasantly sour, but a kind of light wine. There was, however, a strong vinegar, or sour wine, unfit for drinking; and this when mingled with frankincense, myrrh, or some bitter substance, was frequently given to criminals at the time of their execution, for the purpose of mitigating their anguish, by its stupifying qualities; this was presented to our Lord *before* the vinegar and hyssop, and we know that he refused it.

PHYSICO-THEOLOGUS.

Miscellaneous.

VISITS TO THE HOVEL OF POVERTY.

VISIT III.

“Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter.”—JOHN, xiii. 7.

Agreeably to my promise, I went to see poor Sally in the dusk of the evening, succeeding the day of my second visit. I found her as usual entirely alone, on her bed of straw; and after a few words of salutation, I requested her to proceed immediately, with her story of the Miss Susan in whom she had appeared to take so great an interest. I found her as ready to tell the story as I was to hear it, and she began thus—“Indeed ma’am, the thought of that sweet child was the only pleasant thought that came into my distracted mind for a long time. Yes, on this very bed, where I have lain for se-

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ven years, the thought of her was for a great while, all that made me wish to live. Precious child! when she was born, her dear mother died; and she was given to me to nurse. Ah, she has drank of my milk, and lain in my bosom, and been to me dearer than my own child. As she grew up, one would have thought her angel mother came from heaven to teach her; for where else she got such goodness, heavenly mindedness and wisdom from, no body on earth could tell. As soon as she could speak, she began to praise God; and she learned to read with very little teaching. When the other children would be playing, she would steal up into the nursery to me, and get her book, and spell out of it; and then when she could read, she used to sit and read hymns and little sermons to me, and make me hold the book,

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and look in it, though I could not read, to hear her say her hymns, and many a one I learnt by listening to her—And when she was only three years old, never could I get her to go to bed without saying her prayers. Sometimes when I was in a hurry to go down stairs, I would tell her she must go to bed without saying her prayers; and then she would look up so sweetly in my face, and shake her little finger at me and say, ‘Don’t be naughty, mammy Sally. You would be angry with little Sue, if she would not kiss you and bid you good night; and God will be angry with me, mammy Sally, if I do not say my prayers, and say good night to him.’ So then she would kneel down by me, and leaning her little clasped hands on my knees, she would say, ‘Our Father who art in heaven;’ and then that other prayer she had been taught—‘Pray God, bless papa, and grand-mama, and my brothers and sisters, and all my friends and relations—and please God to bless mammy Sally too, and give her a white soul, that she may go to heaven too.’—This last, she added out of her own head. And then she would end with a prayer in verse, which I shall never forget, and which for many years, was the only one I ever could remember to say—

‘Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.’

“One night, when she finished, I happened to say as I was tucking her up in bed, ‘I hope the Lord won’t take you, darling, for these hundred years.’—‘Mammy,’ said she, ‘if you wish so, you can’t love me. For if you loved me, you would be glad if the Lord would take me up to heaven, which is such a beautiful place, and where you say my dear mother is. Our dear Saviour says, “suffer little children to come unto me,” and it would be very naughty for you not to let me go—Promise me, mammy,’ putting her little arms round my neck—‘promise to let me go to hea-

ven, when God sends his angel for me.’ The darling! I could only answer her with my tears. Some body made her a present of a beautiful little Bible, not bigger than her primer, full of pictures.—Oh how delighted she was. She soon learned to read it all through, and used to read it to me, and explain the pictures to me; and then she took it in her head that I should learn to read it too; and she taught me all my letters, and to spell words of two and three syllables, out of that same little Bible; for she did not care for any of her other books, though she had dozens and dozens of them—But no picture pleased her so well as the one where Christ is sitting amidst a multitude, and has a child on his knee, with his hand on its head, blessing it; and where little children are crowding and pushing to get near to our Saviour, and mothers are leading and carrying their little ones to him.

“In this picture, our blessed Saviour is represented, as I said, with a beautiful child on one knee, and his hand on its head—with the other he is pointing up to heaven, while at the bottom of the picture is written, —‘Suffer little children to come unto me, for of such is the kingdom of heaven.’ And a beautiful little angel is seen through the parting clouds, stretching out his hand, as if to help the children to come up to the sky. This was her favourite; but she studied all the pictures in which was shown the history of our Saviour’s life. If it was not dark, ma’am, I would show you the picture of Christ hanging on the cross, all worn out, and blotted with her tears. Often has she laid the book on my knee, to explain the picture to me, while she sat by me on her little bench. And when she came to this she would say—‘Look, look, mammy Sally, only look how the blood is running from his side and his hands. I wish I could wash it away with my tears; but that blood will wash away our sins, and dear mammy, if you will pray to Jesus he will

wash your soul white—Do pray, for I want you to go with me to heaven, and you know black angels go to the naughty place; so do pray—pray hard, that he will wash you in his blood.’ And oftentimes, she would pray for me with the tears running over her sweet red cheeks. But this was a long while ago.—When she was old enough, her father sent her to Philadelphia, to a great school there; and she never came back till she was sent for to see her father before his death. She gave me her little Bible when she first went to school, and made me promise to learn and read it. And often I would try and spell out a chapter—but I did not care enough about it then to take so much trouble. But still, what this dear child had said to me often pressed hard on my conscience, and the little hymns she had taught me often came to mind, as I lay on my bed—particularly such as declared the condition of impenitent sinners—

‘There is a dreadful hell
Of everlasting pains,
Where sinners must with devils dwell
In darkness, fire and chains,’

were words which continually haunted my awakened conscience, and filled me with indescribable horror. For I felt as if my end was nigh—and I felt I was a wicked sinner, and often could I have called out with the Psalmist, ‘Give ear unto my cry, oh God, and hide not thyself from my supplication, attend unto me and hear me—I mourn in my complaint, my heart is sore pained within me, and the terrors of death are fallen on me—fearfulness and trembling are come upon me, and horror hath overwhelmed me.’

“It was after living more than a year in that distracted way, and distress of soul, that I was worse than common one night; and I really believe if I could I would have put an end to myself. I had got the notion I was charmed,* and that no doctor,

* The negroes in the southern states, still believe in this species of sorcery—

or doctor’s stuff could ever do me any good. I had heard Father O’Donnel could give people something to hang about the neck, that would break the charm; and after a most violent agony of body and mind, I fell asleep thinking about it. In my sleep, I dreamed I saw my sweet Miss Susan come flying to me—oh how beautiful she was—just like a wax image filled with light, that I had once seen of our Saviour, when an infant. She looked as if she was all light within, and all sparkling without. She had pretty little golden wings, that shone as bright as the sun. Her little face was covered with smiles, and she looked as happy as happy could be—And then she had the same sweet loving ways, and soft, tender voice, and she came flying to me, with that same little Bible in her hand, and she gave it me, saying, ‘here, dear mammy Sally, is a *charm* for you, stronger than all the charms of earth. It comes from your friend in heaven, from our own dear blessed Saviour. You must tie it fast round your neck, and wear it next your heart, and read in it every day—and then wicked men and wicked spirits cannot harm you.’ ‘But Miss Susan,’ I answered, ‘you know I cannot read.’ ‘It is only because you are blind, mammy. But here,’ pointing to a picture with her little hand, ‘here is the physician that can cure you of your blindness.’ Then I looked at the picture, which represented Jesus Christ, in the midst of the sick, and the lame, and the deaf, and the blind, who were all crowding round him to be healed; and he was anointing the blind man’s eyes. So then I waked up, and though I knew it was a dream, yet it filled my heart with joy and hope; and I got out of my bed, and with difficulty reached the hearth, scraping up the coals, and putting on some chips, which lay in the corner, I kindled up a bright blaze; and then I crawled to my chest and searched and found

and often pine to death, under the belief that they are under a spell or charm, from which no human power can relieve them.

my precious little Bible, and sat down with it by the fire; and I tried to find the chapter about the blind man, but not being able to read, I could not find it; so I thought I would try to make out the place I first opened on—and when I looked and spelt word by word, I made out those comfortable words, ‘Let not your heart be troubled.’ Precious words, never shall I forget them; so I spelt, and spelt all night long, and was surprised when the morning sun shone in upon me, so quickly did the hours pass. Oh, ma’am, never since then have I known such tedious hours, as all were before that blessed night. A good lady gave me a great big Bible, every word of which I spelt through, until I learned to read it with ease;* and then what a never ending, never tiring delight did it afford me. My days and nights were too short for this sweet employ. Pain, sickness, and hunger, all were in a manner forgotten. Oh, how often and often have I blessed God for that sickness. For had I been sound and hearty, I should have been sold like the rest of the people, and have been kept hard at work, perhaps by some severe master. That sickness confined me seven years to bed, and afforded me opportunity and leisure for learning the word of God. That poverty kept me out of temptation; that solitude kept me out of wicked company. Yea, even for the loss of my dear husband and children, I bless his holy name. For by losing my treasures on earth, I was led to seek for treasure in heaven. Do not pity me then, ma’am, for my sickness, nor my poverty, nor my loneliness; for these afflictions have been blessed to my eternal good.

But in talking, I am afraid too much about myself, I have not finished telling you about that dear child, to whom, under God, I owe every thing. Indeed I have not much more to tell about her. She died

two years ago, in Pennsylvania, where she had been living with her sister. I reckon that she was too good to be kept any longer in this wicked world. Oh, I did hope to see her once again on earth. But in this, as in many other things, I have been disappointed; and I know it is all for the best—‘For all things work together for good to them that love God.’ I expect soon to see her in heaven, and that will be better than all—there we shall never be separated more; and there will be no sorrow and no sin; for there ‘God shall wipe away all tears from the eyes of his people, and the Lamb that is the midst of the throne shall feed them, and lead them to living fountains of waters.’ Yes, I shall soon see my dear child, where we shall never never part. I have not a doubt that God changed her heart in her childhood. I heard that she made a publick profession of religion, a year and a half before she died; and that all who knew her thought she was a good Christian, and that she set the very best example to every body. And she died, I was told, without any fear of death, saying—‘Oh death where is thy sting! oh grave where is thy victory! thanks be to God, who giveth us the victory through our Lord Jesus Christ.’

“And now, dear young lady,” continued she (fervently pressing both my hands) “pardon your poor obliged servant, if she begs and entreats you, to look up there too, for all your treasure. I know you are a good and pitiful young lady; much is the kindness you have shown me; and when I thank God for all his mercies, I mention you, among the dearest earthly mercies he ever sent me. Yes, your goodness to me, is his gift—for it was his good Spirit that put it in your heart to visit poor Sally. And shall I do nothing to show my gratitude? have I nothing to give you in return? Oh yes, you shall have this same precious little Bible, that opened my blinded eyes. You shall have this *charm*, to wear next your heart, to keep you from all the dangers of

* This is a fact. She spelt the whole Bible through; and became so familiar with its contents, that her conversation was chiefly in the language of scripture.

this wicked world—to guide you in its dark paths—to support you under its trials, aye, even the trials of prosperity, and youth, and health. And when sorrow comes, for even to such as you, sorrow must come, this shall soothe and comfort you, and lead you through the dark valley of death, to those glorious mansions prepared by Jesus Christ, for all such as love God. Take not amiss any thing I say, and despise it not, though coming from the mouth of a poor black slave.”—I took the Bible, and retired with feelings which I cannot describe.

EUSEBIA.

FOR THE CHRISTIAN ADVOCATE.

LETTER FROM A MINISTER OF THE
GOSPEL TO A PORTION OF HIS
CHARGE, CONSTITUTING THE
FEMALE PRAYER ASSOCIATION.

Beloved Sisters in the Lord—On the eve of my commencing a series of excursions to the country, your praying association presses a claim of interest on my mind. To address you personally is a duty, the performance of which has always been pleasant. To write to you on this occasion is a privilege, which I would not willingly relinquish. That you will receive this expression of my affectionate solicitude for your spiritual welfare with feelings like those which prompt it, I am confident.

The circumstances connected with the present season of the year, are generally unfavourable to the progress of social piety. Some of your number, it is probable, will, during the summer, be scattered abroad; and those of you who shall remain, will regret the temporary absence of your associates. Besides this, you will, for a time, be deprived of usual pastoral attentions. Under similar circumstances, not unfrequently, the fervour of similar associations has declined. As a means of averting this consequence in your favoured band, and to excite you to diligence in spiritual business, permit me to revive

your recollections of a few practical duties.

It must be obvious to every one, that to preserve the spirit of a praying institution, that spirit must be assiduously cherished by *each* of its members. It is the savour of personal piety that forms the character of religious associations. As streams, various in their size, but all blending in one common confluence, constitute the majestic river; so every child of God, receiving a portion of grace from the Lord Jesus Christ, may contribute essentially to the profit and pleasure of the sacred union. To sustain the high character of your institution, you must *individually maintain communion with God*. This communion should have a particular relation to your association, and also to the church with which you are connected. You will derive much advantage from spending a portion of time every day at the throne of grace, in supplicating heavenly blessings for each other, and for a gracious revival of religion in the church. I think I shall not incur the stigma of enthusiasm, when I say, I calculate largely on *your* secret and social prayers. Contemplating such a number of the professed disciples of Jesus, united in heart and effort, and believing that you are ardently desirous of the refreshing influences of the Holy Spirit, there is certainly ground of hope, that God will propitiously regard the little hill of Zion which you inhabit. And we have the immutable promise of Christ, that if but two shall agree concerning any thing, to ask it in his name, his Father will bestow it. Be therefore importunate and fervent in your supplications, and your desires will doubtless be realized to the excess of your faith. God will bless you, and that right early; for “His going forth is prepared as the morning, and He shall come unto us as the rain, as the latter and former rain unto the earth.”

Pray for one another. This is truly a delightful employment. It fans the fire of evangelical love, and strengthens the bonds of hallowed

union. Whether at home or abroad, avail yourselves of this means of mutually promoting your advancement in the spiritual life.

Be *punctual* in attending the meetings of your association, and be ever ready to engage in the solemn services of the consecrated hour. Prayer for your pastor, I am persuaded, will be a subject of no transient concern in your best moments. And during his absence, cheer the hearts of your elders, and strengthen their hands by your presence and prayers, at the meetings which they conduct. Remember that they watch for your souls, as those who must give an account of their stewardship. Contribute therefore your aid to render their responsibility pleasant, as it is momentous.

That you may pray intelligently, and with the sanctity which becomes blood-bought sinners, *let the BIBLE be your favourite and familiar companion*.—"Let the word of Christ dwell in you richly." Meditate therein with constancy and reverence, and you will flourish in the garden of the Lord, as healthful trees whose roots are watered with the rivers of life. You cannot too highly appreciate the sacred volume; it is the instrument which the Holy Spirit uses for the conviction, conversion, and sanctification of sinners:

——— Treasure most precious!

To the humble soul a banquet sweet
Of ever new delights. * * * *

Here in the sacred page propitious smiles
The everlasting God;—here covenant love
Shines with celestial lustre, and imparts
Life, light and joy to wounded spirits;
Here the redeeming Saviour kindly speaks
And soothes the anguish'd breast,—
Leads to Gethsemane,—points to the
cross,
And guides the pilgrim-penitent to heaven.

"Consider one another to provoke unto love and good works." It is no mean proof of sanctified affection, that kindred in Christ do not refrain from kindly reproving each other, for their deviations from devotional rectitude. Such reproof was esteemed by an ancient saint as "an excellent

oil." When our graces begin to droop, genuine Christian friendship may discover the cause; and timely admonition may prevent an ascendency of the evil which would occasion much grief to the wanderer. Like "the small rain upon the tender plant," it revives our languid zeal, and restores the bloom of withering pleasures.

"Let your conversation be as becometh the gospel of Christ." It is a sweet and holy mental recreation, for Christians often to converse with freedom and confidence. It is a happy means of cultivating the fellowship of congenial minds, and of bringing all the faculties of the soul to subserve the glory of God. It improves the intellect, elevates the character, enlarges and brightens our prospects, excites a celestial ardour of spirit, and accelerates our "growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The state of our own hearts, and God's dealings in relation to us, are sources which always afford topics worthy of our consideration.

Your conversation should be serious and unaffected,—in a style adapted, not only to "minister grace" to one another; but also to recommend pure religion to the favourable notice of others. Your deportment, whilst free from the tincture of carnal levity, should bear no trait of that austerity which exhibits the religion of Jesus with a forbidding aspect;—it should never be involved in a gloom which would make the inquirer shrink from your presence, as from the tombless spectre of a merciless bigot. It should reflect the love-beaming smile of the compassionate Redeemer. It should invite the labouring sinner to "taste and see that God is gracious;"—and with the courtesy of heavenly charity, it should inspire confidence in your testimony of the peace of a pardoned rebel; whilst, with the condescending meekness which was a distinguishing attribute of the Saviour's character, it should win the timid penitent to your embrace.—

You may thus be honoured instruments of alluring some poor fugitive to Jesus; and you are not ignorant of the joy which would result from such an event. You have experienced in your society the blessed effects of a soul's being reconciled to God by the sacrifice of Christ, and redeemed from the love and practice of sin. It is a joy which angels participate;—it awakes the sweetest melody of heaven:—

“Heard'st thou that harp? 'tis Mercy flings
Her snow-white hand o'er ev'ry chord;
Her voice salutes the sweet-toned strings
With soft hosannas to the Lord!”

Be careful to maintain a consistency of conduct which will distinguish you as practical disciples of Jesus; thus, as lights in a dark and perishing world, you will “hold forth the word of life,” and, shining in the “beauty of holiness,” “glorify God in your bodies and spirits which are his.”

As regards other active duties, I need only remark, that “visiting the fatherless and widows in their affliction,” for the purpose of pouring consolations into the wounded bosom, is a charity which cannot fail to interest the kindest feelings of the sanctified heart. It is not the least important part of this duty to lead the forlorn mourner to “Him who setteth the solitary in families,” and to guide the dejected child of sorrow to the weary sinner's friend.

In connexion with the duties which I have suggested, let me remind you of the importance of *habitual self-examination*. In proportion to the sincerity and constancy of your engaging in this exercise, you will experience valuable results. The more you become acquainted with yourselves, the better will you be qualified to estimate the riches of the sovereign grace of your covenant God. The more you discover of the depravity of your nature, and your moral imbecility, the deeper you will sink in humility, and the higher will Christ be exalted in your affections.

Finally, my sisters, never for a moment forget the *incalculably precious price* which was paid for your redemption. The perpetual recollection of this will impress on your minds that you are Christ's peculiar property; and that he has a right to dispose of you according to his own pleasure for his glory. This will strengthen your confidence in his love and protection, whilst it will make you cordially submissive to his will, and patient in trials; assured that having loved you with a love stronger than death, his loving kindness towards you will never cease.

The time is short in which you will have the opportunity of testifying, in this world, your gratitude to God for extending to you his matchless mercy. The inquiry of each of you at the throne of grace should be, “Lord, what wilt thou have me to do?” Let not a slumbering habit subject you to the rebuke of that dear Saviour who was once anguished in spirit “even unto death,” that he might deliver you from the pangs of the second death. In their languor and apathy He surprises his unwary disciples with the soul thrilling reproof, “Sleep on now and take your rest!” *Watchfulness* is an essential characteristic of the Christian life. There are yet treacherous spirits associated with God's people. Some who call themselves by the name of Christ, are his insidious foes. They are vigilant in the service of the father of lies; and, “were it possible, would deceive even the elect.” Guard against their wiles: be circumspect; and in the exercise of faith, look to Jesus as your strength and righteousness, that you may be enabled to detect the principles of defection, at the first suggestion of the adversary. In heaven, eternity will be enough for your rest from the toils of time. That perpetual Sabbath of felicity, whose harbinger will illumine the dark valley of death, and dissipate the gloom of the grave, will refresh our glorified spirits. We shall then unitedly recount the trials of our pilgrim-

age, in a song of deliverance which only the redeemed can sing; and while angels join the full chorus of "Worthy is the Lamb who was slain!" an innumerable company will gratefully respond, "For thou hast redeemed us to God by thy blood!"

May you enjoy, in anticipation, something of the unutterable bliss of that pure state. In communion

with God and fellowship with the Lord Jesus Christ, may you continue the subjects of a progressive sanctification, until you shall be prepared for a participation "of the inheritance of the saints in light," is the ardent prayer of your sincere friend, and brother in the faith of Christ,

* * *

Philadelphia, July 19, 1822.

Reviews.

THE EPISTLES OF PAUL THE APOSTLE, TRANSLATED WITH AN EXPOSITION AND NOTES. *By the Rev. Thomas Belsham, Minister of Essex-street Chapel.* 8vo. 4 vols. pp. 2247. London. 1822.

(Concluded from p. 372.)

In respect to the volumes before us, as a Translation of the Epistles of Paul, the readings have in general been anticipated in the Improved Version, the notes of which also exhibit in outline, the more diffuse explanations of Mr. Belsham's Commentary. In some instances where the sense is not disturbed, Mr. Belsham's version exhibits a change of expression for the better; as in the examples, 'wrath' for 'anger,' 'grace' for 'favour.' But there are several cases in which Mr. Belsham's translation does not accord with the readings of the Improved Version, where the variation is of importance; as in the following, and some other instances.

'Whose are the fathers, and of whom by natural descent Christ *came*. God, who is over all, be blessed for ever. Amen.' I. V.

'Whose are the fathers, of whom is Christ according to the flesh, whose is the God over all blessed for evermore.' Mr. Belsham.

The conjectural reading of Slichtingius, Ω ὁ, for ὁ ὅς, which the Editors of the Improved Version thought very plausible, but which they did not venture to insert in the text, Mr.

Belsham has adopted, in opposition to all authority, because he thinks 'it is next to impossible that the Apostle, when enumerating the distinguishing privileges of his countrymen, should omit the greatest privilege of all; namely that God was in a peculiar sense their God.' The fact is, that he has *not* omitted it: the "adoption" evidently includes their special relation to God, and the relation of God to them. Mr. Belsham's notions of what it might be next to impossible for the Apostle to omit, cannot furnish any reason for his altering the Apostle's text. This, as Mr. B. somewhere says of one of Macknight's comments, is rather making scripture than interpreting it. But the violent proceeding by which Mr. Belsham has changed the text, is insufficient for his purpose; it should have included the removal of the *καὶ* from the place where it now stands, immediately after *πατέρες*, to a station directly after *οὗτοι*.* 'Whose are the fathers, and of whom is Christ according to the flesh, whose is the God over all blessed for evermore'—this is a strange construction; it is the reading, however, which Mr. Belsham's unwarrantable emendation requires, though no one can suppose that the Greek of such a passage could have proceeded from the Apostle. The received reading is fixed immoveably. Innovations

* We owe this observation to Dr. Wardlaw's Discourses. p. 420.

may be proposed and adopted in respect to this passage; and so they may in all other cases where the doctrine which the received text exhibits, is in opposition to the tenets of a party; but 'making scripture' must be perilous employment.

[Mr. Belsham proposes a new version of 1 Cor. i. 30. Ephes. ii. 1—3, and 1 Tim. v. 21, all with a view to make these texts quadrate with his general system, but we think his rendering forced and unnatural. Heb. ii. 16. Mr. B. renders, "For indeed *Christ* helpeth not angels." It is one of Mr. B.'s opinions that angels know as little of us, as we of them. He does not however absolutely deny their existence, as is done by some Unitarians; yet he goes so far as to assert roundly—"of the existence and ministry of angels we know nothing; nor does it concern us to know any thing." But this topick will occur in another place.]

1 Cor. i. 2. Mr. Belsham renders, '*Who take upon themselves the name of our Lord Jesus Christ.*'—τοις επικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. "Who call upon the name of our Lord Jesus Christ," is the reading of the Common Version, which, we are most firmly persuaded, is the correct rendering. The exigencies of the Author's system has led him to frame a reading at variance with the uniform usage of the New Testament, in regard to this expression. He has himself translated τῶν επικαλουμένων τον Κυριον, 2 Tim. ii. 22. '*those who call upon the Lord;*' and in every passage in which the phrase occurs, throughout the entire range both of the Septuagint and the New Testament, there is no instance in which any other version than that which conveys the idea of invocation, would be a proper representation of the meaning of the words. Επικληθῆναι τὸ ὄνομα μου ἐπ' αὐτούς—ὄνομα τοῦ επικληθέντος ἐφ' ὑμᾶς, are the expressions which correspond to the other formula, '*who are called by the name.*' But as to the text in question, the meaning is not less definitely fixed by the connexion of the phrase,

which restricts its import to invocation, while in no one example is its sense otherwise determined. Ps. xcvi. 6. "Samuel among them that call upon his name"—ἐν τοῖς επικαλουμένοις τὸ ὄνομα αὐτοῦ. (Sept.)—"he answered them." Zech. xiii. 9. "He shall call on my name"—αὐτὸς επικαλεσεται τὸ ὄνομα μου—"and I will hear." In the instance on which we are animadverting, Mr. Belsham follows the "Improved Version;" as he also adopts its reading of 2 Tim. ii. 22, where it agrees with the common text. In Rom. x. 13, 14. the first edition of the "Improved Version" followed the reading of the publick version; but, on consulting the fourth edition of that book, we find that the reading has been changed for, 'Who-soever taketh upon himself the name of the Lord;' which Mr. Belsham's translation exhibits. If an example had been produced of the indubitable appropriation of the formula in question to this sense, there might then have been some ground for alleging that, in respect to a phrase of ambiguous import, it was correct for the translator to give such an interpretation as was in accordance with the clear, admitted import of the expression. But no such example can be produced; the positive sense of the phrase is determined to another meaning, by clear, indisputable instances, while, to convey the sense to which we are objecting, other expressions are definitely used. We cannot hesitate, therefore, in rejecting the new interpretation as erroneous, and must tenaciously adhere to the rendering of the Common Version in 1 Cor. i. 2, and in every other instance of the use of this formula, as the true one.

It is easy to perceive that the new reading is forced into the support of the Author's system, which is hostile to the invocation of Christ. As it is our full persuasion that the invocation of Christ, in acts of prayer, which are acts of religious worship, is a doctrine established by the authority of the New Testament, we shall bring together some of those

passages on which that doctrine is founded, occurring in the portions of the New Testament comprised in Mr. Belsham's "Translation and Exposition," for the purpose of examining the principles on which they are explained in these volumes.

"Concerning this, I besought the Lord thrice, that it might depart from me. And he said to me, My grace is sufficient for thee." 2 Corinth. xii. 9.

"But may our God and Father himself, and our Lord Jesus Christ direct our way unto you, &c." 1 Thess. iii. 11.

"Now may our Lord Jesus Christ himself, and God even our Father, who hath loved us, and graciously given us everlasting consolation and good hope, encourage your hearts and establish you in every good doctrine and work." 2 Thess. ii. 16, 17.

On the first of these passages, the following remarks are made by Mr. Belsham.

"Concerning the Apostle's conduct upon the occasion to which he refers, it may be proper to observe, that it cannot reasonably be doubted that he addressed his prayer for relief immediately to Jesus Christ. But in him it was not in the least degree improper, having been called by Christ himself to the profession of the gospel, having been invested by him with the office of an Apostle, having been instructed by him in the Christian doctrine, and endued with the gifts of the Holy Spirit; having been honoured by him with visions and personal appearances upon various occasions; and acting in the whole course of his ministry immediately under his direction. It was probably at one of these sacred interviews that the apostle humbly and earnestly requested to be relieved from that bodily infirmity which was so great an obstruction to him in the course of his public duty; and it was upon such an occasion that he received the gracious and memorable answer here recorded. But all this, though perfectly proper in the apostle in his peculiar circumstances, being in fact no more than asking a favour of a friend who is sensibly present, is no warrant for the general practice of praying to Christ in the present circumstances of the church, when all sensible intercourse is withdrawn, and in direct disobedience of his express command to worship the Father only. And such will-worship is undoubtedly an unjustifiable encroachment upon the honour and sole prerogative of his Father and our Father, of his God and our God." Vol. II. p. 623.

This paragraph comprises the substance of Mr. Belsham's remarks on the whole number of passages in which the language of invocation and prayer is used in relation to Christ in the New Testament. Christ is admitted to be the object of supplicatory address, but the propriety of so regarding him, is restricted to the case of those who were favoured with his personal intercourse, and is denied in respect to all other persons. So, in the case of Stephen's invoking the Saviour with his dying breath, and committing his departing spirit into his hands, "Lord Jesus, receive my spirit,"—we are told that this address of Stephen to Jesus when he actually saw him, does not authorize us to offer prayers to him, now he is invisible. To this latter case, the explanation proposed in reference to the example in 2 Corinth. xii. 9, does not apply; for there is no evidence that Stephen was favoured with any personal interviews with Christ. Full of the Holy Spirit, he looked up steadfastly to heaven, and saw "Jesus standing on the right hand of God." But, if it were an unjustifiable encroachment on the divine prerogative, to regard Jesus as the object of adoration, how came it that Stephen did not invoke the Father, and commit into his hands that deposit which it is quite impossible that a righteous man should intrust to the safe-keeping of a creature? The visibility or the invisibility of the object, can make no difference in respect to the nature and propriety of the act of religious worship. If, when consuming in the flames, Latimer had looked up to heaven, and seen, or supposed that he was beholding, Paul, or any other of the apostles standing in the presence of God, would he have thought of invoking his name, and have yielded up his spirit into his hands? Till the case of Stephen shall be expunged from the New Testament, the propriety of invoking Christ will receive strong confirmation from its testimony. But to return to the other instances under consideration. It is

an assertion altogether gratuitous, that the Apostle was favoured with personal intercourse with Christ in any such manner as would seem to be implied in the expression, 'sacred interviews.' Christ appeared to him on the journey to Damascus, and on some other occasions; but those appearances bear no resemblance to the personal interviews of one man with another, and as little, we imagine, is the address of Paul to be compared with any one's asking a favour of a friend who is personally present. Nothing is said respecting personal intercourse in the case. The language of prayer is used, and Christ is the object of the invocation. So much is clear. But we would seriously ask, whether the answer which was given to the Apostle's repeated supplications, "My grace is sufficient for thee"—could come from a creature's lips. With respect to the other examples, the assistance and blessings which are invoked, are of a kind which it would assuredly be 'unjustifiable' to solicit from the hands of a creature: they are guidance and support in regard to important undertakings, spiritual aids in reference to the consolation of the minds of Christians, and the establishment and advancement of their piety and usefulness. If the Apostle supplicated these blessings from Christ on behalf of the Thessalonians, that could not be an exclusive case; it would be as proper for him to entreat them for others. And if he supplicated these blessings from Christ, they must have been communicable by Christ, who was surely not personally present with every Christian at Thessalonica, as it is assumed he was with Paul. Now it must have been quite as proper in those Christians, on whose account the Apostle prayed for spiritual aids from Christ, themselves to invoke those aids by prayer addressed to Christ, as it was for him to use the language of prayer on their behalf. In supplicating our Lord to bestow those blessings, he was, in fact, teach-

ing them to address to Christ their own supplications.

On 1 Timothy vi. 13, 'In the presence of God, who giveth life to all, and of Jesus Christ, &c.' we have this note:

"And of Jesus Christ,] There appears to have been a peculiar personal presence of Christ with his church, and especially with the apostles, and with Paul in particular, during the apostolick age, which since that time has been withdrawn, at least in its sensible manifestations; to which presence the apostle here alludes."

But was not Timothy, to whom was given the very solemn charge which follows, as much in the presence of Jesus Christ, as the Apostle himself who delivered it? What evidence, or what ground is there for supposing, that there was any personal presence of Christ at all on the occasion? The appeal to Christ as a witness, had surely as much reference to Timothy in receiving the charge, as to the Apostle in committing it to him. This supposition of a real personal presence of Christ on earth after his resurrection, appears to us strange and unwarranted. Some passages of the New Testament indispensably require for their explanation, the fact of Christ's presence, which all those passages very amply show was supernatural; but, because the plain, obvious import of them would recognise in Christ attributes properly divine, an hypothesis is advanced in opposition, which is destitute of all scriptural support.

On 2 Corinthians viii. 9, and Philippians ii. 7, 8, two passages which have generally been considered as affording clear and decisive testimony to the doctrines of the pre-existence and divinity of Jesus Christ, we of course expected to find the version and exposition of Mr. Belsham running in the channel of modern Unitarian interpretation, in accordance with the notes of the "Improved Version," and the "Calm Inquiry."

"For ye know the munificence of our Lord Jesus Christ, how, while he was rich, for your sakes he lived in poverty, that ye

by his poverty might be enriched.—Our Lord was rich in miraculous powers, which he could employ, if he pleased, for his own advantage. But, for the benefit of his followers, he chose to lead a life of poverty and dependence.”

“Christ Jesus, who being in the form of God, did not peremptorily lay claim to this resemblance of God, but divested himself.—Christ possessing voluntary powers of working miracles, did not regard them as his own property and right.”

On these passages thus explained, we shall offer some remarks, for the purpose of showing how entirely the principle assumed as the basis of the modern Unitarian exposition, fails in the hands of the present interpreter. Christ was possessed of voluntary miraculous powers; he could exercise at pleasure the power of working miracles. Did he, then, ever divest himself of this power? From being in a state in which he could work miracles, did he ever pass into another state, in which he was without the power of controlling or changing the laws of nature? If his being in the “form of God” denote the possession of voluntary miraculous powers, he was always in that form, always appeared in that form; for it was a power which he uniformly and constantly retained, and there could be no change in this respect, no difference of appearance in Christ during the entire course of his ministry. But, we are told, ‘he did not regard those powers as his own property and right;’ ‘while in possession of these great powers, he vouchsafed to live in a state of voluntary poverty;’ he did not employ those powers for his own advantage, for his own secular aggrandizement, to furnish himself with the means of living in splendour and with entire command of the luxuries of life. And on Unitarian principles, could he have done so? If Jesus were a mere human being entrusted and honoured with the high office of publishing the Christian dispensation to the world, ‘the greatest of all the prophets of God,’ had he any option of this kind? Could he have employed the power

of working miracles for his own personal and secular advantage? Could he have exhibited them for the purpose of display? No; he could have employed those powers only for the purposes for which they had been conferred; and they had their special and appropriate use, as the proofs of the divine origin of the doctrine which they established. Mr. Belsham, we think, has very amply furnished the confutation of his own hypothesis, in his paraphrase on the second of the passages before us.

“He had been taught by the discipline of his temptation in the wilderness, that he was not to exercise the powers entrusted to him, to promote his own interest, or to gratify his own ambition; nor, in general, to extricate himself from danger. . . . He knew that he possessed these mighty powers as a trust for which he was accountable, and in the use of which he had been fully instructed: and therefore he strictly confined the exercise of them to the purposes for which they were communicated.”

Could he, then, have diverted them to other objects? Would those powers have been permitted to be exercised for other purposes than those for which they had been communicated? If the only answer be a negative one, the entire fabric of Mr. Belsham’s exposition is broken up. If our Lord had been fully instructed in the use of the miraculous powers which he possessed, if he had been taught that he was not to exercise them for his own advantage, it was quite impossible for him to make them subservient to any objects of personal gratification or aggrandizement, without such a dereliction of virtue as not even Unitarians themselves would dare attribute to him. Is it possible, then, to receive the interpretation which they give of the passages in question? In both examples, the words which follow, in the one case, the expression “*being rich*,” and, in the other, the phrase “*being in the form of God*,” are a negation of the properties denoted by those expressions; and, in their received acceptation, the opposition

is evident. But to what does the negation relate, where is the negative force of the expressions, according to the explanation given by Mr. B.? What opposition or contrast is there between Christ's possessing miraculous powers, and his invariably using them according to the instructions he received, and for the purposes for which he was entrusted with them? The passage in 2 Cor. viii. 9, is delivered as a motive to the liberal exercise of Christian beneficence. Let us see how it bears on that duty, read in this manner:—"For ye know the grace, the exuberant goodness of our Lord Jesus Christ, who being rich, possessed of the voluntary power of working miracles, for your sakes became poor; he strictly confined the exercise of them to the purposes for which they were entrusted to him." Is this an example of exuberant goodness? Does it furnish any motive by which to urge the exercise of Christian beneficence? Could this be the meaning of the Apostle? And in the other case, which is addressed as an argument and example of generous and beneficent condescension, would the reading which Mr. Belsham's interpretation requires, place the language of the Apostle in accordance with the design of his writing? "Let the same mind be in you that was in Christ Jesus, who being in the form of God," possessing voluntary miraculous powers, "did not peremptorily lay claim to this resemblance of God, but divested himself, assuming the form of a servant;" he adhered closely to the instructions which he had received, and strictly confined himself to the exercise of those powers for the sole purposes for which they were communicated to him, never using them for his own personal interests, for which purpose they were not given to him. "And becoming like other men, and being in condition as another man," by not deviating from the objects marked out by that authority which prescribed his duty, "in obedience to God, he humbled himself unto death,

even unto death upon a cross;" he submitted to a death which the purposes of his mission required, and his heavenly Father directed. Mr. Belsham completes this last clause with the words, "which it was in his power to have avoided." But we must maintain, in the argument with a Unitarian, that it was no more in the power of Christ to avoid a death which the purposes of his mission required, and his heavenly Father directed, than it was for him to employ a miraculous endowment for purposes different from those for which that power was communicated.

2 Corinthians xiii. 14. "*May the favour of the Lord Jesus Christ, and the love of God, and the participation of the Holy Spirit be with you all.*" This text, Mr. Belsham asserts, "so far from supplying an argument in favour of the distinct personality of the Holy Spirit, militates directly against it: for the participation of a *person* is absolutely unintelligible." Mr. Belsham must pardon us for saying, that the first member of this sentence is altogether a gratuitous affirmation, while the other is so entirely void of propriety, that we are surprised that even he should have ventured it. The Holy Spirit, it seems, can have no personal existence, because we read of the participation of the Holy Spirit, and the participation of a person is clearly an absurdity! Κοινωνία του αγίου πνευματος, is "the communion, or participation of the Holy Spirit;" and Φίλων κοινωνία, is, in Euripides, (Medea 256,) the "communion," or "participation of friends:" if there be any thing like reason in Mr. Belsham's construction, he will have taught us to deny the real personal existence of the friends to whom an individual may attach himself. "The participation of a *person* is absolutely unintelligible;" and therefore, Φίλων cannot mean persons, just as το αγιον πνευμα cannot denote personal existence! What would be the effect of Mr. Belsham's criticism applied to Heb. iii. 14.—"We are made partakers of Christ," which is

Mr. Belsham's own translation of *μετοχοὶ τοῦ Χριστοῦ*? This text, so far from supplying an argument in favour of the distinct personality of Christ, militates directly against it: "for the participation of a person is absolutely unintelligible." Mr. Belsham would doubtless say, that partaking of Christ denotes participation in the blessings of the gospel; if so, then the expression "partakers of Christ" cannot be absolutely unintelligible; and why should the expression, "the participation of the Holy Spirit," be less intelligible? If being "partakers of Christ" does not militate against Christ's distinct personality, "the participation of the Holy Spirit" may perfectly consist with the notion of distinct personality, even though we should adopt Mr. Belsham's interpretation of the phrase as denoting miraculous gifts.

"It is," we are told in the same note, "highly improper to use these words of the Apostle as a general form of benediction at the close of our public assemblies for Christian worship, as the gifts of the Holy Spirit are now withdrawn." The extraordinary gifts of the Holy Spirit are evidently intended, Mr. Belsham's use of the expression referring uniformly to the miraculous donations of the primitive periods of the Christian economy. But to us it seems impossible to restrict the phraseology of the New Testament relative to the influence of the Holy Spirit, to a miraculous agency. "The Roman Christians," says Mr. Belsham, (Vol. I. p. 166.) "neither themselves possessed, nor perhaps had often witnessed the operation of miraculous powers."

The design of the writer of the Epistles to the Hebrews, is stated by Mr. Belsham to be, to reconcile the minds of the Hebrew Christians to the doctrine of a suffering Messiah; "to impress them with the fact that Jesus was a mortal man, not different from other men." But how could this be at all necessary, if it were the belief of those same Jewish Christians, as Unitarians profess

to teach, that the Messiah whom they were expecting, was to be a man in all respects like one of themselves, and nothing more than a human being? What prejudice could exist in their minds on that point, which could make it of moment for the writer to enlarge on it so much in his address to them? To reconcile their minds to the doctrine of Christ's simple and exclusive humanity, was surely altogether a superfluous task in respect to persons who believed that doctrine; and we are told, that the "Hebrew Christians were always strictly Unitarian." But if this were the design of the Writer, "to impress these Hebrew Christians with the fact, that Jesus was a mortal man, not different from other men," he would appear to have adopted a singularly strange method of executing his purpose; and the readers of the Epistle must have needed some theological *Œdipus*, to solve the enigmas which the Epistle exhibits.

That it was a popular notion of the Jews, that angels are a permanent order of celestial spirits, we have Mr. Belsham's authority for assuming. (Vol. II. p. 74.) Now it must be allowed to be a singular method of effecting an important design, when a writer, having before him a term which would directly and unequivocally convey his meaning, convey it so clearly and so properly, that the very possibility of his reader's mistaking the import of his expressions would be excluded, adopts another term which does not explicitly exhibit the intended sense, and which, to say the least, perplexes the mind of the reader by its ambiguity. To introduce our example, we extract Mr. Belsham's version of Hebrews i. 1—4.

"God, who in many parts, and in many ways, spake formerly to our fathers by the prophets, in these last days hath spoken to us by his Son, whom he hath appointed heir of all things, with a view to whom he even constituted the former dispensations.

"Who being an effulgent ray of his brightness, and an exact image of himself."

and conducting all things by his powerful authority, after he had by himself made the purification of sins, sat down at the right hand of supreme majesty.

"Being become so much greater than those messengers, as he hath obtained by inheritance a more excellent name than they."

It must appear strange, we say, that a writer should adopt this language to impress his readers with the fact, that the subject of this splendid diction was "a mortal man, not different from other men." Modern Unitarians who write with that design, never use a style like this; and one would suppose that the writer of the Epistle to the Hebrews could not have been less solicitous or less careful to be understood. "God spake to our fathers by the prophets"—*ἐν τοῖς προφηταῖς*.—This certainly is not liable to any misconception. The Hebrew Christians could no otherwise understand this expression, than that the Divine Being had employed the ministry of the ancient prophets in the delivery of the messages of his will to their ancestors of the Jewish nation. Now it would be quite as easy for the writer to convey his meaning intelligibly and definitely in the fourth verse, as he has done in the first; and had he wished to express himself in accordance with the design attributed to him of emphatically inculcating the simple exclusive humanity of Jesus Christ, he had only to preserve *τῶν προφητῶν*, those prophets, in the fourth verse, and his design would have been answered. No one could then have failed to perceive, that the superiority of Jesus to the prophets of the ancient economy, was the specific comparison instituted. Had this been his object, we should doubtless have read *προφητῶν*, prophets, instead of *αγγέλων*, angels. But the latter is the reading, the uniform reading of all authorities. A word is used, which is of frequent occurrence as denoting a class of celestial spirits superior in nature to human beings, and the belief of the existence of which was an article in

the popular faith of the ancient Jews.

To us, the use of *αγγέλων* in this passage is a clear proof, that it was not the design of the writer to impress the Hebrew Christians with the fact, that Jesus was nothing but a mortal man: his design, we are persuaded, was of an opposite kind.

We must reject then the interpretation given of *τῶν αγγέλων*, those messengers, referring to prophets; and adhere to the common version and to all other authorities, with the exception of modern Unitarians, in reading *angels*. Nor do we believe that, in a single definite example, the sense of *messengers* in reference to human beings, can be shown to be intended by the use of the word throughout the whole of the Epistles of Paul, including the Epistle to the Hebrews. That the reading *angels*, is proper in some cases, Mr. Belsham himself maintains. In this Epistle, we have, "Unto angels (God) hath not committed the world to come"—"lower than the angels"—"layeth not hold of angels." Chap. ii. vss. 5, 7, 16. And in 1 Cor. iv. 9; we read, "a spectacle to—angels and to men;" on which text Mr. Belsham remarks:

"It is hardly necessary to observe, that the apostle here is not laying down any doctrine concerning angels, as of divine authority; but that he is merely alluding to a popular notion of the Jews, of angels being a permanent order of celestial spirits, who were the medium of divine communications with mankind, which was a branch of oriental philosophy which the Jews had probably taken up during the captivity, and which was then become familiar."

To translate *αγγέλων* by *messengers*, was found impracticable in this passage; but that the first acquaintance of the Jews with the doctrine of the existence of angels, should be assignable to the period of the Captivity, and to their knowledge of the Oriental philosophy, will seem not a little surprising to a reader of those books of scripture which were in being long before the time of the Captivity!

[The reviewer here gives all the

passages in Mr. Belsham's volumes, in which *αγγελος* and *αγγελοι* occur; and then after some remarks add]—

We may therefore pronounce of the entire number of passages in which the word in question occurs in the Epistle to the Hebrews, that the common reading, *angels*, is correct, and that the substitution of the term "*messengers*," as denoting prophets and teachers, is inadmissible: *λειτουργικα πνευματα* in the 14th verse of the first chapter, would be so strange an expression for prophets, and is so appropriate a one for angels, that we cannot persuade ourselves that any critick, unless driven to it by the exigencies of his system, would ever give another meaning than that of the common version, to the passages of this book in which the word occurs. But we must strongly insist, that no writer in the supposed circumstances of the author of this Epistle, writing to impress on the minds of the converted Hebrews the fact, that Jesus was a mortal man, though superior to the prophets, would, if that were his purpose, have introduced the word *αγγελοι* into the fourth verse, in relation to *προφηταις* in the first. It is not the fact, as Mr. Belsham states in his paraphrase of verse 4, that "former prophets, however eminent their character, or however important their mission, were not graced with the honourable appellation of son." The ancient Jews universally included Solomon in the number of their prophets; he is repeatedly designated as a prophet in the Targums; and the honourable appellation of *son* was expressly given to Solomon. The words of the 5th verse, "I will be to him a father, and he shall be to me a son," were spoken, Mr. Belsham himself states, of Solomon. But there is no instance of God's addressing himself in this manner to any one of the angels; and therefore angels, and not messengers as referring to prophets, must be the correct reading throughout this whole discourse.

As a proof that the advantages

which Unitarians sometimes congratulate themselves on perceiving in their system, are more imaginary than real, we may refer to the supposed relevancy and force of Christ's example, on their hypothesis, inasmuch as it is the example of one who was "a man like other men," and nothing more. On any other supposition, his example would, it is contended, be of no use, for the "cases of the teacher and the disciple would be totally dissimilar." "He was," says Mr. Belsham, (on Heb. ii. 17.) "a man like ourselves, who had all the frailties, all the feelings, and all the fears of a human being, and who suffered all the pains which any other man in the same circumstances would have endured." But even on Unitarian principles, the cases of the teacher and the disciple are far from being parallel; they are, indeed, "totally dissimilar." The perfect exemption of Christ from guilt, is now conceded by Mr. Belsham: "Christ in his moral character was sinless." But if so, there must be the widest difference between the disciple and his Lord. There is a vast dissimilarity between the case of a sufferer who is perfectly free from all consciousness of sin, and others suffering with the consciousness of guilt: the former cannot have all the feelings and all the fears of the latter. The example of Christ, therefore, is in no respect more advantageous to Unitarians, who, while they deny his divinity, assert his entire moral purity, than it is to those who, believing his divinity, maintain his real humanity.

It would far exceed the limits to which a reviewer must confine his observations, if we should attempt to notice every passage in these volumes which is open to remark; and we must now hasten to the conclusion of the present article. With our persuasion of the unscriptural character of the tenets which find in Mr. Belsham so persevering an advocate, we cannot designate his labours as being either of high value,

or of great utility. To some readers his sentiments will be surprising by their boldness, and others they will offend by their freedom; though with the temper which pervades his volumes they will have less reason to quarrel, than with the spirit of some others of his publication. The plan of his work is, we think, to be approved. The translation is accompanied with an exposition, not in the manner of Doddridge, in which the paraphrase is incorporated with the text; but a portion of the text is immediately followed by one or more paragraphs of explanation, and in the bottom margin are inserted the notes. These are frequently borrowed, with due acknowledgments, but many of them are from the pen of the translator. The version is professedly select, rather than new; and though, as might be expected, its theological character is in accordance with that of the improved version, it frequently deviates from it verbally: the translation is paraphrastical, rather than literal.

With the exception of the two short passages included in brackets, the whole of the preceding article is an *abridgment* of one, much more extended, in the Eclectic Review for May and June last. In the abridgment the language of the reviewer has been entirely preserved, and his reasoning, we hope, not materially impaired. We have, in short, carefully endeavoured to give the *substance* of the article, and we think we have succeeded; although it has been with regret that we have omitted many passages, and sometimes pages together, of the original work. Our abridgment, notwithstanding, has occupied more of our limited space than we well knew how to spare; and yet we are unwilling to dismiss the subject without some remarks and a summing up of our own. The truth is, we consider this article as forming a discussion of very great interest and importance.

Mr. Belsham is in England the
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Unitarian champion of the day. In the work here reviewed, we have his exposition of that part of the New Testament which Unitarians have been accustomed to say the least about, when not pressed to it by controversy; and which the orthodox consider as containing the most unequivocal evidence that the Socinian system is essentially false, unscriptural, and ruinous to the souls of men. The reviewer of Mr. Belsham's work is certainly an able, learned, and candid critick. There is not a single vituperative passage, or acrimonious remark, in all that he has written; and we ought the rather to notice this, because he intimated that such should be his method of procedure, in his introduction, which we have not quoted:—and he has fully redeemed his pledge—he is uniformly argumentative, calm, and courteous. Here, then, we have something like a fair view of both sides of the question; a view which we were glad to take for ourselves, and which we wish that our readers may take with impartiality, care, and deliberation. If this be done, we have no anxiety for the result. That result we are persuaded must be a conviction that the Socinian tenets can never be made to comport with the language of the New Testament—without such a forced and unnatural construction, nay, in many instances, such a manifest wresting and perversion of that language, as makes common sense revolt at the idea that the truth of God, intended to guide mankind in the plain pathway of life everlasting, ever could be given in so exceptionable, dubious, and delusive a form. This has long been the solemn conviction of our own mind, and we are glad to see a work which seems well calculated to produce the same conviction in the mind of every careful and candid reader.

We really cannot perceive how any one can fairly and seriously examine the construction which the Socinian tenets indispensably require to be given to a multitude of

the plainest passages of the word of God, and not be satisfied that these tenets never could be derived from that word, never can be supported by it, nor ever be even plausibly reconciled with it. Some of their ablest writers themselves, it appears, have felt and yielded to these very conclusions. We here refer to the Socinian writers of Germany, confessedly among the most acute and erudite of the whole corps. Probably no man in our country has been more conversant with these writers than Professor STUART of Andover. In his fifth letter to Mr. CHANNING, he says—"For these ten years past I have been called every week, to duties which necessitated me to be conversant with the history of interpretation, as it has appeared in Germany; a country which in half a century has produced more works on criticism and sacred literature, than the world contains beside."—After detailing to his antagonist the monstrous and shocking positions of these German writings, in explaining the language, history, and doctrines of the New Testament, he adds—

"You are doubtless inclined, before this time, to say, 'What is all this to us? We do not avow, or defend such opinions.' True, I answer; at present, you do not. A short time since, they did not. But as soon as their numbers increased, so that they began to be fearless of consequences; and their antagonists urged the laws of exegesis upon them, they abandoned the ground of defending the divine authenticity of the Bible, at once. A few years since, the state of theological questions in Germany, in many respects, was similar to what it now is here. At present, the leading German critics, (rejecting *accommodation*, and casting off all ideas of the divine origin of the scriptures,) are disputing with great zeal the questions, Whether a miracle be possible? Whether God and nature are one and the same thing? (Schelling, a *divine*, is at the head of a great party, which maintains that they are the same.) And whether the Jews ever expected any Messiah? Some time ago, many of their critics maintained, that no Messiah was predicted in the Old Testament; but now, they question even whether the Jews had any expectation of one. It would seem, now, that they have come nearly to the end of

questions on *theology*. At least I cannot well devise, what is to come next.

"It does seem to me, that it needs only a thorough acquaintance with German reasoners and critics, (a thing which is fast coming in,) to induce young men to go with them, who set out with the maxim, that 'to believe with Mr. Belsham is no crime.'"

He afterwards says—"In respect to the study of the more liberal (so called) German writers, I fear no injury from it in the end, to the sentiments denominated *evangelical*. Exegesis has come, by discussion among them, to a solid and permanent science. That the scriptural writers taught substantially what we believe to be *orthodoxy*, is now conceded by some of their most able expositors."—Again—

"I shall be very ready to confess my apprehensions are quite erroneous, if the lapse of a few more years does not produce, in many cases, the undisguised avowal of the German divinity, in all its latitude. I anticipate this, because I believe that the laws of exegesis, when thoroughly understood, and applied without party bias, will necessarily lead men to believe, that the apostles inculcated, for substance, those doctrines which are now called *orthodox*. And as there probably will be not a few, who will reject these doctrines, my apprehension is, that to take the German ground will, ere long, be deemed both ingenious and expedient."

It seems then that the course of this business has been as follows—After trying to defend Socinianism, or Unitarianism, if that be the preferable term, by forced interpretations, and various readings, and alleged interpolations of the original languages of scripture—by the principle of accommodation, taken in its greatest extent; by saying that Christ and his apostles were either ignorant themselves of certain truths, or else availed themselves of the ignorance of those to whom they spoke and wrote—these abettors and advocates of Unitarianism have found eventually that their reputation as scholars, and their credit as men of integrity, have required them to give up the whole ground which they had attempted to defend, and to admit that the *orthodox* doctrines are, for substance, really taught in the New

Testament—That this therefore they have explicitly done, and at the same time have denied the inspiration of the scriptures altogether. This, it appears, is the course which a number of German writers, of the first distinction, have actually taken: and this is, we conscientiously and confidently believe, the *natural* course, tendency and termination of the Socinian system of reasoning, and of interpreting scripture. And we must say, with professor Stuart, that “the sooner matters come to this issue the better.” We say so because we think it clearly better that infidelity should be without disguise than with it. Not that we mean to insinuate, for we do not believe, that all Socinians are blank Deists in their hearts. Some of them we fear are, but a large proportion of them we are satisfied are not—their infidel opinions are in disguise to themselves, as well as to others. Yet as, in our view, their sentiments are in no respect safer, so far as their eternal interests are concerned, than those of avowed Deists, we think it better for them, as well as infinitely better for the world, and for the interests of genuine Christianity, that their true state and standing should be distinctly recognised, and the true ultimatum of their principles and sentiments be fully ascertained and acknowledged. It must surely be for the interest of truth, that every set of men, and every description of principles, should be given to the world for what they are, and stand before the publick clearly invested with their proper character—What honest man can ever object to this?

We are perfectly aware in what manner Socinians themselves regard such a representation as that which we have here made. They impute it to ignorance, bigotry, narrow mindedness, illiberality, uncharitableness, malevolence, and all the other bad qualities which are the kindred of these. Yet we are entirely conscious of having made our remarks without one unfriendly wish or feeling, towards those to whom they relate. If we could with a clear conscience

say nothing to offend them, we should be glad to be silent, or to give what we say a different tone and aspect. But when we are most deeply convinced, that the Socinian sentiments are subversive of the very fundamentals of the Christian system, and put into the most awful jeopardy the souls of all who imbibe them, what course are we to take? Will it consist with honesty, integrity, and Christian charity—with good will and fidelity to those who are already misled, or to those who are in danger of being seduced—to hold our peace, or only “to say smooth things?”—To represent that the errors in question are unimportant, and that those who hold them are, notwithstanding, good Christians, and in a very safe state? Shall we, in a word, “speak peace, peace, when,” as we verily believe, “there is no peace?” No, assuredly—we must, and we hope we ever shall, rather incur all the ill will that mortals can entertain, and all the hard speeches that they can utter against us, than thus violate our consciences and offend against God. We know that such commentaries as those of Mr. Belsham may produce, because they have actually produced, the most injurious and perilous effects: and we shall conclude this long article with a recorded example of the truth of this assertion; which we devoutly pray may prove a salutary warning to all who read it. In the Life of the Rev. Doctor Thomas Scott, lately published, we find the following description of the influence which a Socinian commentary had on him—Speaking of that part of his life which he passed with his father after his apprenticeship he says—

“At this period, though I was the slave of sin, yet, my conscience not being pacified, and my principles not greatly corrupted, there seemed some hope concerning me: but at length Satan took a very effectual method of silencing my convictions, that I might sleep securely in my sins: and justly was I given over to a strong delusion to believe a lie, when I held the truth that I did know in unrighteousness. I met with a *Socinian* com-

ment on the scriptures, and greedily drank the poison, because it quieted my fears, and flattered my abominable pride. The whole system coincided exactly with my inclinations, and the state of my mind. In reading this exposition, sin seemed to lose its native ugliness, and to appear a very small and tolerable evil; man's imperfect obedience seemed to shine with an excellency almost divine; and God appeared so entirely and necessarily merciful, that he could not make any of his creatures miserable, without contradicting his natural propensity. These things influenced my mind so powerfully, that I was enabled to consider myself, notwithstanding a few little blemishes, as upon the whole a very worthy being. At the same time the mysteries of the gospel being explained away, or brought down to the level of man's comprehension, by such proud and corrupt, though specious reasonings; by acceding to these sentiments, I was, in my own opinion, in point of understanding and discernment, exalted to a superiority above the generality of mankind; and I pleased myself in looking down with contempt upon such as were weak enough to believe the orthodox doctrines. Thus I generally soothed my conscience: and, if at any time I was uneasy at the apprehension that I did not thoroughly deserve eternal happiness, and was not entirely fit for heaven; the same book afforded me a soft pillow on which to lull myself to sleep. It argued, and I then thought proved, that there were no eternal torments; and it insinuated, that there were no torments, except for notorious sinners; and that such as should just fall short of heaven, would sink into their original nothing. With this welcome scheme I silenced all my fears, and told my accusing conscience, that, if I fell short of heaven, I should be annihilated, and never be sensible of my loss."

MEMOIRS OF THE LIFE AND WRITINGS OF JOHN CALVIN. TO WHICH IS PREFIXED A BRIEF SKETCH OF THE HISTORY OF THE REFORMATION. By John Mackenzie. Philadelphia: published and sold by D. Hogan, No. 255, Market street. 1823. Printed from the last London edition with additions.

The first edition of this work was published in London in 1809; and is mentioned with credit to the author, in the July number of the *Christian Observer*, for the year 1817. It con-

sists of a digest of the various memoirs of Calvin, and is there recommended as a narrative compiled with moderation, skill, and a competent acquaintance with the subject.

We always notice with pleasure the publication and republication of any work, written with ability and temper, which conveys a correct idea of the life and writings of this great Reformer; for we are persuaded that the calumny and reproach that have been lavished upon Calvin and his works, have their origin in ignorance. Those who are the best acquainted with his labours, and have examined them with care and diligence, most generally unite in admiring the extent of his learning, and the soundness of his theological tenets. In confirmation of this we cannot refrain from quoting the opinion of Hooker, the author of the *Ecclesiastical Polity*, who, it is well known, is the great champion of our Episcopal brethren; and of whom, and the church to which he belonged, we should not be unwilling to express our opinion in much the same language which he uses in regard to Calvin and the protestant French church, in the following remarkable passage—"A founder it had, whom, for mine own part, I think incomparably the wisest man that ever the French church did enjoy, since the hour it enjoyed him. His bringing up was in the study of the civil law. Divine knowledge he gathered not by hearing or reading, so much as by teaching others. For though thousands were debtors to him, as touching knowledge in that kinde, yet he to none but onely to God, the Author of that most blessed fountain *The Book of Life*, and of the admirable dexterity of wit, together with the helps of other learning which were his guides; till being occasioned to leave France, he fell at the length upon Geneva."* We should like to know in what manner to make out the consistency of those, who take the name and works of Calvin for the constant theme of their

* Preface to *Ecclesiastical Polity*, Sec. 2

vituperation and contempt, and yet seldom speak of his eulogist but as the *learned Hooker*, and the *JUDICIOUS Hooker*. We are prevented by nothing but our confined limits from extracting from this work the whole section that relates to the affair of *SERVETUS*; which the enemies of Calvin never fail to bring forward as fixing an indelible stigma on his character; but in which, in truth, the error of Calvin was less the error of the man, than of the age in which he lived. Not one of the reformers, we verily believe, would have refused to do what Calvin did, in that concern. Cranmer, in England, was certainly as criminal, in regard to the poor Anabaptists, in the reign of Edward the Sixth, as

Calvin was at Geneva. Why then has so much been said about the former, and so little comparatively about the latter? We leave it to others to answer the question. For ourselves we lament the error of both these good and great men. But we think them chargeable only with the common evil of persecution, which the church in which they were educated held to be a virtue, and the unscriptural character of which they had not yet discovered.—We earnestly recommend these well written memoirs of Calvin to all our readers. In some future number of our miscellany we hope to make extracts from this work, especially from the section to which we have already referred.

Religious Intelligence.

FOREIGN.

From the Missionary Herald.

PALESTINE MISSION.

Extracts from the Journal of Mr. Temple.

From the Journal of Mr. Temple we make some extracts illustrative of the agriculture and of some curiosities, in the island of Malta.

March 25, 1822. This day visited the Old City, as it is called, distant from Valetta about seven miles. We are informed, that the road to that city passes through the most fertile part of the island. All the land on both sides of the road, was in a high state of cultivation. Luxuriant fields of barley in the milk, of vines beginning to unfold their leaves, of fig trees, almond and olive trees, some covered with blossoms, and others with green foliage; these altogether gave a most enchanting loveliness to the whole landscape. This is my first visit into the country. Our company consisted of eight persons. We rode in two carriages, each of them drawn by a single mule, whose master runs at his side, and urges him forward. During our visit at the Old City, we went into the church, built over the grotto, where, as tradition says, St. Paul slept when he was on the island. The church is not a very spacious one, but is held in great veneration. Beneath it is the grotto, in which stands the venerable Apostle in

marble statue, as large as life. Formerly the viper was hanging on his hand; but not long ago some foolish person wantonly broke it off. On entering this grotto it is impossible to suppress all emotions of religious enthusiasm, if one can believe that it once heard the prayers, and gave rest to the wearied limbs, of the Apostle.

From this church we proceeded to the catacombs. These are immense subterraneous vaults cut out of the rock, of which the island is composed. We entered them through a narrow passage, each of our number bearing a lighted wax taper, and following a guide who is acquainted with these dark and silent regions. Different opinions are entertained concerning these immense caverns. Some suppose they were made to be the habitations of the living, in times of danger and war; but others think that they were prepared as dormitories for the dead. It is said they extend the whole way from the Old City to Valetta. They are divided into cells much better adapted for the repose of the dead, than for the dwellings of the living. Whatever may have been the purpose, for which they were made, it is certain that they are at present the mansions of the dead; for I saw in them different bones of the human frame, some in a good degree of preservation, and others mouldered almost to dust. In this subterranean world we saw a church, where, without doubt, religious worship has been, at some period or other, cele-

brated according to the forms that prevail in Catholick countries. It is dangerous to lose one's guide in these caverns. Not many years ago, it is said, several young persons had the curiosity to enter without a guide. They entered and were lost in the gloomy labyrinths, and to this day have not been found. This event has led the government to shut up several of the passages, that a similar event may not occur again. We spent about half an hour in traversing these possessions of the dead, and then came back to inhale the pure air and greet the cheering light of that world, which was made for the living.

He next visited the college which contained 65 scholars. His report concerning their appearance, is unfavourable.

The library, which was shown us, was small; consisting principally of the writings of the Latin fathers. Greek is not studied by any of them. Almost all the students are preparing to become priests. The other learned professions are not much encouraged here.

The Old City, in which the college is situated, contains between three and four thousand inhabitants.

May 22. In a walk into the country, I was much amused by seeing the people gathering the barley harvest. The men and women were pulling it up by the roots, as they pull flax in America, and then binding it in bundles, and throwing it in heaps. I am surprised at the change effected in the face of the country, within a few weeks. Eight weeks ago the fields were green, and ten thousand beautiful flowers every where appeared; now every flower is withered and dead, and the whole country has the aspect of sterility. Vegetation is generally dead here, during the summer, except in the gardens, which are daily watered. The beasts are fed on green grass in the winter, and on dried grass through the summer. The grass has come to maturity before the middle of May, and before the end of the month all kinds of grain are ripe and gathered.

July 16. Again went into the country. The farmers were getting out their barley, which is laid upon the ground, within a circle of perhaps thirty feet in diameter, and trodden out by cattle. I noticed that, contrary to the law of Moses, they muzzled the mouth of the ox. I saw large fields of cotton, and melon vines and melons in great abundance. They were green and flourishing, though not a drop of rain has fallen for more than two months, and all the rest of the country is parched with heat and drought. I have not seen a plough in Malta; though it is

used. They prepare the ground for the seed, chiefly by means of the mattock.

Sept. 1. Last Sabbath we opened a Sunday school in our house for the benefit of the English children belonging to our little congregation. We are happy to find among our juvenile pupils, six Maltese children, and a little Jewess, together with about thirty English children. We are assisted in this enterprise by the labours of our pious friends. Much difficulty was anticipated in establishing such a school; but we have been most happily disappointed in meeting with very little.

22. To-day our little Jewess wished to read with some young Misses, who were reading to me in one of the Evangelists. I took her Bible, which was Italian, and pointed to the chapter where they were reading; but as soon as she discovered that it was in the New Testament, she seemed alarmed and said "Questo non è buono." That is, this is not good; and I could not persuade her to read more than a verse or two. It was afflicting to me to find this little creature beginning to display the same prejudices against the New Testament, which have distinguished her forefathers. We regard it, however, as a peculiarly auspicious circumstance, that her parents are willing to send her to be taught by Christians. She is about twelve years of age, reads and speaks only Italian, has apparently a good disposition, and her lessons are always thoroughly committed to memory. The Jews are held in great contempt among the Maltese, and it is not long since they were forbidden to lodge within the walls of this city.

Letter from Mr. King.

By the kindness of Mr. Wilder of Paris, we are favoured with a letter from Mr. King, dated Alexandria, Jan. 20th. The following is extracted from it:

Through the goodness of our Lord, I arrived here with Messrs. Fisk and Wolff, the 10th inst. after a pleasant passage of seven days from Malta. We have been continually occupied since, in selling and giving Bibles, and in reasoning with the Jews and Gentiles. We have preached to congregations, consisting of from six persons to one hundred and thirty persons, in five languages. We have sold 100, and given away 50 copies of the Bible and parts of the Bible in ten languages. The Catholicks in the convent have excommunicated us and our books, and ordered the books to be burned. Some few Bibles have been burnt. Still the people are most of them for us, and one priest has refused to preach against

us. There seems to be much excitement here; and the word of God runs, and I hope will be glorified. Mr. Drovetti, the French Consul General, has received me with much kindness. I was introduced to him by the Asiatic Society. The day after my introduction, I dined with him. The Superior of the convent applied to him to prevent the New Testament's being used in a school here; but he refused. Blessed be the name of the Lord for this. The schoolmaster, who is a Catholick, and has about forty pupils, bought fifteen Testaments, and we have given him fifteen more. These are now read by his pupils in the school.—This morning we have heard that he has been excommunicated.

Every day here has been interesting, and God seems truly to bless our feeble efforts. Could you have seen us here sometimes, with Jews around us, speaking to them of Him, whom their fathers crucified, your heart would have leaped for joy.

The Bedouin Arabs have just been robbing a caravan, near Mount Sinai; and it is thought rather dangerous going through the desert. But if the Lord be with us, we have nothing to fear.

We have been so much struck with the justice and the importance of some remarks of Dr. Scudder, a missionary in the island of Ceylon, on the subject of prayer, that we shall give the small part of his journal which contains these remarks; although we have not room for more. The humblest Christian, male or female, may here see that the success of missions may be promoted by him, or her, without going out of the family, the closet, or even from the bed of sickness or languishing—*by fervent prayer*. In his journal for June 10th, 1821, Dr. Scudder says—

How delightful the privilege to labour for Christ. O that the consideration, that I am permitted to engage in this blessed work, might induce me to live near my God, and devote myself unreservedly to his service. I long for more zeal; more of the spirit of Him who loved and who died for me; more of that earnestness of spirit in prayer, which Moses and Jacob and Daniel had. Prayer is one of the most powerful engines, which can be used in destroying the kingdom of the god of this world. Without it, we shall labour in vain. Without it, missionary societies will send forth heralds of the cross in vain. Without it, those, who contribute of their substance to send the gos-

pel to the heathen, will contribute in vain. One great reason, perhaps, why so few heathen are gathered into the fold of Christ, is because the people of God plead no more with him, in their closets and in the social circle, for his blessing. Christians may expect, that, because they have made great exertions in sending many missionaries to the heathen, hundreds and thousands of conversions will take place. But God, who seeth not as man seeth, will frown upon all their doings, unless their exertions are accompanied with earnest prayer.

SANDWICH ISLAND MISSION.

The letter from which the subjoined extracts are made was received by the editor, to whom it was directed by the writer, more than two months since. It was mislaid, or the extracts now given would have appeared in our last number. It contains information from the interesting missionary company on board the ship *Thames*, bound to the Sandwich islands, about six weeks later than that which has been communicated in the *Missionary Register*, from the Rev. Messrs. Stewart and Bishop. Their letters are dated on the 17th and 20th of Dec. 1822. The last date of Betsey Stockton's letter is Feb. 2d, 1823—the same date with some communications summarily mentioned in the *Missionary Herald* for July. We hear much, and with much interest, of the missionary life *on land*; we have here some details of the manner in which that life is passed *at sea*.

"Ship Thames, N. Lat. 24° 2', W. Long. 20° 43'. Dec. 19, 1822.

"Rev. and dear Sir—Conscious of the deep interest you take in my welfare, I will endeavour to give you some faint idea of our situation—To describe all that we have seen and felt, would require an abler pen than mine.

"You no doubt anticipated many of the dangers to which we were to be exposed, but we were called to witness some, before you could have anticipated them. We embarked on the 19th ult.—The boat was sent to land the pilot at 12 o'clock; but having reached the extremity of the sound, the pilot discovered that we were drifting rapidly on the Race Rock, and returned as speedily as possible to save

us from destruction. He remained with us till 4 o'clock, and was then landed at Block island—By him I suppose you received a short letter from Mr. Stuart. At 6 o'clock we got far enough out to feel the motion of the water, and of course the sea-sickness commenced. I cannot describe the scene which ensued—The most death-like sickness I ever felt in my life, was occasioned by the motion of the ship. Every person in the mission, except Mr. Stuart and Kermoola, was sick at the same time. The weather became very boisterous on the following Friday—rainy and squally in the evening—and in the night it increased to a gale. I was up very early the next morning, and as I was looking toward the companion way, we shipped a sea, and the water rushed into the cabin in a torrent. It was the first I had seen, and I felt alarmed for a moment; but it was soon over. I am happy to tell you that since I left home, in all the storms and dangers I have been called to witness, I have never lost my self-possession. This I consider as a fulfilment of the promise, that as my day is, so my strength shall be. But we have not yet come to the most trying part of the voyage. We are now near the coast of Africa, and I fear I shall not act the Christian, in the thunder storms which are to be expected there.* But I am glad to have it in my power to say, that notwithstanding all our difficulties, I have never looked toward home with a longing eye. I cannot say indeed, sir, that I have not longed to see your family. You are all as dear to me as life itself; and nothing but the consoling thought that we are destined to meet where parting will be no more, could support me.

"My friends are all very kind to me. I have not been disappointed in Mr. and Mrs. Stuart. Their kindness lays me under renewed obligations to them. I share with them in all their stores—If our water was good, we should be quite comfortable; but it was spoiled before we left port, and it has grown no better since. We have cider, porter, beer, &c. but would gladly exchange them all for water. We hope the captain will take in some at St. Jago. The captain appears to be a well disposed man, and does every thing in his power to render the family happy. He attends prayers with us in the morning, in the cabin, and in the evening on the quarter-deck. We met the first Monday of the month, and observed the concert of prayer; and the season was very precious to us. We frequently comfort ourselves by reverting to our native coun-

try, and reflecting on the prayers which are there ascending in our behalf.

"The mission family are, on the whole, as pleasant a company as I ever met with. The natives are the kindest creatures I ever saw. They talk and sing for us in their own language, the sound of which is soft and pleasant.

"I wish it was in my power to give the ladies of your family some account of our manner of living; but I cannot at present. Sometimes, in imagination, I visit them in the night, and get a piece of bread; for there is nothing I have wanted so much since I left home, of the provision kind, as bread. Ours is pilot-bread and crackers, and by using them in our sea-sickness I took a dislike to them. But we have pudding, boiled rice, and mush once a week, and beans, potatoes, boiled onions, fruit, &c. The cook, however, is a dirty man, and we are obliged to eat without asking questions. While I was sick, they gave me a mug of chicken soup—The grease, the pepper, and the feathers, floated together on the surface. Being on deck, I was unable to get a spoon; so I took out what I could with my fingers, and drank the rest. It seemed as good as any I ever tasted; and it nourished me so that I soon began to recover. * * * *

"All the births in the cabin are occupied by the married people; and it was thought best to make up one for me, by the dead-lights—for we were obliged to have them all in. The captain, who has doubled Cape Horn five times, says that he never saw the sea in such a condition in his life. The bowsprit was at times buried in the sea, and again almost perpendicular in the air; so that every thing in the cabin which was not lashed, was thrown from one side to the other. The vessel pitched and rolled at the same time, in such manner that no one could stand on their feet without holding. And as my birth was abaft the beam, whenever my head went to leeward and my feet to windward, which was the case every five minutes, it made me very sick—I found it would not do for me to endeavour to sleep so. The captain therefore had a hammock made and swung over the table; to be let down at night and strung up in the morning. The first night I tried it I rested very well—I was both sick and tired. The second night the ship rolled without pitching, and I was thrown back and forth as fast as I could go, until about 12 o'clock at night; when a bed that had been placed in one of the dead lights was thrown down, and struck one corner of my hammock—This threw me, first up against the ceiling and then on the dining table. At the same moment we shipped a sea; and the water

* She has a natural timidity in regard to thunder.

running on the deck, and the trunks falling in the cabin, allowed me to think very little of myself. However I was soon accosted by Mr. Stuart, who came to know if I was hurt. When I assured him that I was not, I heard the rest of the family laughing heartily behind their curtains—It was fine sport for them and the captain, for a few days. I did not venture into my hammock again for the remainder of that night, but stayed with Mrs. S. But I have learned to sleep very comfortably in it since. I go to bed between 9 and 10 o'clock, and get up at day-break—ring the bell at day-light, and we have prayers at sun-rise—then have breakfast, and afterwards go about our business. Our study hours are from 9 till 12 in the morning, and from 2 till 5 in the afternoon. * * * * Mrs. Stuart has suffered more than any of the family; but she is now recovering very fast.

“We have had many remarkable interpositions of Providence already in our behalf. The first pleasant day after the storm, we met the *Prime*, of Philadelphia, and spoke her. It was out of our power to write by her; yet it was very gratifying to us to send word to our friends that all was well. We have seen a number of vessels since; but have not been able to speak any bound to America. We saw the *Winslow*, of New Bedford, soon after, and sailed in company with her for some time. On Sabbath morning, Mr. Stuart went on board and preached, and in the afternoon the captain came on board our ship to church. Mr. Stuart observed when he returned, that he never expected to have gone to preach in the midst of the Atlantic ocean. The day will, I think, be long remembered by us. The captain invited us all on board his ship, the next day that the weather should be fair. But the wind, after blowing from several points of the compass, died away in the night, so that the helm became useless; and the two ships got so near together that immediate destruction appeared inevitable. But the wind sprung up, after a short time, and enabled both ships to steer off. The *Winslow* then left us, and we have had no company since—Company was very desirable, and yet we were glad to get rid of it, as it was like to cost us so dear.

“I have, sir, already realized many things that you told me when at home. * * * * But still, sir, I am as happy as I ever was in my life.

“It would do your heart good, to see with what firmness that part of our family who have been accustomed to better things, bear their trials. Here I do not insinuate that there are any who have not borne them like Christians. But it was

thought that Mr. S. would not bear them with as much fortitude as Mr. B.; because one had been accustomed to a more delicate manner of life than the other. If those who indulge that opinion were with us, they would find that refinement in a missionary, is no objection to him. I have seen your friend lie down on a pile of boards, or on the top of the locker, when almost exhausted, without a murmur. He has already begun to ‘bear hardness like a good soldier.’ I feel very much ashamed at times, when I look at him, and think what he is, and what I am—If he bears hardships thus, how ought I to bear them?

“Leaving home and becoming a missionary does not, I find, make peace with the great enemy—I find my heart still inclined to forget God, and to wander in the paths of sin. We have no place in the ship to which we can retire, and spend a moment in secret with our God. This is one of my greatest privations: for the poor spark in my breast requires to be constantly fanned by prayer, to keep it from being extinguished—Sometimes I feel as though it were almost out. * * * * You will please to excuse my saying so much of myself.

“Tell Mr. ——— that I have not forgotten him. I see many things to remind me of him constantly. This morning we saw and caught the *Portuguese man of war*;* but could devise no plan to preserve one for him. The string of one of them hung from the ship to the water; it looks very much like a string of blue beads. One of the natives who was in the water bathing, says that one of these animals bit him. He brought a piece with him on his hand. Most of the missionaries this afternoon have been out in a small boat, and found the sun very hot. The heat is not as yet very great in the ship. * * * * No whales have been taken as yet, although we have seen a number—and the harpoons are all in readiness. * * * * * You will please to excuse the defects of my letter. I find it hard, as yet, to think and write at sea. Remember me to * * * *.

“With feelings which neither time nor space can change, Yours humbly,

“BETSEY STOCKTON.

“P. S. After writing the above, we were driven off Cape Verd, and were unable to stop there, and I gave up all hopes of being able to send my letter—January 5th, A ship has just appeared in sight, and I have scarcely more time than to tell you we are all well. We crossed the line yesterday, and had the usual ceremonies. We have had a very interesting voyage thus far. We

* Mollusca.

have caught a number of fish of different kinds—such as the black fish, sharks, dolphins, &c. The manner of harpooning them is very curious. I can say no more—We are taking in sail. B. S.

“Mr. and Mrs. Stuart desire to be remembered to you.

“P. S. 2d.—We have been disappointed, the third time, in sending our letters. But this morning, at 4 o'clock, we discovered an Englishman, who has engaged to take them. Since I last wrote, we have had trying times; but no damage has been done to the ship. I have learned to be quite a sailor; and have not been frightened since I came on board—any more than to feel solemn. For this I desire to be very thankful—The Lord has not forgotten me. We are now in S. lat. 44° W. long. 60°—the family all well. Feb. 2d, 1823—We got soundings yesterday, for the first time after being out 75 days. I will write again by the first opportunity.

“BETSEY STOCKTON.”

DOMESTICK.

We earnestly recommend to the serious consideration of our readers, and especially of our female readers, the subjoined paper. The world, it is plain, can never be evangelized, while that degradation of the female sex exists, which is found in most heathen, and in all Mahometan countries. Not only do women compose a full moiety of the human race, but their influence on the other moiety, as sisters, wives, and mothers, is necessarily great. In all Christian communities it has always been peculiarly great; and this is unquestionably agreeable to the design of the divine Author of our religion. While in the revealed code we find it written—“I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.” (1 Tim. ii. 12.) We notwithstanding find her every where represented as the companion of man, his equal—as far as is consistent with the nature of her sex and the subjection which harmony and order demand—and a partaker with him to the full, in all the blessings and glorious hopes of the gospel of Christ. “She,” it has been beautifully remarked, “was last at the cross, and first at the sepul-

chre.” To her the Redeemer first appeared after his resurrection from the dead. She became the first convert, and furnished the first accommodations to the apostolick mission, when it first passed from one quarter of the world to another—from Asia to Europe. (Acts xvi. 6—15.) Christian missions have always owed much to Christian women. It is so at the present time. They not only go as missionaries, and aid most efficiently in the instruction of schools, and in other ways by which the heathen are enlightened and converted, but they take a part in missionary operations at home. To them the funds of almost every benevolent institution, in this era of benevolent enterprise, are deeply indebted. While this is so, we do not well know how to account for it, that they have not done something more, with a special view to the benefit of their own sex in heathen and Mahometan lands. We really think that they are called on to do this—and we sincerely rejoice that there is one society formed for this purpose. We have heard that others are about to be formed; and we hope they will increase till they are as numerous as the Christian churches in our land. We again recommend the preamble of the following constitution to the most serious consideration of our female readers.

Constitution of the Princeton Female Society, for the support of a Female School in India.

It is among the excellent effects of the Christian religion, that it elevates the female sex to their proper rank in society, and gives them the common privileges and hopes of the gospel. Among heathen and Mahometans, females are not regarded as immortal beings, but are considered and treated as little better than the beasts that perish. What Christian woman can think of this without emotion? Without an earnest desire to do all in her power to rescue as many of her sex as possible from this horrible degradation—to raise them to the possession of the rights of human nature, and to teach them to aspire to all the present and future felicities, which in the gospel of Christ, are proposed to them, equally

with the other sex. With a view to attempt something for the amelioration of the condition of females in India, and earnestly imploring the smiles and blessings of their Redeemer God on the humble effort, the undersigned have formed themselves into an association for the erection of a school, or schools, in the island of Ceylon, for the exclusive instruction of female children in the elements of knowledge, and of Christian piety; and have adopted the following constitution:

Article 1st.—The society shall be called the Princeton Female Society for the support of a Female School in India.

Article 2d.—The Society shall have an annual meeting, and as many other meetings as shall be judged proper by the Society, or by those whom they shall appoint to manage their affairs.

Article 3d.—The Society shall have a patron, who shall be some respectable gentleman to be chosen by the society at their annual meetings. All the other members of the Society shall be females, married or single. The patron of the Society shall be expected to attend the annual meetings, and to counsel and aid the institution in the execution of its benevolent design.

Article 4th.—The Society shall choose annually a President, Vice-President, Secretary and Treasurer, who shall perform all the duties and services usually belonging to such officers, or which shall be assigned them by the Society.

Article 5th.—The Society at its annual meeting, shall choose an acting committee, consisting of seven members, which shall organize itself with such officers as may be deemed expedient—shall solicit and collect subscriptions, and receive donations, and deposit them with the treasurer—shall meet on its own appointments—shall transact all the business of the Society in its recess, and shall report to the Society all its transactions at each annual meeting, and as much oftener as required. The acting committee shall be authorized to call a meeting of the Society, whenever it may judge such a meeting expedient.

Article 6th.—Every female paying one dollar per annum, or twenty-five cents quarterly, shall be a member of the Society.

Article 7th.—It shall be the first object of the Society to establish a female school in the island of Ceylon, under the care of the American missionaries there, in which female children shall be taught to read and write, and other branches of useful knowledge, and in which they shall be instructed in the Christian religion, and as far as possible formed to Christian piety.

Article 8th.—Through its patron the Society will communicate with "The Society of Inquiry on the subject of Missions in the Theological Seminary at Princeton," and endeavour to avail itself of the aid of that society in carrying its benevolent design into effect.

Article 9th.—If under the smiles of Providence the funds of the Society shall be more than adequate to the support of one female school, they shall be appropriated to the erection of another, or as many as they shall be sufficient to support; and if unhappily female schools cannot be established, the funds of the Society shall be applied to other missionary purposes in India, always however with a special reference to the benefit of the female sex.

We have been authorized to state, that a society was formed under the foregoing constitution, in October last; and that the treasurer has lately remitted eighty-four dollars to the treasurer of "The American Board of Commissioners for Foreign Missions"—strictly appropriated to the purpose for which it was contributed, agreeably to the provisions of this constitution.

CIRCULAR LETTER.

To the Congregation of ———.

BRETHREN—The Board of Directors of the Theological Seminary of the Presbyterian Church, in the United States, located at Princeton, New Jersey, beg leave, as its constituted guardians, to call the attention of the churches to its situation and necessities.

It has now been in existence eleven years, and the churches have had an opportunity of judging of its importance to the interests of the Redeemer's kingdom. Many of its pupils are now filling with much acceptance and usefulness, important stations in the church, as pastors of congregations. Many of them have engaged for a time in missionary labours among the destitute; and through their instrumentality, many waste places have been built up, and new churches have been collected in our extensive new settlements. And several of them have engaged for life in missions to the heathen.

Every year this institution has been growing in importance, and usefulness to the church.—The number of its students the last winter was *ninety-six*. It has no resources for its support but the liberality of the church. Whenever a permanent

fund is obtained, the proceeds of which will be annually sufficient to meet the current expenses of the institution, it will not be necessary any more to call on our churches; but until then the call must be repeated, or the operations of the institution must be suspended. Much has been done towards establishing a permanent fund, of which only the interest can be used; but the proceeds of this fund are as yet altogether inadequate to support the institution. We have therefore again to make an appeal to the liberality of the churches for present assistance.

The Board of Directors in their late annual report to the General Assembly, stated that "the contingent fund will be entirely inadequate to meet the current expenses of the institution for the ensuing year."

In consequence of this statement, the General Assembly passed the following resolution: "Whereas the Board of Directors report, that the contingent fund is entirely inadequate to meet the current expenses of the ensuing year, resolved, that the Directors be required to write to such congregations as they may think proper, and request that a *collection* be immediately taken up, to assist in meeting the current expenses of the year."

In conformity with this direction of the General Assembly, dear brethren, the Board ask, and earnestly solicit you to make a *collection*, for the *contingent fund* of the Seminary. On this aid, with the interest of the permanent fund, they rely for the means to pay the salaries of the Professors, the ensuing year.

The importance of the institution must now be so well known and appreciated, that it must be unnecessary to present any other argument to ensure the collection requested, if circumstances will admit, than the fact of its embarrassments.

Let the collections when made, be transmitted to ISAAC SNOWDEN, Esq. the Treasurer of the General Assembly, Philadelphia.

Signed by order of the Board,
JOHN M'DOWELL, Secretary.

July 1, 1823.

We apprehend that, for want of attention, a mistake is sometimes made, in regard to the necessity and importance of providing for the *CONTINGENT* fund of the Theological Seminary—a mistake which, if it exist, ought certainly to be immediately corrected. From seeing the amount of receipts published every month by the treasurer, and not attending to the nature of the items, an impres-

sion may be received—and we are informed that it has been received—that the institution cannot possibly want money, when so much goes into the treasury every month. Let it then be remarked, that almost the whole of these receipts go to the *Permanent*, and not to the *Contingent* fund. When the Permanent fund shall become such as that the *interest* of the capital sum will defray all the *contingent* expenses, then, and not till then, the institution will no longer stand in need of annual contributions. It does most *urgently* need them at the *present time*. The salaries of the professors, for which the faith of the Presbyterian church is pledged, cannot be paid without these contributions. We hope the churches will give this circumstance a very serious consideration; and that none that are not peculiarly circumstanced will withhold a contribution. We regret that we did not receive the foregoing communication in time to insert it in our last number. But a contribution will still be in season by any congregation that has not yet made it.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of August last, viz.

Of Rev. John Codman, of Dorchester, Mass. his third year's payment of his generous subscription of \$100 a year for ten years, for the Contingent Fund	\$100 00
Of Mr. Samuel Morrow, Fourth Presbyterian Church, Philadelphia, for ditto	15 34
Of Rev. George W. Janvier, a donation from Mrs. Elizabeth Nieukirk, of Pittsgrove, N. J. for ditto	4 00
Of Rev. Reuben Post, First Presbyterian Church, Washington City, for ditto	10 00
Of Rev. John Cousar, of Salem, S. C. "\$53 19 from the Salem Union Auxiliary Society, S. C. one half is for the General Board of Education—or the Education Society under the care of the General Assem-	

bly," which has been paid to the treasurer of that society, being \$26 60, and the other half is for this fund	26 59	Knowlton \$3 25, Oxford, on Mr. K.'s paper \$2 35	5 60
Of James B. Ross, Esq. of Chambersburg, Penn. from Falling Spring Church, Rev. David Denny, pastor, for ditto	10 00	And a donation from George R. King, Esq.	1 00
Of Rev. Wm. J. Armstrong, Trenton Church, per Rev. Moses T. Harris, for ditto	17 12	Of Rev. Charles Webster \$30, for ditto, viz.	
Of Rev. Joseph Barr, from Leacock \$13 50, and from Middle Octorara \$13 50, for ditto	27 00	\$15 from an individual, \$6 from another, \$1 from another, and \$8 collections in Hempstead Church	30 09
Amount received for the Contingent Fund	210 05	Of Rev. John Cousar, of Salem, S. C. Mrs. Ervine's, of Mount Zion, annual contribution to the Scholarship to be endowed by the Ladies of Camden and Salem, S. C.	20 00
Of Rev. Dr. Janeway, his second instalment for the Oriental and Biblical Literature Professorship	50 00	Of the U. S. Branch Bank, New York, the second year's interest of the Nephew Scholarship	175 00
Of Rev. Lemuel F. Leake \$19 for N. Y. and N. J. Professorship, viz.		Of Rev. Wm. J. Armstrong, of Trenton, N. J. per Rev. Moses T. Harris, on account of his proportion of the Scholarship to be endowed by the Senior Class of 1819	100 00
Hardwick \$7 40, Mr. John Cook's donation \$1	8 40		
Easton, on Mr. Kirkpatrick's paper	4 00	Total	\$604 05

We have shared in the grief which we know will be felt by many, on observing in the publick papers a note, with the signature of the Rev. Dr. Carey of Serampore, announcing the death of that eminent and excellent missionary, the Rev. WILLIAM WARD; who was endeared to many in this country, not only by his publick services and general character, but by a very delightful personal acquaintance—He died of the cholera morbus, at Serampore, after an illness of only a few hours continuance.—“Be ye also ready.”

As the minutes of the General Assembly are now printed and distributed, in a pamphlet form, we have supposed that we might delay the publication of the remainder of them for another month, with little disappointment to our readers.

Literary and Philosophical Intelligence.

The total population of Hindostan is estimated at 134,000,000, and 1,280,000 square miles.

General direction of Lightning.—It results from a series of observations made in Germany, and communicated to Kefferstein, that the general direction of lightning is from East to West, comparatively seldom from North to South. It appears from another series of observations in Germany, that most of the lightning rises in the west, and extends towards the east. Numerous observations have been made on the effects of lightning on trees of different kinds. Experienced foresters tell us that the oak is often struck, but the beech seldom, even

in those cases where the trees are intermixed.

Matrix of the Brazilian Diamond.—In Mr. Heuland's splendid collection, there is a Brazilian diamond imbedded in brown iron-ore; another, also in brown iron-ore, in the possession of M. Schuch, librarian to the Crown Princess of Portugal; and Eschwege has in his own cabinet a mass of brown iron-ore, in which there is a diamond in a drusy cavity of a green mineral, conjectured to be arseniate of iron. From these facts, he infers, that the matrix or original repository, of the diamond of Brazil, is brown iron-ore, which occurs in beds of slaty quartose micaceous iron-ore, or in beds composed of iron-glance

and magnetic iron-ore, named by him Itabirite, both of which are subordinate to what he considers as primitive clay slate.

On the Absence of Carbonic Acid in the Atmosphere over the Sea.—M. Vogel found that atmospheric air taken over the sea half a mile from the sea shore of Doberran, contained so little carbonic acid, that a solution of pure barytes was hardly made turbid by it; while the same bulk of air taken on shore produced a considerable quantity of carbonate of barytes.

M. Vogel repeated these experiments in 1822 in the channel, two leagues from Dieppe, where he emptied a large bottle with distilled water, and tried the air afterwards with a solution of pure barytes,

which became so little turbid that it hardly could be perceived; when the experiment was repeated on shore, the solution of barytes became extremely turbid. M. Vogel adds, this may easily be conceived; as the animal substances, although they easily putrify and form carbonic acid, cannot communicate it to the air, because the sea-water absorbs it.

A. Finley, Philadelphia, will immediately put to press, "An Essay on Faith," by Thomas Erskine, author of "Remarks on the Internal Evidence," &c.

Alexander Towar, No. 255, Market street, Philadelphia, intends publishing an edition of Dr. Kidd's Dissertation on the Eternal Sonship of Christ.

View of Publick Affairs.

The statements in the publick papers during the last month, relative to the contending parties in Spain, are so various and contradictory that we are utterly at a loss to form a satisfactory opinion either of the actual state or future prospects of that unhappy country, in regard to the existing conflict. Some facts, however, seem to be pretty well authenticated, and we shall endeavour to state them—Those unfavourable to the constitutional cause—or which are so considered by its enemies are—That Cadiz, to which the Cortes have fled for refuge with the king of Spain, (who is manifestly a prisoner,) is invested both by land and water by a formidable French force—That the French arms have been successful in nearly every action of any consequence with the constitutional troops, and are able to hold in a state of siege all the fortresses which have not been surrendered to them—That Morillo, and Saarfield, or Saar Seld, two constitutional generals of high rank, have deserted and joined the French, the former carrying with him a large part of his army—And that the knowledge that the king is under restraint, and really hostile to the proceedings of the Cortes, has had a considerable influence both on several corps of the army, and among the inhabitants of several towns and regions of the country, to render them disaffected to the constitutional cause—Perhaps it ought also to be added, that there seems reason to believe that the constitutional leaders in Cadiz are not well agreed among themselves, on several important matters, especially as to the manner in which they ought to dispose of the king—There is a report that they have made overtures to the royal junta at Madrid to treat about releasing him.

On the other hand, it is well known that Cadiz is so situated and fortified that it will hardly be reduced, except by famine, or by treachery—That, although the accounts are somewhat contradictory, there is pretty good evidence that it is well provisioned: that supplies by water can scarcely be prevented; and that the military and political chief, General Valdez, is an officer on whose talents and fidelity great reliance may be placed—That, although the French have gained almost every battle that has been fought, yet that their victories of late have not been gained, as for a time they were, without a strenuous resistance; and in several instances have been won, only because their numbers and discipline were superior to those of their enemies; and that if this continues long they will be exterminated even by their victories—That, although defection and desertion has taken place to a considerable extent, this has only served to rid the constitutional cause of the traitors who were its most dangerous enemies, and to leave the remainder united and true to the constitution and the Cortes—That able and faithful generals, in sufficient numbers, yet remain—Alvava, Riego, Balasteros, Quiroga, Mina, Zayas, the British general Sir Robert Wilson, and several others, are decisively and actively engaged, in various parts of Spain, in harassing the French armies, and have lately made them pay dear for their successes. The French, it is stated, have even been compelled to abandon Seville—Nor do we think it a circumstance of minor importance, on this side of the statement, that Don Victor Saez, the ambassador from the Regency of Spain in Madrid to the court of London, has been refused an audience by the British minister Mr. Canning. This will encourage the Cortes, and offend the Holy Alliance, and perhaps in the event make Britain the ally of the consti-

tutional cause in Spain.—On the whole, it would give us no surprise if we should soon learn that Cadiz, with the king and Cortes, was captured by the French: or, on the other hand, that the invaders had been put to the worse, and were likely to be driven from the Spanish soil, or to perish on it. We believe, as we have heretofore stated, that *both* the contending parties are yet to suffer greatly—and that Spain, notwithstanding, will eventually be delivered from the bondage and superstition under which she has so long groaned.

In Portugal, regal and tyrannical domination have completely the ascendant, for the present. Yet there have lately appeared symptoms of great dissatisfaction with the measures of the court. Amyrante has been rewarded for his loyal zeal by being made a lieutenant general.

The Pope of Rome, by a fall in his chamber, has broken his thigh bone, and is represented as suffering great anguish, and not likely to recover. "The patient—says a letter—is not aware of his dangerous situation: he has not been told of the fracture." Is not this concealment wonderful?

The affairs of Greece continue to wear an encouraging aspect. The Greek leaders are more united: something like a regular government is organized in the Peloponnesus. The whole population appears to be highly animated by the spirit of freedom, and both by land and water they have made every preparation in their power to resist their oppressors, and to defend themselves with effect. But from the last accounts a dreadful conflict was impending. A large Turkish fleet and army were hovering about their islands and their coasts, and a most sanguinary and exterminating warfare was likely soon to commence. In the mean time it appears that Thessaly had revolted from the Turks, and was likely to give employment to a part of the force which was destined to the Morea—We are anxious for the events of the passing season. Our wishes and our prayers are for the emancipation of the Greeks; and we suggest to our Christian brethren whether prayers in their behalf ought not to be offered up in all our worshipping assemblies.

The British Parliament was prorogued on the 19th of July to the 30th of the present month. It appears that the commerce and finances of Britain are in an improved and improving state. The disturbances in Ireland still continue. That unhappy country appears to be in a state of distress and agitation of which it is not easy to foresee the issue.

Within the past month the publick papers have made known a number of events of considerable importance, which have taken place in Southern America. In Mexico a congress is to meet on the 31st of October, to form a constitution for that extensive and interesting country. A letter from Mexico says, "there is very little doubt but that the government will be a federative republic—many of the provinces having declared for such a form of government."

The Colombian squadron has completely defeated the Spanish flotilla which lay before Maracaibo. The Spaniards it is said confess the loss of 1500 men, amongst whom they count 160 officers. The town of Maracaibo, however, was still held by Morales, the Spanish general. The Colombian republic, it would seem, is on the whole in a more settled state than any of the other provinces that have revolted from Spain.

Lord Cochrane has captured the larger part of the Portuguese fleet on the coast of Brazil, and sent his prizes into Bahia and Pernambuco. The constitutional authorities at Pernambuco under the authority of the Emperor Don Pedro I., have issued a proclamation, to show the Pernambucans that they have no concern with the late revolution in Portugal in favour of royalty—That they are and ought to be completely independent of the mother country, whatever may be her circumstances or form of government.

A preliminary convention was agreed upon on the 4th of July last between the government of Buenos Ayres and the commissioners of his Catholick Majesty. By this convention all hostilities are to cease within sixty days from the ratification—military stations and possessions to remain in statu quo—commerce, except in articles contraband of war, to be fully restored between the parties—the suspension of hostilities to continue for eighteen months—the government of Buenos Ayres to negotiate with the governments of Chili, Peru, and the other provinces of Rio de la Plata, for joining in the same;—these are the principal articles.

The blessings of peace and plenty are still continued to our own country, and pestilential disease has not yet been permitted to visit any of the cities on our sea-board. In a number of places, however, the diseases of the season—fever and dysentery—are prevalent. The environs of Philadelphia, as well as the adjacent country, are at this time suffering greatly. The mortality indeed is not great; but sickness has become so general among the poor in the suburbs, that a meeting of the citizens has been called, and measures have been taken to obtain contributions, and to make provision ge-

nerally, for their relief. The adoption of these measures is creditable to the city, and we hope they will receive the approbation of every citizen; and that all will contribute readily and liberally, according to their ability, for the relief of their suffering brethren, who are encountering the combined distresses of poverty and sickness. "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he pay him again."

TO READERS AND CORRESPONDENTS.

Περίω shall appear in our next—We shall then also commence a review of the *correspondence*, lately published, between Professor Stuart and Dr. Miller.

TRINITARIAN, No. II, PHILALETES, and a Biographical Sketch of WILLIAM GEORGE KREBS, late Student of the Theological Seminary at Princeton, are received, and will appear in due time.

We are informed that a report is in circulation that the editor of this miscellany intends to relinquish his connexion with it, at the close of the present year. Such a report has no foundation in truth. It is the fixed purpose of the editor not to abandon his editorial labours while his health shall permit him to continue them, and any prospect shall remain that the Christian Advocate may become *extensively* useful in the Presbyterian church. That prospect, at present, is neither so discouraging as to render effort hopeless, nor so bright as to animate with the assurance of success. Subscriptions have increased, and are continually increasing, and yet the increase is small and tardy. The avails of the work, for the present year, will but a very little exceed—perhaps scarcely equal—the expense of the publication. Yet there are subscribers to the Advocate in almost every part of the United States, and from almost every part additional patronage is gradually acquired. If the clergy, and other friends of the publication, would use a little exertion, in their neighbourhoods severally, to obtain subscribers, there is not a doubt that the work would speedily receive a support which would ensure its permanence, and realize all the expectations of those who projected, and of him who at present conducts it. The pecuniary emolument of the editor was never his chief motive to engage in this undertaking. That motive was the desire to be useful—by establishing, if he could, a periodical publication, which might be beneficial to the Christian community at large; might be the means of communicating information and discussions, interesting and useful to the Presbyterian church in particular; and which, by an appropriation of a tithe of its profits, might add a considerable sum to the charities of that church. A flattering hope was indulged that these views, particularly stated in the prospectus of the work, would call forth in its favour the prompt, and cordial, and active co-operation of numerous and influential friends. The hope, it appears, was too sanguine; but while it is not *forlorn*—and such it certainly is not at present—the editor will use his best exertions to render the Advocate deserving of the encouragement which it seeks; and which, if deserved, he would respectfully remind his brethren, it is their concern, as well as his, that it should not fail to receive.

ERRATA IN OUR LAST NUMBER.

- * Page 343, line 15 from bot. for *αυτι* read *αντι*.
 344, " 8 " top, " *αντιλυτρον* r. *αντιλυτρον*.
 360, " 15 " bot. " of congress r. of Maryland.
 384, " 17 " top, " Zaya r. Zayas.
 — " 19 " do. " 300 r. 3000.

THE CHRISTIAN ADVOCATE.

OCTOBER, 1823.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES, ADDRESSED TO YOUTH.

LECTURE IV.

In our last lecture we entered on the discussion of the second answer in our catechism, in which it is affirmed that—"the word of God, contained in the scriptures of the Old and New Testament, is the only rule to direct us, how we may glorify and enjoy him."

It is not my intention to recapitulate any part of what was then delivered; as we shall need the whole of our time to discuss the important points to which it was intimated that your attention would now be called.—These are, the nature and evidences of divine inspiration and revelation;—subjects which have filled volumes, and of which it will, of course, be practicable to give you, in a single lecture, (and more we cannot devote to them,) only a general outline—a *summary statement* of the principal matters which they embrace. It is hoped, however, that enough will be said, to enable every attentive hearer to give a reason for the hope that is in him; a reason why he is a Christian, and why he cherishes the high expectations which Christianity inspires.

If we make a distinction between inspiration and revelation we may say, that by INSPIRATION we understand those divine communications which are made to the minds of

individuals; by REVELATION, the same communications made known to *the world*, by those who receive them from God. Revelation is a generic, inspiration a *specifick* term. The Deity, usually, first reveals his mind and will to individuals, and then through them to the world. No one has a right to demand or expect that others should believe he has a direct communication from God, without verifying his pretensions by an undeniable miracle.*

* When this lecture was delivered, the author read to his audience a number of passages from "Dick's Essay on the Inspiration of the Scriptures," and recommended the careful perusal of the whole. That essay, in his opinion, is incomparably the best publication on the subject, which he has seen. Dick's explanation, in regard to the *words* or language of the sacred writers, is believed to be the only one that can be defended as rational and satisfactory. The substance of it is contained in the following extract:

"A question of very great importance demands our attention, while we are endeavouring to settle, with precision, the notion of the inspiration of the scriptures; it relates to the words in which the sacred writers have expressed their ideas. Some think, that in the choice of words they were left to their own discretion, and that the language is human, though the matter be divine; while others believe, that in their expressions, as well as in their sentiments, they were under the infallible direction of the Spirit. It is the last opinion which appears to be most conformable to truth, and it may be supported by the following reasoning.

"Every man, who hath attended to the operations of his own mind, knows that we think in words; or that, when we form a

We have nothing to do with any other claims to revelation, than those which we make for what is contained in our Bible. In no other revelation, at present known to us, do we believe; and if this be not defensible, the pretensions of any other, cannot certainly be shown to be better founded.

1. Then, we can have no hesitation to assert, that a supernatural revelation from God is *possible*. I explicitly mention, a *supernatural* revelation, because God has unquestionably revealed himself to us in his works;—and our reason, also, by which we make all just inferences and conclusions and many valuable discoveries, is his gift. But by the revelation of which we now speak, we mean some important discoveries, which the works of nature and all the exercise and ingenuity of human reason employed upon them, could never make. We here assert that such a revelation is *possible*. None who admit the being and attributes of God—and with those who deny them we do not now contend—will be likely to say that it is not possible for a Being of infinite power and wisdom to make a revelation, such as we have specified, to his creature man; and in such way as perfectly to satisfy the creature that the reve-

lation is from God. To deny this is, at once, to limit the power and the wisdom of the Supreme Being. It cannot, therefore, be denied. It not only involves no contradiction, or absurdity, but it is no more, in fact, than to assert that God, who has actually revealed himself to us in his works, can farther reveal himself by additional and indubitable communications.

train or combination of ideas, we clothe them with words; and that the ideas which are not thus clothed, are indistinct and confused. Let a man try to think upon any subject, moral or religious, without the aid of language, and he will either experience a total cessation of thought, or, as this seems impossible, at least while we are awake, he will feel himself constrained, notwithstanding his utmost endeavours, to have recourse to words, as the instrument of his mental operations. As a great part of the scriptures was suggested or revealed to the writers; as the thoughts or sentiments, which were perfectly new to them, were conveyed into their minds by the Spirit, it is plain that they must have been accompanied with words proper to express them; and, consequently, that the words were dictated by the same influences on the mind which communicated the ideas. The ideas could not have come without the words, because without them they could not have been conceived.”

2. Revelation is not only possible, but *desirable*; and if made, must be *highly useful*. Lord Herbert, the most learned of the English deists, has written largely and elaborately, to show that what he calls the light of nature is sufficient, without revelation, to teach us the knowledge of God and of our duty. He has been ably and triumphantly answered by several writers, especially by Hallyburton; but what is remarkable, he has virtually answered himself. Strange as it may seem, it is indubitably true, that he declares that he asked, and, as he believed, received, a revelation, or a miraculous intimation, to decide the momentous question, whether he should or should not, publish his book *De veritate*;—a book in which he sets himself to prove that all revelations, and all miracles, are unnecessary. You may find a fair transcript of the whole passage, in Leland's View of the Deistical Writers.*

* The passage referred to in the lecture is the following:—Speaking of a writer who had seen a manuscript life of Lord Herbert drawn up by himself, Leland says—“After having observed, that Lord Herbert's tract, *De veritate*, was his favourite work, he produceth a large extract relating to it in that Lord's own words, signifying, that though it had been approved by some very learned men to whom he had shown it, among whom he mentions Grotius, yet as the frame of his whole book was so different from what had been written heretofore on this subject, and he apprehended he should meet with much opposition, he did consider, whether it were not better for him a while to suppress it. And then his lordship proceeds thus:—

“Being thus doubtful in my chamber, one fair day in the summer, my casement being open towards the south, the sun shining clear, and no wind stirring, I took

one fair day in the summer, my casement being open towards the south, the sun shining clear, and no wind stirring, I took

It does seem to me, that no candid deist, will refuse to admit, that it would be desirable, and so far as we can see, useful, that the Deity should, if I may so say, *speake out*, and tell us plainly the truth, or falsehood, of a great many important and most interesting points, about which human reason has been at a loss in every age of the world. For, as one has well observed, "whatever the light of nature could do for man, before reason was depraved, it is evident that it has done little for him since. Reason, though necessary to examine the evidence and authority of divine revelation (which is its proper office)

yet is incapable of giving us all needful discoveries of God, the way of salvation, or the manner in which we may be brought into a state of communion with God." PALEY—certainly among the most candid and conceding of disputants—cuts the question before us short, in this manner—"I deem it (says, he) unnecessary to prove that mankind stood in need of a revelation; because I have met with no serious person, who thinks that even under the Christian revelation, we have too much light, or any assurance which is superfluous."

my book, *De veritate*, in my hands, and, kneeling on my knees, devoutly said these words.—*O thou eternal God, author of this light which now shines upon me, and giver of all inward illuminations; I do beseech thee, of thine infinite goodness, to pardon a greater request than a sinner ought to make: I am not satisfied enough, whether I shall publish this book: if it be for thy glory, I beseech thee give me some sign from heaven; if not, I shall suppress it.* I had no sooner spoken these words, but a loud, though yet gentle noise, came forth from the heavens, (for it was like nothing on earth,) which did so cheer and comfort me, that I took my petition as granted, and that I had the sign I demanded; whereupon also I resolved to print my book. This, how strange soever it may seem, I protest before the eternal God, is true; neither am I any way superstitiously deceived herein; since I did not only clearly hear the noise, but in the serenest sky that ever I saw, being without all cloud, did, to my thinking, see the place from whence it came."

On this surprising but unquestionable fact Leland very justly remarks:—"I cannot help thinking, that if any writer, zealous for Christianity, had given such an account of himself, as praying for and expecting a sign from heaven to determine his doubt, whether he should publish a book he had composed in favour of the Christian cause; and, upon hearing a noise, which he took to be from heaven, had looked upon it as a mark of the divine approbation, and as a call to publish that book; it would have passed for a high fit of enthusiasm, and would no doubt have subjected the author to much ridicule among the gentlemen that oppose revealed religion. What judgment they will pass upon it in Lord Herbert's case I do not know."—*Leland's View of Deistical Writers*, vol. i. pp. 42—45.

3. If revelation be clearly possible, desirable, and if made, calculated to be highly useful, we think that we may fairly add, that it is also *probable*. It is fully admitted that the fact, whether this revelation has actually been made, must be determined by the proper and competent evidence. But it is of some importance, and is always so considered in alleging evidence, that we do not offer it to establish a fact *improbable* in itself. We think that we have no lack of evidence in the present case; but we wish it to be considered, whether *probability* is not clearly on our side at the outset. And we do think, that when we consider how needful and useful a revelation must be, and how the goodness of the Creator has provided for the wants and the happiness of all his creatures, the probability strongly is, that he has provided for this great want of his creature man—the creature who is certainly the head of this lower creation. We think that it is not analogous to all that we see of the divine goodness, in supplying the wants and natural desires of his other sensitive creatures, even of the lowest order, that he should leave the noblest of them with wants and desires which are not supplied, or provided for, if the revelation in question be not given. Here, too, it ought, in all fairness, to be mentioned, that a very large proportion of that light and knowledge in regard to the true God and his attributes, which modern deists possess, they have actually de-

rived from that very revelation which they attempt to prove to be unnecessary. The truth of this matter may be learned—and can only be learned—from the state of things among the heathen, even the best informed of them. They, indeed, it is manifest, derived some aid from traditionary revelation. But even with this aid, their ideas of the Deity, of his attributes, and of many important points of moral duty, were lamentably defective and erroneous. Among the *mass* of mankind, the ignorance which prevailed was awful and shocking in the extreme. It was emphatically true, according to the strong language of scripture, that “Darkness covered the earth, and gross darkness the people.”

It has, we are aware, been made an objection against the Bible, that while it claims to be a revelation of high importance, it is known only to a small part, comparatively, of those whom it ought to benefit. But if the true state of this fact be carefully attended to, it will be found exactly analogous to what takes place in the divine dispensations, in almost every other respect. *Information* of every kind, is but very partially communicated to the mass of mankind;—they remain in gross and grovelling ignorance. The precious blessing of civil liberty, likewise, is not enjoyed by a hundredth part of the inhabitants of the globe. Yet knowledge and civil liberty are the gifts of God, intended for the benefit of mankind, and in themselves unspeakably valuable. They make the world much better than it would be without them; and in due time, we hope and expect that the benefit of them will reach the whole human family. The case is the same—only a great deal stronger—with respect to divine revelation. It has introduced into the world, and continues in it, all the correct knowledge of God and of his attributes, and all adequate views of our duty to Him and to each other, which are possessed by our race. This knowledge has been, and now is, of incalculable use and benefit to the world.

To those who possess it fully, its value is inestimable: and we know that it is promised in this revelation itself—and certainly the signs of the times in which we live strongly indicate that the promise is now in a train of actual and rapid fulfilment—that this knowledge shall “cover the earth as the waters do the seas;”—that the sacred scriptures shall be read in every language under heaven, and their benign effects be experienced by the whole race of man.

Having thus, very briefly, shown that revelation is possible, desirable, useful, and probable, let us now consider the direct evidence that it has been given, and is contained in the scriptures of the Old and New Testaments.

The proof or evidence that the scriptures contain a divine revelation, has usually been divided into two kinds—*external* and *internal*. By external evidence is meant that which is not found in the Bible, *without looking beyond it*—evidence derived from what has taken place in the world, to prove that the Bible contains the revealed will of God. By internal evidence is meant, that which is furnished *simply by a careful perusal of the scriptures themselves*. There is certainly a just foundation for this division; and yet a rigorous regard to it, in so short a view of the subject as I am to give, might rather embarrass than assist my design. I shall, therefore, regard it only so far as may be found convenient.

Let us begin with the interval evidence, or that which appears to an attentive and impartial reader, on the very face of the scriptures themselves. Of this evidence a better summary statement cannot, I think, be made, than that which we have in our Confession of Faith, in these words—“The heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery which it makes of the only way of man’s sal-

vation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it (the scripture) doth abundantly evidence itself to be the word of God."

The first item of evidence mentioned in this statement is, "the heavenliness of the matter" which the sacred volume contains. This may well claim our attention. It is incapable of denial, that no other book in the world, nor all other books taken together, give us such just and sublime ideas as are given in the Bible, of God, and of his attributes; of the kind of worship and obedience which he requires; of the nature of holy communion with Him; and of his moral laws, or our duties to each other. The truth is, that in comparison with what the scriptures teach on these subjects, all the writings of the heathen philosophers, legislators and sages, are darkness itself.

Where and by whom then was this wonderful book—which in the last lecture I properly called the SUN of the moral system—where, and by whom, was it written? It was written in a country scarcely thought worth notice by the great ancient heathen nations; written by men whom those nations despised as barbarians. A considerable part of it was written by shepherds, and peasants and fishermen. Could such a book be produced by such men, and in such circumstances, unless God had revealed his mind and will to them, and taught them how and what to write? To believe that this book, so superior to all others, could be produced by the men who wrote it, without divine aid, is, to my apprehension, to believe something far more wonderful and incredible, than all that the Bible contains. It is to believe that an effect exists without any adequate cause.

2. The efficacy of the doctrine of this book proves it divine. It certainly has had infinitely more influence, in reforming and enlightening mankind—in making them better in all respects—than all the writings of

the heathen sages, that were ever given to the world. How is this to be accounted for, if this book be not of divine origin, and if the knowledge it imparts be not accompanied by a divine influence? Hundreds and thousands of the best, and many of them among the wisest, men that ever lived, have declared that the doctrines and truths of the Bible, were the means of changing their tempers, hearts, and lives. It will not do to call this enthusiasm, or delusion. The parties thus wrought upon and changed, have often been far more remarkable for sobriety, discretion, wisdom, learning, benevolence, and usefulness, than any of those who make the charge. No rational account can be given of this fact, but that holy scripture has been made "the power and the wisdom of God," to produce such an effect.

3. The majesty of the style of scripture, is another evidence of its divine origin. Recollect what has been said of the authors of these writings.—Now, we admit that it is in the early periods of society that sublime compositions are usually produced. But what has given such a superiority, in this respect, to the Jewish and Christian writings? In all that relates to the Deity, his attributes, works and worship, compare the compositions of the Bible with those of the most elevated strains of the heathen poets, or other writers, and you instantly perceive a difference that strikes you with astonishment. Had time permitted, it was my intention to have given you, from Burgh's *Dignity of Human Nature*, a comparison which he makes, between what he says has been considered the most sublime description of Homer, and one of the Psalms of David, both in a literal version. His remark is, that the extract from Homer, in this comparison, appears like "a capucinade, a mere Grub-street performance."* There certainly never

* See the passage referred to, at the close of the part of the lecture published in this number of the Advocate.

have been any other writers that did even approach the majesty and sublimity of the writers of scripture, in what relates to the Deity. And this cannot be rationally accounted for, but on the supposition that these writers had higher and juster notions of the Deity than others, and were raised above themselves, by divine inspiration.

4. The consent of all the parts of scripture, is another evidence of their divinity. This harmony of the sacred writers, when fairly viewed, is indeed wonderful. The different writers were not only of different ranks in life, and of different education, but they wrote at periods of time far distant from each other, and on subjects of very various kinds; and often without knowing more than a part, at most, of what had been written by others. From the time that Moses wrote the Pentateuch, to the time that John penned the Apocalypse, was a period of about fifteen hundred years. Now, that a series of writers, of such different characters, and discussing such different topics, should be adding something to the sacred volume through all this period, and often with only a very partial knowledge of what was there before, and yet that there should be no contrariety, no inconsistency, but the most entire consent and harmony of the whole, this we affirm has no parallel,—nothing resembling it, among merely human productions: and we affirm that it can be satisfactorily accounted for in no other way, than by saying that these writers were all guided by one and the same Spirit of infallible truth. Many attempts, we know, have been made to find some inconsistency of one portion of scripture with another; but they have uniformly led to investigations which have more clearly demonstrated the entire agreement of the whole.

5. “The scope of the whole scripture, which is to give all glory to God,” is another internal evidence of its divinity. The whole sacred volume, taken together, is calculated

to exhibit the Deity as glorious in all his attributes;—to exhibit Him as infinitely worthy of the highest admiration, esteem and love, of all intelligent and moral beings—to show that they were created, as I have heretofore shown, to behold and promote his glory, and to find their supreme happiness, both here and to all eternity, in this high and delightful service. This we might naturally expect in a revelation from God, and we find it in this revelation;—find it as it is not found in any other compositions that ever were written. This book, therefore, we believe came from God himself.

6. The full discovery which the Bible makes of “the only way of man’s salvation,” affords a strong internal evidence of its divine origin. The insuperable difficulty, among the best of the heathen philosophers and moralists, was, to collect any entirely satisfactory evidence of the immortality of the soul, and that God would both forgive and reward the penitent sinner. How, indeed, can these things be certainly known, unless they are revealed. That reason and observation might, and did, afford some probability, and excite some hope, in regard to them, we admit. But on such infinitely interesting topics, the mind is deeply anxious for *certainty*, for *full assurance*: and this never could be obtained, but by revelation. Here, blessed be God, we have it. “Life and immortality are brought to light in the gospel:” and here—and only here—the whole plan of redeeming mercy, is clearly and gloriously exhibited.

It is by revelation, and by revelation alone, that we learn, that, in the perfect unity of the divine essence, there are three distinctions, usually called *persons*, and that each of these divine persons bears a part in the great work of man’s redemption and salvation. Here, and here only, we learn of a way of pardon, in consistency with the justice of God, through the atonement and righteousness of the Lord Jesus Christ. Here we learn, that sanctification is the work

of the Holy Spirit: and that thus the soul—redeemed by the blood of the Son of God, and meetened for glory by his own blessed Spirit—shall be admitted to perfect and endless felicity in heaven. This plan of salvation never did enter, and never could have entered, the mind of any human being, if it had not been revealed. But when revealed, the glory and excellence of it are seen to be inexpressible. It has accordingly been the reliance of the best of men, even in the trying hour of death—of the reality of it, as the truth of God, they have doubted no more than of their own existence.

I have now finished what I propose to offer on the *internal evidence* which the scriptures contain, that they are a revelation from God. I have, by no means, touched all the points of evidence, of this kind; and I have unavoidably been very brief on each point that I have noticed. Yet I have said more than I should, but for the consideration, that it is of the internal evidence of the divinity of the scriptures, that persons of all descriptions can best, and most satisfactorily judge for themselves. And before I leave this part of the subject, let me remark, that it is the internal evidence of the truth of scripture which, at last, most completely satisfies *every* mind, and dispels every doubt. I give it as my decisive opinion, that any man who will carefully, diligently, candidly and prayerfully study the Holy Scriptures, and compare one part with another, will, at length and before long, have no doubt left, that there he finds the revealed will of God.

(To be continued.)

The passage referred to in page 437, is as follows:

“The loftiest passage, in the most sublime of all human productions, is the beginning of the eighth book of *Homer’s Iliad*. There the greatest of all human imaginations labours to describe, not a hero, but a God; not an inferior, but the Supreme God; not to shew his superiority to mortals, but to the heavenly

powers; and not to one, but to them all united. The following is a verbal translation of it.

“‘The saffron-coloured morning was spread over the whole earth; and *Jupiter*, rejoicing in his thunder, held an assembly of the gods upon the highest top of the many-headed *Olympus*. He himself made a speech to them, and all the gods together listened.

“‘Hear me, all ye gods, and all ye goddesses, that I may say what my soul in my breast commands. Let not therefore any female deity, or any male, endeavour to break through my word; but all consent together, that I may most quickly perform these works. Whomsoever, therefore, of the gods I shall understand to have gone by himself, and of his own accord, to give assistance either to the *Trojans* or the *Greeks*, he shall return to *Olympus* shamefully wounded; or I will throw him, seized by me, into dark hell, very far off, where the most deep abyss is under the earth; where there are iron gates, and a brazen threshold, as far within hell, as heaven is distant from the earth. He will then know, by how much I am the most powerful of all the gods.

“‘But come, try, O ye gods, that ye may all see. Hang down the golden chain from heaven, hang upon it all ye gods, and all ye goddesses; but ye shall not be able to draw from heaven to the ground *Jupiter* the great counsellor, though ye strive ever so much. But when I afterwards shall be willing to draw, I shall lift both the earth itself, and the sea itself. Then I shall bind the chain round the top of *Olympus*, and they shall all hang aloft. For so much am I above gods and above men.’

“With this most masterly passage of the greatest master of the sublime, of all antiquity, the writer, who probably had the greatest natural and acquired advantages of any mortal for perfecting a genius; let the following verbal translation of a passage from writings penned by one brought up a shepherd, and in a country where learning was not thought of, be compared; that the difference may appear. In this comparison, I know of no unfair advantage given the inspired writer. For both fragments are literally translated; and if the critics are right, the *Hebrew* original is verse, as well as the *Greek*.

“‘O Lord, my God, thou art very great! Thou art clothed with honour and majesty! Who coverest thyself with light as with a garment: who stretchest out the heavens like a canopy. Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind. Who

maketh his angels spirits; his ministers a flame of fire. Who laid the foundation of the earth, that it should not be moved for ever. Thou coveredst it with the deep, as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the vallies unto the place thou hast founded for them. Thou hast set a bound, that they may not pass over; that they turn not again to cover the earth.

"O Lord, how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches. So is the great and wide sea, wherein are creatures, innumerable, both small and great. There go the ships. There is that leviathan, which thou hast made to play therein. These all wait upon thee, that thou mayest give them their food in due season: That thou givest them they gather. Thou openest thy hand: they are filled with good. Thou hidest thy face: they are troubled. They die, and return to their dust. Thou sendest forth thy spirit: they are created; and thou renewest the face of the earth. The glory of the Lord shall endure forever. The Lord shall rejoice in his works. He looketh on the earth and it trembleth. He toucheth the hills; and they smoke. I will sing unto the Lord, as long as I live. I will sing praise unto my God, while I have my being."

"I appeal to every reader, whether the former of these two fragments is not, when compared with the latter, a school-boy's theme, a capucine, or a Grubstreet ballad, rather than a production fit to be named with any part of the inspired writings. Nor is it only in one instance, that the superiority of the Scripture stile to all human compositions appear. But taking the whole body of sacred poesy, and the whole of profane, and considering the character of the *Jehovah* of the former, and the *Jupiter* of the latter, every one must see the difference to be out of all reach of comparison. And, what is wonderfully remarkable, Scripture poesy, though penned by a number of different hands, as *Moses*, *David*, *Isaiah*, *Jeremiah*, and the rest, in very distant ages, gives a distinct and uniform idea of the Supreme Being, no where deviating into any thing mean, or unworthy of him; and still even where he is spoke of in a manner suited to the general apprehension of mankind, his dignity and majesty duly kept up. Whereas, there is not one of the ancient Heathen poets, who gives a consistent idea of the Supreme God, or keeps up his character throughout. *Homer*, in the same poem, describes his *Jupiter* with a great deal of majesty,

and in another represents him as deceived by his wife *Juno*, and overcome with lust and sleep, while the inferior deities are playing what tricks they please, contrary to his intention. In short, the Supreme God is by *Homer* described as a bully; by *Virgil*, as a tyrant; by *Ovid*, as a beastly voluptuary; and by *Lucretius*, as a lazy drone. So that, if the cavils of the opposers of Revelation, with respect to the style of Scripture, were of much more consequence than they are; it would still be the easiest, and indeed the only rational way of accounting for the amazing superiority of those writings to the greatest human productions, in spite of the disadvantages, of want of learning, and the like, which the sacred penmen laboured under; to ascribe the sentiments in them to Divine Inspiration."—*Burgh's Dignity of Human Nature*, book iv. sec. i.

DISSERTATION ON THE ABRAHAMICK COVENANT.

(Continued from p. 399.)

I. The constitution, as consisting of new promises to Abraham, is to be considered. And the

1st Promise is, "I will make my covenant with you," verse 2: and again, "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant." This, more literally translated, would read thus: "I will place my constitution with you;" and "I will continue my constitution between me and you, and your seed," &c. The reasons and explanation of this translation shall now be given.

First, a fact already mentioned throws light upon these words of God to Abraham, viz. that all the descendants of Noah had gone far into apostacy and idolatry; and that the true worship of God was about to cease in the world, unless preserved by some more efficient measures and means than had been used. It appears from the apostacy and wickedness of the world, before and after the deluge, that the original constitution of favour announced immediately after the fall, became utterly unavailing to preserve mankind, or any of them, from the gross-

est impiety and wickedness. It was lost in the antediluvian world, and by God's special promise and agency preserved in the family of Noah. A renewed defection was on the point of taking place, in the days of Abraham. He himself, and his fathers, had begun to worship other gods, before he was called out of Ur of the Chaldees, as we learn from Joshua, xxiv. 2. God's creatures, the sun, moon and stars, were substituted in his place, and received divine homage. The divine ordinance of sacrifice was prostituted to idolatry; and thus the knowledge and worship of the true God, and the only way of access to him by atoning blood, were about to leave the world a second time. But God in mercy had determined otherwise: and this he promises to Abraham, saying, "I will place, and continue my constitution with you." From all others it shall depart, but from you it shall not.

A second reason for translating (ברית) *Berith*, *constitution*, rather than *covenant*, is this, that whatever may be its primary signification, it here evidently is spoken of as already existing, and as a something of which God is the alone proprietor, and disposer. The term *covenant*, with us, expresses a mutual, voluntary compact, and belongs as much to one party as the other. And would it not be next to absolute absurdity, to use the term mutual compact here, and read the promise thus: "I will place my mutual compact between me and thee?" What God placed between himself and Abraham, and established, or continued with him and his seed, was something else than a compact—it was something of which God was the alone author, proprietor and disposer, and something which was about to perish, or be removed from all others.

Again: There is not, in the whole narrative respecting this subject, any inquiry made of Abraham, if he would comply with what God proposed; but, instead thereof, there is a

law, or positive and authoritative requisition, binding him to obedience. And God never has, and never can, in consistency with his absolute right and dominion as Lord of all, propose terms to his creatures, for their acceptance or refusal, at pleasure. And therefore we think, that the word *covenant* was not happily chosen by our translators, to express what God here promises, or what is better rendered by, *his constitution*. But it must be confessed that neither this term, nor any other in our language, can express the full import of the word (ברית) *Berith*. It is a word, like many others in all languages, which by long use, and the poverty of language, has acquired an accession of ideas by its various applications; so that it is a complex term, often expressing more ideas than can be included in any one word in our language. A paraphrase, or explanation of some length must be resorted to, in order to convey its full meaning. The original word *Berith*, literally and primarily signifies, *purification*, or that which purifies. This is evident from Mal. iii. 2, where it is used, and translated *soap*.

Taking this to be the radical meaning of the word, we can account for all the additional ideas attached to it, in the scriptures, and for all the various applications of it. As it is here used to express something which God had before made, or instituted, we must go back in the sacred history, in order to ascertain its full import.

When our first parents defiled themselves with sin, a pure and holy God could have no friendly intercourse with them; and could dispense to them no saving blessings but on their purification. This we are taught throughout the scriptures; and by the fact that the Lord clothed them with coats made of the skins of slain victims (Gen. iii. 21.), and from the fact that Abel, in offering a bloody sacrifice, in faith, obtained acceptance with God, whilst Cain his brother was rejected, when he offered merely of the fruits of the ground,

Gen. iv. and Heb. xi. 4. We are clearly taught, that man polluted by sin, and the holy offended God, met in friendship over the slain victim; and on the ground of cleansing and expiatory blood, God carried out his promise and constitution of favour, as recorded, Gen. iii. 14—24 inclusive. And thus the victim sacrificed was called *Berith*, the purifier, or that which purifies. This is the second application of the term; and as God's constitution of favour was predicated upon this purification by sacrifice, the term acquired a third application, by which the whole constitution of God's favour, in all its threatenings against the serpent—in all the arrangements respecting man's condition, his way of access to God, and the ordinances of worship—were expressed.

From its being the foundation and medium of friendly intercourse between God and man, and that by which God conveyed blessings, the term acquired a fourth application, *i.e.* to express a mutual compact or covenant between men. And we learn from Homer, and others, that it was a custom among men and nations, to make compacts and treaties by sacrifice. For this custom we never could give any rational account, had not Moses given us the clue in his history in the book of Genesis.

Now the constitution laid down in Genesis iii. being wholly of God, containing declarations how he would deal with Satan—what should be the condition of man, and how he would dispense blessings through a purification sacrifice, it is called *his* constitution, in the first place in which it is expressly mentioned after its first institution, Gen. vi. 18.—“But with thee,” says God, “will I establish my covenant.” From the connexion in which these words stand, it is evident that the word rendered *my covenant*, expresses all the ordinances, and means of grace and salvation which God had instituted, and is to be understood in the third and most extensive application of the

term *Berith*. God declares to Noah in the preceding verses, that “he would bring a flood of waters upon the earth to destroy all flesh.” As they had forsaken his worship and ordinances, he would no longer support and protect them according to his gracious constitution, but he would cut them off from every participation of its privileges and blessings. But, says God, I will not do so with you; but with thee I will establish my constitution of favour, in which you have my appointment of the purification sacrifice, and all the blessings and privileges of a friendly intercourse with me.

In the same sense the term is to be understood when mentioned the second time, Genesis viii. 20, 21, and the third time, chap. ix. 11. Here, however, it is introduced and made the basis of the promise to support the world in the enjoyment of seed time and harvest, summer and winter, day and night, and to preserve it from a second deluge; which promise, in this connexion, is called God's covenant with Noah. Thus, God's original constitution of favour is the basis, and his promise the measure, on and by which his favour shall be extended. *All* the favours and blessings resulting from the constitution, God does not secure by promise to Noah and the whole world, but simply, those just mentioned. And we thus see how far the world is under the operation and security of God's gracious constitution, established with Noah. It is no farther than support and protection in the established order of things mentioned in the promise after the flood. And I here remark, that in all the instances where God's original constitution is brought forward, and made the basis of a particular dispensation of favour, his superadded promise limits and marks out the favour, both in nature and degree. These remarks apply in all their force to the subject or case, which we are professedly discussing. As God said to Noah, so he says to Abraham, *I will place my constitu-*

tion with you, and your seed after you. And although all the rest of mankind sink into gross idolatry and darkness, with respect to my character and the only way of salvation, which I have prescribed, it shall not be so with you and your seed. And as the promise to Noah specified the extent of favour, according to the constitution of favour, so here the additional promises specify the particular and distinguishing favours conferred, and to be enjoyed by Abraham and his seed.

Thus, having explained the nature of the promise, "I will make my covenant with you, or I will place my constitution with you," let us consider the

2d Promise in order, which is, "Thou shalt be a father of many nations; and a father of many nations have I made thee." verses 4, 5. Here I cannot but remark, how God's constitution is introduced, and expressly made the ground of this promise and the other which follows, verse 7.

In this promise we have new matter, something that was never promised before. It put Abraham into a new relation. It had been before promised, that he should be the father of a numerous offspring, and it had just been repeated in verse 2. But now he is constituted a father of many nations, i. e. a public person, or the federal head of nations: and a more literal translation of the promise would make it read thus—"I constitute thee a father of many nations, and I constitute thee for nations." The obvious meaning of which is, that God set up Abraham as the federal head of a society, which was to embrace all nations, according to the promise made, chap. xii. 3, and repeated, xxii. 18: "In thee shall all the nations of the earth be blessed." This is explained by the apostles Peter and Paul, as having a reference to the heathen justified through faith, and gathered into the church of God. Acts. iii. 25, and Gal. iii. 8.—And in Rom. iv. 11, Abraham is called the *Father of all them that believe*. Every believer,

therefore, under the New Testament, has Abraham for his father. A natural or genealogical father he is not to any but the Jews, and his other natural descendants. If a father therefore to others; it must be by a constituted federal relation. And if all nations are to be blessed in him, they must belong to the body of which he is the head. They are not to be blessed out of him, but in him. To be out of him, is to be aliens and strangers to that society, organized in his person and family, and of which he is the constituted head. To be in him, is to be united to him by membership in that society. From all which it is evident, that God's constitution, placed with Abraham and established or continued with him and his seed, was, with this additional promise, a federative constitution; forming Abraham and his family into a separate religious society, where they should enjoy access to God and all the institutions of his worship. This society, according to the definition of the church of God before given, is no other than that church. And therefore this edition of God's original constitution of favour, with this new and additional promise, may, with great propriety, be called an *ecclesiastical constitution*,* that is, the constitution by which the church was organized, and by which all her rights and privileges are secured for her members. God has, in his providence, shown that this was the nature of this constitution. He preserved this society in the families of Isaac and Jacob, to whom he renewed the promises,—he preserved it in the line of Jacob until the Messiah, the great purification sacrifice, came and opened the door to the Gentiles. Through the whole of this period they were a distinct religious society, enjoying God's ordinances, and "dwelling alone, not reckoned among the nations."

This view will become still more

* Any person conversant with the Christian's Magazine, will perceive that I am here much indebted to it.

clear and satisfactory, by the consideration of the

3d and last additional Promise, "I will be a God to thee and to thy seed after thee."

The term God, in the original, is a relative term, expressing the relation between him and his dependent creatures. He is their supporter and shade, or protector, and they are his dependent creatures. Thus the strong spreading oak, and Elohim, God, are words derived from the same root; and one of the leading ideas is the same. Hence oaks and groves have always been favourite places for religious worship, and have been often prostituted to idolatry. Now, when God promises to be a God to any one, he binds himself to be his benefactor, his supporter and protector. But the nature and extent of his beneficence, or of his support and protection, must be limited by the words of the promise, or by the nature of the constitution in which the promise is made. In the present case, God does not bind himself to give support and protection to Abraham's soul, ensuring his personal salvation; for these Abraham had already enjoyed. It could not mean merely that support and protection necessary for the welfare and prosperity of Abraham and his natural posterity, for this had also been secured. And it could not mean that God was bound to be such a spiritual supporter and protector, as would secure the individual salvation of all Abraham's seed, without their faith and obedience; for the fact is, God never has been a God to Abraham's seed in this sense. Among them he has had his chosen and sacred ones, but we know from his word, that he has suffered thousands and thousands of them to perish forever. If, therefore, the promise, "I will be a God to thee, and thy seed after thee," means any thing, it must mean support and protection in that church state, into which they had been put by the preceding promises. The promise, in this sense, has been made good, and stands good to this hour.

Those whom God accounts for Abraham's seed, he has always supported and protected, and to us, who are the children of Abraham by faith, the promise is made good. God, as the Almighty, the God of Abraham, of Isaac and Jacob, has supported and protected the church through the revolutions of generations and centuries, and is protecting and supporting us as members of that church, in the enjoyment of all its privileges. If we properly improve these privileges, and make a proper use of Christ, the great expiatory and cleansing sacrifice, God will indeed be a God to us and our children for ever, —will be our supporter and protector—our benefactor through eternity. God is, and from the days of Abraham has been, the God of the church, and by the promise *I will be a God to thee and thy seed after thee in their generations*, he is bound to be her God through the whole of her existence in this world. But if this constitution, by which Abraham and his seed were made a separate and peculiar people, has been annulled, as some maintain; if it ceased when our Saviour became incarnate, does it not follow, that this promise of God to Abraham has failed of being accomplished? *I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God to thee and thy seed after thee.*" Here is a promise of a perpetual succession. But the natural posterity of Abraham have been cast out, and he is now not a God to them according to the promise. The obvious conclusion is, that the believing Gentiles are accounted for the seed; and the succession has been continued in them, and God is their God now, by the constitution of the church in Abraham's family—or God has failed to accomplish his promise. It is equally evident, that those who profess to believe in Christ, and yet deny that Abraham is their father in a church relation—and deny that they belong to the society formed in his family, do, virtually un-

church themselves, and reject all right and interest in this promise made to the church.

When we come to consider the distinguishing external rite belonging to this constitution, it will be still more evident that here is the charter of the church—an *ecclesiastical constitution*. But it is necessary, before we close the consideration of the promises under review, that we obviate an objection which may be made to the exposition of them, now given, viz. if they constitute merely the charter of the church, and contain no absolute promise of eternal life, they are of but very little importance. There are many, in our day, who think nothing in church order and government of sufficient importance to contend for. It is faith, and love, and hope, and zeal, that constitute the all in all with them. But they do not rightly distinguish between things important to the existence and interests of the church, and things important and essential to the salvation of the soul. And I would ask, where would all faith, and love, and hope, and zeal soon be, if the church was dissolved—if God should take away its charter of rights and privileges, and abandon religious society to that state in which it was in the antediluvian world, and at the time when God called Abraham out of Ur of the Chaldees, and established his covenant or constitution with him? The fact is, a church state and church privileges are of the greatest possible use, although of themselves they secure not the salvation of the soul. We may be in the church, and call Abraham our father, and yet be cast out and disowned of God. But it is nevertheless true, that the church is God's nursery, his garden and vineyard inclosed, where his people are born again, and nourished up for heaven. There are the wells of salvation, where we may draw, and drink, and live forever. There is the purification sacrifice, and the fountain opened for sin and uncleanness—There are God's word and ordinances, accompanied by the enlight-

ening and life giving spirit—There the Lord God is a sun and shield, giving grace and glory, and withholding no good thing from them that walk uprightly—There are his ministering servants, to administer the means and ordinances of salvation; and certainly, if eternal salvation be not eventually enjoyed by those having these privileges, it must be their own fault. The constitution, therefore, of the church, and the annexed promises to continue, support and protect it in the world, are of the very first importance, and demand of us the warmest gratitude of our hearts.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

THE WORK OF THE HOLY SPIRIT; OR, REFLECTIONS ON ROM. viii. 9.

“Now if any man have not the Spirit of Christ, he is none of his.”

It is a truth repeatedly and strongly inculcated in the divine word, that man in his unrenewed state is totally disqualified for the enjoyments of heaven. Holiness of disposition is essential to true blessedness. But man is an apostate from God, an enemy to his law and government, and in bondage to deep depravity. The divine law condemns him for his transgressions, and the divine displeasure rests upon him, because of his inherent sinfulness. Guilt and depravity are the two formidable obstacles in the way of his salvation. To remove these obstacles, and to deliver man from the wretched condition into which sin has brought him, was the grand object of the Son of God, in assuming our nature and dying on the cross. By the shedding of his blood he made satisfaction to divine justice for the sins of his people, and redeemed them from the curse of the law. But to apply, or render effectual, the work of redemption, is the peculiar province of the Spirit of Christ. He implants living faith in the soul, and thus unites each individual believer to Christ. Although there is an infinite worth

and excellency in the death of Christ, so that in itself it is sufficient to atone for the sins of the whole world, yet until a sinner has felt the regenerating influences of the Holy Spirit, and thus been enabled to believe in Christ, he has no personal interest in him, and consequently derives no saving benefits from him: for, "if any man have not the Spirit of Christ, he is none of his."

By the Spirit of Christ, in the passage before us, is unquestionably meant the Holy Ghost, the third person in the glorious Trinity. This is evident from the whole context. The apostle uses the expressions, "the Spirit of God" and "the Spirit of Christ," in such a manner as shows them to belong to one and the same person. Throughout the chapter he speaks of his personal acts, as dwelling in believers—as bearing witness with their spirits—and of their being led by him.

The primary and formal reason why the Holy Spirit is called the Spirit of Christ is, because he proceeds from Christ—from the *Son* as well as from the Father—"God hath sent forth the Spirit of his Son into your hearts," Gal. iv. 6. But he may also be called the Spirit of Christ, because promised by him, and sent by him, in order to make effectual and accomplish his work toward the church. The Holy Spirit communicates the grace, image, and likeness of Christ, to all who are truly his disciples.*

There is not a subject on which error is more dangerous or pernicious, than this which relates to the distinct personality, the divine nature, and the sanctifying influences of the Holy Spirit:—and alas! on each of these points, sentiments directly at variance with the plain declarations of the word of God abound.

* See this subject admirably illustrated by Owen on the *Spirit*, book i. chap. ii.

OWEN'S ΠΝΕΥΜΑΤΟΛΟΓΙΑ, or a Discourse concerning the Holy Spirit, is an invaluable work, which those who would understand this subject fully, would do well to study diligently.

Without entering at large into the discussion of each of these points, which would occupy too much space, we observe in the general, that the sacred scriptures in the clearest manner declare the Holy Spirit to be a distinct personal agent, a divine person, the third person in the one essence of the glorious Godhead.

If all the various kinds of properties and acts which belong to and constitute a distinct person; if possessing an understanding and a will; if being sent, if coming, if receiving, showing, guiding; if dwelling in, witnessing, being grieved, striving with and sanctifying—if all these things can be applied only to a real, distinct personal agent, then is the Holy Spirit a distinct, and real person, for all these things are repeatedly ascribed to him.

If, too, all the essential perfections, if all the peculiar acts and honours which belong only to God; if divine names, divine works, divine attributes, and divine worship, can be ascribed without limitation to none but God, then is the Holy Spirit truly God, for all these things are in the most unrestricted manner ascribed to him.

While then we unqualifiedly assert that there is but one God, a pure uncompounded Spirit, possessing the utmost simplicity of essence; we at the same time believe, because God himself has told us so, that in the one essence of the Godhead there are three distinct persons, the Father, the Son, and the Holy Ghost; and "these three are one God, the same in substance and equal in power and glory."

The Holy Spirit is the immediate agent in effecting the regeneration of the soul. It is true, the Godhead being one in essence, though three in person, all the divine persons unitedly concur in all its acts, so that what one does all do. Still, however, we find an order of operation, especially in the work of redemption, clearly pointed out in the divine word. The Father is declared to have sent the Son—the Son is declared to have

consented to assume our nature and work out salvation—and the Holy Spirit is represented as being sent by the Father and the Son, to sanctify those whom Christ has redeemed. Hence he is said to *dwell in believers*, and they are said to *have Him*.

On this subject of the influences of the Holy Spirit pernicious errors abound. Some regard all pretensions to divine influences, as mere enthusiasm and hypocrisy—while others run into the wildest excesses, pretending to immediate inspiration and direct impulses on the mind from heaven. Often, too, there is reason to fear that mere sympathy and excited animal feelings, and especially that mere conviction of sin, which alarms, but which is not followed by a real change of heart and deliverance from sin, are mistaken for the sanctifying influences of the Holy Spirit. The abuse which men pretending to religion have made of the doctrine of the influences of the Spirit, there is reason to believe, is one chief cause of the prejudices which exist against any such thing, in the minds of many. In the apostolic days there were, indeed, extraordinary gifts and operations of the Spirit; such as the gift of prophecy, of speaking with tongues, and the power of working miracles; but these have long since ceased. God in sending his messages, and making known his will to mankind, commissioned and inspired holy men of old to deliver them; at the same time furnishing them with such credentials as incontestably proved that they came from Him. But the volume of inspiration is now complete; no new revelations are to be expected, and we must regard all pretensions to immediate inspiration from heaven as gross imposture,—at least until those who claim it for themselves, bring with them as convincing proofs that they are indeed inspired, as were exhibited by the prophets and apostles of old.

While, then, we cheerfully assent to this, that immediate inspiration has ceased, we nevertheless maintain

that we are taught in the divine word, that there are most important influences of the Holy Spirit on the souls of men, and that it is necessary for us to experience these influences on our souls, in order to our eternal happiness. These are his regenerating and sanctifying influences, by which he enlightens and purifies all those who are saved.

Sound reason, as well as divine revelation, shows the reality and importance of these influences.

There is nothing in the nature or condition of man, which would lead us to suppose these influences unnecessary; on the contrary, there is much to show us their necessity.

It has been well said in relation to the natural world, that “we cannot make even one single step in accounting for its phenomena, without admitting the immediate presence and immediate action of an *incorporeal agent*, who connects, moves and disposes all things, according to such rules and for such purposes as seem good to him.” But if this is true of the natural world, it is equally true in the spiritual world. Man is the creature of God, and in every thing is dependent on him. “In him we live and move and have our being; in his hands our breath is, and his are all our ways.” The skill and wisdom which men display in the ordinary business of life, are in sacred scripture declared to be derived from God. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights,” &c. James i. 17. In the rearing of the tabernacle in the wilderness, we are told that he filled with knowledge and wisdom the artificers who were employed in its construction (Exod. xxxvi. 1, 2.), and the skill of the husbandman is ascribed to Him; for the prophet tells us, that “his God doth instruct him to discretion, and doth teach him.” Isa. xxviii. 26. There is nothing, then, in the condition of man, as a creature, which affords a presumption against divine influences; on the contrary, the influence of God extends to us continually,

upholds us in our being, and gives to us the power both of thinking and acting. It is he who has made us wiser than the beasts that perish: for it is "he who teacheth man knowledge." Ps. xciv. 10. To claim independence on God—to deny that he exercises any influence over us, is the height of impiety and folly. Divine influence of some kind is unquestionably extended to each of us.

But we advance a step further—There is much in the condition of man to make divine influence desirable and necessary. Man is a depraved creature. This, fact and experience prove. Gross ignorance and deep depravity are spread over the world. God is infinitely holy. How then shall depraved, rebellious creatures become objects of complacency to a God of spotless purity? This question may indeed be dismissed with a cavi, or with thoughtless levity; but certain it is, that we cannot ponder upon it with that solemnity and deep attention which it deserves, without awakening in our-

selves the most serious apprehensions. We are the individuals concerned; and the decision of the question involves in it consequences deeply affecting our happiness, and in their duration commensurate with eternity. "Without holiness no man shall see the Lord." The conscience of man tells him, that God will punish the wicked. But each man finds in his breast strong and depraved passions and appetites—so strong that he cannot subdue them, and so depraved that they are constantly exciting him to sin. Oh, we assuredly need some powerful arm to interfere, and break our chains and free us from our bondage!—

This powerful arm is stretched forth, is exerted to rescue man from the thralldom of his sins. The Spirit of Christ is the almighty, though invisible agent, who removes this bondage, and makes all the people of Christ "new creatures." This is one of the grand and fundamental doctrines of the divine word.

(To be continued.)

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

BIOGRAPHICAL SKETCH OF WILLIAM GEORGE KREBS, LATE STUDENT OF THE THEOLOGICAL SEMINARY OF PRINCETON. *By a Fellow Student.*

WILLIAM GEORGE KREBS, the subject of the following sketch, was born in the city of Philadelphia, on the 6th of May, 1802. He was one of a large family, of respectable connexions, and German extraction. Of his early years, nothing has reached us but the general report, that he was an uncommonly lively child, docile in his temper, and forward in his attainments. In the thirteenth year of his age we find young Krebs a student in Gray & Wylie's Academy. He was the best scholar in his class, and gave great satisfaction to his instructors. His *pensa*, or daily tasks,

were written with uncommon elegance, and were at the examinations publicly displayed with approbation. His skill in penmanship, though an attainment too small, perhaps, to be noticed in so rapid an outline, is mentioned as illustrative of that tastefulness and neatness, which was characteristic of all the actions and habits of our friend. His collection of minerals and coins, the beauty and fidelity with which he executed maps, and the very creditable skill he afterwards acquired in crayon-drawing, might be mentioned as further proofs of this feature of his mind.

In July, 1815, he left the last mentioned Academy, and in the next September attached himself to the grammar school of the University of Pennsylvania, where, for his superior

scholarship he was promoted above those who at the former school had been his classmates. He was here considered a good speaker, and once or twice represented the Tyronian Society, of which he was a member. Leaving this institution, he became a pupil of Mr. Spencer's academy; where his diligence, talents, and amiable deportment, enabled him to take a high standing, and gained him the particular friendship of his teacher. In the autumn of 1818, he was admitted into the Junior Class of Princeton College.

His connexion with Nassau-Hall was an event fortunate in a higher sense than literary attainment or academick distinctions could have made it,—in a sense that he had not anticipated. He had not been an inmate of those walls two months, before his mind was deeply impressed with religious concern. “Immediately,” to use his own words, “all my gay company was deserted, and during two months afterwards I was always serious, not disposed even to smile, and, in fact, felt *unhappy*. I used to awake very early in the morning (long before day-light) with certain forlorn feelings, and commit myself to God in prayer—yes, I can say in fervent (and I trust effectual) prayer. These were the happiest seasons of prayer I ever enjoyed. My principal petitions were that God would, of his infinite mercy, pardon all my sins; that he would give me to see their full enormity, and also the all-sufficiency of the dear Redeemer; that he would unite me to Christ as the branch is united to the vine; that he would send the Holy Comforter to assure me that I had passed through the new birth; and that he would extend these unmerited mercies to my parents, brothers, sisters, and to all the family of mankind.” His desire to be engaged in religious exercises, now strongly inclined him to retire from the pressing, and to his spirit, harassing engagements of college, that he might have more leisure for religious solitude—From this step he was with

difficulty dissuaded. About two months, spent in that tender anxious state his own pen has described, were succeeded by peace in believing. The delightful fervour and serenity now enjoyed, were unhappily, in some measure, dissipated by the amusements of the ensuing vacation; and it appears, were not permanently regained during his whole collegiate course. Some mistakes, which more fellowship with Christians, or a better acquaintance with pious writings, would have corrected, prevented him from appropriating that comfort which the gospel so richly tenders to the believing penitent. In the interval between his final examination and the subsequent commencement, a free conversation with a pious friend, in which he was induced to lay open the secrets of his heart, led him to indulge the dawn of returning hope. He now took up *Doddridge's Rise and Progress*, and had not proceeded far, before the brighter beams of confidence shone into his heart. These circumstances, together with the revival with which God was then blessing the College, made this visit ever after a delightful period of his pilgrimage, upon which he loved to look back and dwell.

In the September of 1820, he took his Bachelor's degree. The early promise of his talents had led himself and his friends to expect that his literary attainments would have placed him *primus in primis*. Several things however, not derogatory either to his intellectual powers or moral character, tended to thwart this expectation. His rank, notwithstanding, was highly respectable. For, in a class of more than forty, he obtained the third distinction.

Of the orderly conduct, amiable manners, studious habits, and excellent recitations of Mr. Krebs, during his residence in Nassau-Hall, his fellow students and his professors have all testified—and testified too with a pleasure, which proves that he had made no common impression upon their hearts.

At that crisis of life, when one's
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connexion with college is severed, and the die is about to be thrown which often decides the future fortunes of life, the most thoughtless frequently feel, at least a temporary solicitude. The academick band march in one common track until they reach the point, at which the road branches into several directions. Here, each one is forced to make a choice; nor can it be deliberately made without the anxious consciousness, that on this single decision the pleasantness or painfulness of the whole future journey is likely to depend. To the profession of law, the designation of friends and all his earlier desires had prompted Mr. Krebs; but an invisible influence led him at this time to an entire change of views and inclination, and to pant for usefulness in the sanctuary of God.

But before commencing studies, immediately preparatory to the ministry of the gospel, he determined to spend a year at home, in a course of general reading, which his unremitting attention to the studies of the classes, through which he had been hurried, had hitherto prevented. It would be pleasing, if time permitted, to follow him in detail, through the year which he spent in Philadelphia. In his intercourse with the world we find him sustaining with decision, and without the least disguise, his Christian character and profession, even in those large parties to which he was frequently invited—Soon, however, he relinquished these circles entirely. The solicitude which he felt for the spiritual welfare of his dearest relatives, those relatives well know.—The tenderness of his anxiety, and the kindness of his intercourse, in its thousand little pleasing offices, the ever-busy memory of a disconsolate parent, and bereaved brothers and sisters and friends, will cherish while life continues.

His studies in private were conducted with judgment, mingling the close investigation of the deistical controversy, which he mastered, with

the animating perusal of pious biographies, and the pleasurable fascinations of poetry. In no period of his life did he squander precious time, in a large and greedy perusal of those fictitious works, which like the obscene plague generated in the slime of the Nile, invade the land, and finding their way to every chamber, leave their poison in almost every heart—At one time, we find a keenness given to his thirst for literature, by perusing the Remains of that sainted bard, Henry Kirke White, and, at another, a solemnity of spirit harmonizing with the deep-toned strains of Young's Midnight Solo.

Notwithstanding the number of his gay acquaintances and the many amusements of a city, tending to lure a youthful heart to unhallowed indulgences, there is good reason to think that during this whole period, his walk was close with God. He usually spent about three hours each day in the duties of devotion. Beside this, social worship in his father's family, a weekly religious meeting of a few young men in his apartment, the direction of the concerns of a Sunday school, and the establishment of a prayer-meeting in the Lutheran church of which he was a member, were among the fruits of his piety. Day after day did he labour in the Alms-house, to convince an unfortunate but learned infidel of his errors; and he succeeded so far as human reasoning can go. The deluded man professed to be convinced, but whether it was a conviction merely rational, and leaving the heart unchanged, we are uncertain. Often did the subject of this memoir, like an angel of mercy, enter that abode of wretchedness, and, under God, attempt to purge away the films of ignorance, which obstructed the moral vision of its miserable tenantry; and often did he pour the oil and wine of consolation, into the wounds of unnoticed, unlamented suffering. In these pious, and charitable, and delightful occupations, he spent the year under review.

In November, 1821, he left his father's roof, and entering this seminary, became our companion in study. It is unnecessary here, where he was so well known, to dilate on his daily walk, or trace him in those studies in which he engaged, with a zeal that ensured him success. Those of us, particularly, who had the pleasure of being placed in the catalogue of his more intimate friends, will not soon forget the pleasure we have found in our intercourse with him, or the pain we experienced at his early removal. He had just entered the second year of his theological course, when he was taken ill—His disease was a species of fever, and accomplished its destructive office in a few days.

The violence of the febrile excitement, as is usual in such cases, occasioned an almost constant delirium, which of course deprived his attendants of much satisfactory conversation. The first day or two of his illness he appeared anxious to recover; but afterwards manifested a perfect willingness to depart and be with Christ, if such should be the will of his Heavenly Father. In his lucid intervals he was much engaged in devotion—and apprehensive of the nearness of his departure, and the solemnity of standing disembodied at the bar of the Great Judge to receive an irreversible allotment, he was anxious to enter that awful presence with the blood of sprinkling fresh upon him. He was deeply sensible of his original corruption, and the imperfection of his best actions; and could only indulge hope, in grace abounding through Jesus Christ. What conversation he was able to maintain was of a very pleasing kind. Being asked at different times, if the Saviour was near him, was precious to him, and the like, he uniformly answered in the affirmative. After about a week's confinement, he gently breathed his last, on Tuesday morning, Nov. 26th, 1822. His mortal part was conveyed by his fellow-students, to the residence of his afflicted parents in Philadelphia, where the

last sad offices of affection were duly paid.

Having finished his Christian course—

"His tired head presses on its last long rest,
Still tenant of the tomb—and on the cheek
Once warm with animation's lambent flush,
Sits the pale image of unmark'd decay.
Yet mourn not. He had chosen the better part:

And these sad garments of mortality
Put off, we trust, that to a happier land,
He went a light, and gladsome passenger."

Although in going to a happier land he is separated from us, still we console ourselves by hoping that we are one, in heart and destiny. Though much tribulation may await us the survivors, before the palms of victory are placed in our hands, yet the Great Captain of our salvation assures us who are in the rear of that vast army—part of which has crossed the flood, part of which is crossing it now, and part of which has not yet come to the margin—that we shall all have a safe conduct through. In the mean time, let us indulge an affectionate remembrance of that fellow soldier who has gone before us, and quicken our own pace by reflecting on his example.

To sketch the outlines of his character, after what has been already narrated, will not be attempted. Indeed, of one whose sun went down so soon, a characteristick portrait could scarcely be taken. A mysterious Providence removed him, before he was placed in that variety of lights necessary for a full survey, or those most interesting attitudes on which the pencil of the portrayer would have seized.

The talents of our brother were certainly of a class highly respectable. His memory was particularly remarkable for its susceptibility and retentiveness. Those most conversant with him have been surprised, at the ease and almost verbal correctness with which he would repeat a

* H. K. White's Epitaph for Cowper.

lecture which he had but once heard. His taste led him to the study of philology, rather than of mathematics or metaphysics, and in that department it is believed he would have excelled. He had a good knowledge of the German and French tongues. His acquaintance with the Latin and Greek languages, was rather accurate and critical than extensive. A translation of Epictetus's *Enchiridion*, was one of his private voluntary labours. Of Hebrew he was fond; and, had not the hand of death arrested him, he would soon have been in possession of the key which would have unlocked to him all the treasures of that most ancient language. The ardour of his academical career forbade his indulgence in that wide range of elegant literature, in which so many youthful students rove—to the cultivation of their tastes and the agreeable employment of their minds it may be, but often certainly to the neglect of masculine vigour and solid proficiency. The style of his composition was always neat—often elegant; and his elocution was natural, agreeable, and impressive. His person was below the middle size, his appearance was prepossessing, and his manners very frank and engaging.

Obliging and polite in his common intercourse, he was also warm in his more intimate friendships, and particularly affectionate to those whom the God of nature had made dear by the ties of kindred.

It is unnecessary to repeat that he was successful in his studies—This also implies diligence and regularity. Few young men were more punctual and conscientious in the distribution and employment of time—every hour had its allotted duty, and every duty its prompt performance.

For several of the last years of his life he had been in the habit of keeping a diary—Not a journal filled with circumstantial details of daily engagements, but a closet memorandum; in which, at various intervals of a week, or fortnight, he entered

whatever was worth recording. These interesting documents contain accounts of the progress of his studies, judicious criticisms on books he had just perused, notices of the aspects of Providence towards him and his father's family, reviews of mercies and transcripts of the passing experience of his soul, which place his piety in a very charming light. Towards the latter part of his short life, he read, and thought, and felt much on the subject of those great missionary enterprises, which are now engaging the Christian world, and which call to all the "sacramental host of God" to gird on the gospel panoply.

To the truly venerable Lutheran church our brother was warmly attached, and had cordially devoted himself to her best interests. What a mysterious providence was that, which removed youth, and talents, and piety, just about to enter a church all whose gates mourn; about to adorn a society, which so much needs virtue in its private walks, intelligence in its guides, and faithful evangelism in its pulpits! What an afflicting providence was that which snatched such loveliness from the arms of friends and relatives! They shall go to him, but he shall not return to them. The shock of his death assisted in bringing down the grey hairs of his father with sorrow to the grave. In a few months after the decease of his William, he also paid a debt which all owe—and laid beside him, his body sleeps the sleep of death. A disconsolate mother is left—the bitterness of her grief is not yet past—nor will it be while a mother has tears, and a widow has sorrows. To her the world has little remaining of pleasantness in its light, or blandishment in its hopes—little to fill up the breach of bereavement, or the indescribable hollowness of unavailing grief. Though still a living, weeping woman, her heart lies buried with the dead.—The Being who has twice bruised can only bind up the wounds forever.

FOR THE CHRISTIAN ADVOCATE.

PULPIT ELOQUENCE.

"There is a prone and speechless dialect,
Such as moves men; beside, she hath pros-
perous art
When she will play with reason and dis-
course,
And well she can persuade."

SHAKESPEARE.

The great truths of the gospel have so long been the happy theme of those who act under the divine commission, that we can scarcely expect to hear from the pulpit any thing that is, strictly speaking, *new*. Nay, pulpit novelties, in matters of doctrine, may, without danger of mistake, be considered as certainly suspicious, and probably dangerous. Yet there is a species of novelty, which may lawfully be expected in addresses from the sacred desk—We may expect, at least occasionally, that an old truth will be presented in a new light; and that a stated preacher will, in the choice of his subjects, have a regard to that *variety* which is always a source of pleasure. We do not think we make an undue allowance in supposing that such pleasure is not inconsistent with true Christian feeling; limited, as it must be supposed to be, by the just bounds which circumscribe all a Christian's motives. If he admire the manner of one evangelical preacher, and think that the reception of the truth from him will have more effect in confirming principle and directing conduct than the preaching of another, who can blame his preference? But, on the contrary, if a professing Christian, desirous only of gratifying a taste for attractive preaching, and little attentive to orthodoxy and evangelical truth, leaves a pious and sincere, though perhaps not equally gifted pastor, for sermons more adorned and elaborated, but with no other superior qualities—that professor is in fault, and let him cautiously beware of the growing influence of such motives, on his whole state and character as a Christian. But the immediate object of our remarks at present, is to vindicate, what is with

some a condemned practice, viz. the careful attention of a minister to the composition and delivery of his discourses. We do not pretend to classify arguments for this purpose, but merely to make some desultory observations on the subject, blended with cursory thoughts on preaching in general.

It is certainly the duty of every minister of the gospel to render the truths with which he is intrusted, as acceptable as possible to those he is called to teach. Indeed this is the only way in which he can expect to gain their hearts; for, unless their attention be arrested, the doctrines which he wishes to inculcate will not be understood, and consequently cannot be enforced—his people will not be prepared for the reception of his *exhortations*. Whilst, therefore, a preacher adapts his instructions to the character and peculiar necessities of his hearers, he should not disregard their taste concerning the *manner* in which they are delivered. He is never indeed to allow himself to be biassed by any popular wishes, in regard to the *matter* he preaches. His regard to language and manner should be subordinate to an *anxious solicitude* for the substance.* Particular fashions in the manner of preaching, have been well termed "torrents that swell to-day, and have spent themselves by to-morrow." And it would be a vain attempt to accommodate preaching to each one's mind, or to the often changing pleasure of the publick. A good rule on this point is, to keep in view the great *object* of preaching—unless a peculiar style can subserve this end, it is dangerous to change.† The observations of an excellent divine, on the proper qualifications of a gospel preacher,

* *Curam verborum, rerum volo esse sollicitudinem.*—*Quintilian*.

† A preacher should labour to deserve such an encomium as that bestowed by Louis XIV. on the eloquent Massillon, when he told him that he had heard and been pleased with many great orators, but that he always went away from hearing *him* displeased with himself, for he saw more of his own character.

may be well introduced here. "A sad work it is to mount a pulpit without a sense of Jesus' presence. It is not mere thinking upon a subject that will make a good Christian orator. If we would pray and preach well in a pulpit, we must pray much out of it. The closest walkers, prove the closest and warmest preachers. A man may have much to say, but will speak to little purpose unless Christ is with him; and we must not think that Jesus Christ will follow us into a pulpit, unless we follow him out of it; and follow with a gospel broken heart." Again, "Much thought on a sermon beforehand may make it pleasing, but will not make it profitable, except it smell of much prayer, as well as taste of meditation. Our pulpit exercise will savour of our daily walk. If the walk be close, the sermon will be close: if the head be much anointed with oil, it will drop from the lip, and the tongue will tell what communion we keep. So that ministerial influence does not depend on genius and learning, but on the unction from above, which may be had for asking, and had in abundance for asking abundantly."*

Young preachers, as well as all youthful orators, are too apt to place their ideas of excellence in a florid, ornamented style, which they suppose will be most acceptable to the generality of their hearers, but which they often carry to an excess that offends every person who possesses either taste or piety. Flowery preaching is seldom really fervent, and still seldomer effectual. It oftener excites a passing admiration of gesture and composition, than any heart-felt desire for the attainment of piety and holiness. It too often draws more attention to the orator, than to Him who should be the grand subject of his discourse. Such preaching also is censurable, on every principle of genuine eloquence. "Nothing," says

Dr. Blair, "can be more contemptible than that tinsel splendour of language, which some writers perpetually affect. It were well if this could be ascribed to the real overflowing of a rich imagination. We should then have something to amuse us, at least, if we found little to instruct us. But the worst is, that with those frothy writers, it is a luxuriance of words, not of fancy. We see a laboured attempt to rise to a splendour of composition, of which they have formed to themselves some loose idea; but having no strength of genius for attaining it, they endeavour to supply the defect by poetical words, by cold exclamations, by common place figures, and every thing that has the appearance of pomp and magnificence. It has escaped these writers, that sobriety in ornament, is one great secret for rendering it pleasing; and that without a foundation of good sense and solid thought, the most florid style is but a childish imposition on the publick."*

Affectation in preaching is not only disgusting but sinful. We should in vain try to reprobate it in more forcible language than that employed by Cowper.†

"What!—will a man play tricks, will he
indulge

A silly fond conceit of his fair form,
And just proportion, fashionable mien,
And pretty face, in presence of his God?
Or will he seek to dazzle me with tropes,
As with the diamond on his lily hand,
And play his brilliant parts before my
eyes,

When I am hungry for the bread of life?

* * * * *
Therefore avaunt all attitude, and stare,
And start theatrick, practised at the glass.
I seek divine simplicity in him
Who handles things divine."

It has been with the deepest regret that we have sometimes seen the sacred precepts of religion delivered in a light, unseemly, and flip-pant manner. It can require no reasoning to show that the solemn things

* These quaint but excellent remarks are extracted from two letters of the Rev. John Berridge, an eminent English clergyman of the last century. We copy from the Investigator, for July, 1822.

* Lecture xviii. at the conclusion.

† The Task, Book ii. —

of the gospel should be delivered solemnly—invested, we admit, with as much of their own peculiar, awful magnificence as human speech can give them. But how can the preacher, who, by any sentence, gesture, or look, excites a smile, or any tendency to smile in his audience, reconcile his conduct with the requisitions of his duty? How can he expect to convey a proper idea of the solemnity of religion, or the responsibility of his office, if he do not exhibit them as such; in his whole address and behaviour? Every thing which approximates levity or frivolity in the pulpit, is surely in the highest degree reprehensible—as subversive of the great end of preaching, as setting religion in a wrong light, and as injuring the character of the preacher in whom it appears, in the eyes of all devout Christians.

“He that negotiates between God and man,

As God’s ambassador, the grand concerns Of judgment and of mercy, should beware Of lightness in his speech. ’Tis pitiful To court a grin, when you should woo a soul;

To break a jest, when pity would inspire Pathetick exhortation; and to address The skittish fancy with facetious tales, When sent with God’s commission to the heart.”

The delivery of sermons is certainly of the highest importance. However excellent may be the composition of a discourse, unless it is delivered with corresponding propriety of appearance, voice, and action, it will lose much of its effect. Unless a preacher manifests that he *feels* the force and influence of the sentiments he utters, he cannot expect his audience to be affected by them, as they could scarcely fail to be if they clearly perceived their power on himself. Graceful action and correct utterance, will of themselves attract and keep a fixed attention, and may thus open an inlet for the reception of the truth into many hearts. Those who *closely read* their sermons can hardly expect this effect, unless they greatly excel in composition, and at the

same time read remarkably well. When the eyes, which should be directed to the audience, are fixed on a written discourse, the preacher loses all that influence which accompanies the enunciation of a sermon, from one who seems to make his subject a personal concern to each hearer. Had Whitefield, or any other preacher distinguished for the beauty and effect of his eloquence, been confined to notes,* we fear but a small portion of the success with which his labours were blessed, would have followed them—that is, considering human exertions abstractly.†

In considering patterns of eloquence, we should always place first that mighty champion of the cross, the Apostle Paul. His was the soul-exciting, heaven-blessed, if not inspired eloquence, which shook Agrippa on his throne, and made the proud Felix tremble, as he portrayed in vivid colours the demands of temperance and righteousness, and drew an awful outline of the judgment to come. It is not wonderful that the people of Lystra, in the fervour of their admiration, should think him Mercury, “because he was the chief speaker.” “This one account of our apostle,” says an excellent writer, “sets his character, considered as an orator only, above all the celebrated relations of the skill and influence of Demosthenes and his contemporaries. Their power in speaking was admired, but still it was thought human; their eloquence warmed and

* It is believed that there is a great difference between *using* notes and being *confined* to them. Perhaps no man in our country has been a more eloquent preacher than President Davies, whose printed sermons have been so long and so deservedly popular. His usual method was to write his sermons fully, and to commit them nearly or wholly to memory: yet always to lay his notes before him, and to turn over the leaves as he proceeded.—

EDITOR.

† Can we even *imagine* that to have been a *read* sermon of Massillon, which excited his auditors to such a degree of enthusiasm as made them start from their seats, entirely led away by the force of his manner and language?

ravished their hearers, but still it was thought the voice of man, not the voice of God.*

Some, as has already been hinted, are apt to consider the accomplishment we have been commending unbecoming the cause of religion, and unlike the practice of its divine Author. To such objections we would reply, that the definition of eloquence which we have adopted is—"the art of placing truth in the most advantageous light for conviction and persuasion." (Blair.) And we have been trying to show that it is the duty of preachers to conform, as far as is consistent with their duty, to popular wishes, because it is a course the most likely to be successful,—because the subject, the aim, and the end of preaching are sublime, and because the native, proper dignity of religion rejects coldness and inattention in its advocates. Where, we ask, have been heard appeals to the passions more ardent, bold, and dignified, than those of the prophets and apostles? Our Saviour could always arrest attention, without resorting to such measures as his disciples found necessary. He "spoke as never man spake." His hearers, whether foes or friends, were always ready to listen to him; and hence we find that his discourses were chiefly didactic; and sometimes, when he wished to render the everlasting truths he inculcated more impressive, he used parables. This, we think, is sufficient to answer every objection, and to satisfy the most scrupulous doubts.

The influence and importance of pulpit eloquence might be shown by many examples, if it were not forbidden by the limits which must be set to this discussion. Dr. Blair, in

his 29th and 30th Lectures on Rhetorick and Belles Lettres, to which we acknowledge ourselves indebted for the substance of several of our remarks, has mentioned and given the character of the most eloquent writers of sermons, both in the French and English languages, and an excellent analysis of a sermon of bishop Atterbury. These lectures are well worth a careful perusal by every clergyman.

Our own country has not been entirely wanting in examples of a high strain of eloquence in the pulpit. We could name a considerable number of those who now fill and adorn the sacred desk, whose eloquence would do honour to any age and any country. But we could not name them all, and a selection might be deemed invidious. It is, however, to be regretted, that a greater attention is not paid to this subject, than it receives from the most of those who aspire to the sacred office. Many of them, indeed, cannot be expected to be accomplished orators, and ought not to attempt it. But it seems to us, that all who should think themselves authorized to be public teachers of religion might be *agreeable speakers*—might deliver the infinitely important messages which they bear from God to man, in a natural and unaffected manner; a manner that would always be acceptable, and often impressive. We do think that the professors of Theological Seminaries, and all who direct the preparatory studies of young men intended for the gospel ministry, ought to pay great attention to this subject.—The *usefulness* of their pupils more depends upon their speaking well than upon almost any other qualification. In vain, or nearly in vain, are they erudite scholars and profound Theologians, if they cannot tell what they know, in a manner which will enlighten the understanding, and, under the divine blessing, reach the heart.

* Spectator, Vol. 8. No. 633.

† "Then said I, Ah, Lord God! they say of me, Doth he not speak in parables?" (Ezekiel xx. 49.) Bishop Lowth thus paraphrases this verse. "They make this an argument for disregarding what I say, that I use so many *similitudes* and *metaphorical expressions*, that they cannot discover my meaning."

Review.

LETTERS ON THE ETERNAL GENERATION OF THE SON OF GOD, ADDRESSED TO THE REV. SAMUEL MILLER, D.D. *By Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary, Andover. Andover, 1822. Published and for sale by Mark Newman. pp. 166.*

LETTERS ON THE ETERNAL SONSHIP OF CHRIST: ADDRESSED TO THE REV. PROFESSOR STUART, OF ANDOVER. *By Samuel Miller, D.D. Professor of Ecclesiastical History and Church Government in the Theological Seminary of the Presbyterian Church, at Princeton. Philadelphia: Published by W. W. Woodward, No. 52, southwest corner of Chesnut & Second streets, 1823. pp. 295.*

PROFESSOR STUART, in his letters to the Rev. William E. Channing, on the doctrine of the Trinity, and of the divine nature of Christ, had used very strong language in expressing his dissent from the doctrine of the Son's eternal generation; asserting not only that he could not conceive any definite meaning in the terms, but that he could regard them in no other light than as a palpable contradiction of language. PROFESSOR MILLER, in his *Letters on Unitarianism*, addressed to the First Presbyterian Church in Baltimore, openly avowed his belief of the eternal generation of the Son of God, and represented those who regard this doctrine "as implying a contradiction in terms," as reasoning on "a presumptuous assumption of the principle, that God is a being altogether such an one as ourselves."

The remarks of Dr. Miller on this subject, led Professor Stuart, as he informs us, to a new examination of it, and to publish the result: and as his publication appeared in the form of letters addressed to Dr. M., that

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gentleman felt himself bound to reply in a series of letters addressed to Mr. S.

The writers will not allow us to call their discussion a *controversy*, or even a *debate*, though we can easily conceive of a controversy or a debate conducted on Christian principles, as well as a discussion. The parties address each other with entire respect, and profess and appear to feel toward each other as fellow disciples of the same Lord. They have, we think, set an excellent example of the manner in which theological disputants should canvass the opinions of their brethren who differ from them. Having expressed our commendation of the temper with which they have treated each other, we may be allowed to say, that their respective publications would not have been injured, if they had been a little more sparing in their professions of esteem and respect. Where these really exist we would rather not see them so repeatedly and emphatically announced. The truly Christian example, however, of these writers, in guarding against every unkind feeling, and in wishing to avoid every form of expression that might occasion any unnecessary pain, is well worthy of imitation by every theologian who may publish any thing in defence of what he deems the truth, and in opposition to a brother whom he regards as holding the essentials of religion.

The point of difference between these two respectable writers ought to be distinctly noticed. They are not at issue in regard to the existence of *three persons* in one Jehovah; nor in regard to the *Godhead* of our Lord Jesus Christ; nor in regard to the *atonement* made by him for sin. Both profess to believe these fundamental doctrines with the heart, and to embrace them as the hope of their souls. They differ in respect

to the import only of the phrase SON OF GOD, as applied to the second person in the sacred Trinity. Dr. Miller believes that it refers to his *divine nature*, and is intended to designate that *eternal relation* which he bears to the first person in the Godhead; but Professor Stuart denies this to be its scriptural import, and contends that this name was given to him in consequence of his *assumption of human nature*, and his *official character* as Mediator. Dr. M. maintains that it is an appellation that would have belonged to the second person, if he had not become man, nor undertaken our redemption: but Professor S. contends that in this case it would have been wholly inapplicable to him. Dr. M. considers it as a proper name, expressive of his mode of subsistence in the divine nature: but Professor S., while he allows it to have become a proper name, yet considers it as derived from the manner in which his human nature was received, and the honours to which he was exalted in his mediatorial character. This we think a fair statement of the point at issue between the two professors. But that there may be no mistake, and that on a subject which we consider as highly interesting and important, the writers may be fully understood, we shall allow them to make their own statement, and to make it fully. This, of course, we cannot continue to do; as it would require us to quote, in turn, nearly the whole of their letters. But in laying out the *ground* of the *discussion*—since it is not to be called *controversy*—we think it will be most fair, and we apprehend most useful, and most agreeable to our readers, to let the parties *measure* it themselves, and in their own way. Dr. M., in his "Letters on Unitarianism," had said (page 91) "Concerning this eternal generation of the Son, the early Christian writers constantly declared that it was firmly to be believed; but, at the same time, that it was presumptuous to attempt to inquire into the *manner* of it." Professor Stuart enters on the subject

with questioning the *fact* asserted by Dr. M. in this sentence. He says,

"As a preliminary step then to the discussion which is to follow, and for the sake of preparing the way for an unprejudiced judgment respecting the point in question, you will permit me to examine whether the declaration which you have made, in p. 91, respecting the unanimity of the early Christian writers in the belief of eternal generation, is well grounded.

"We shall doubtless be agreed, that by the *early Christian writers* is meant, the Fathers who lived before the Council of Nice or during the three first centuries. This is a fair construction of the term *early*, and one which is generally admitted. At any rate, we shall agree, that the opinions of the Fathers, during this period, are more important in regard to the doctrines of the Church, than those of a subsequent date.

"I begin, then, with giving the result of my investigations respecting the three first centuries. It is this; viz. that *the great body of the early and influential Christian Fathers*, whose works are extant, *believed that the Son of God was begotten at a period not long before the creation of the world*; or, in other words, that *he became a separate hypostasis, at or near the time, when the work of creation was to be performed*. If this can be shown, the fact that they believed in the *eternal generation* of the Son of God, or at least, their *unanimity* in receiving this doctrine, cannot surely be admitted.

"Before I proceed to adduce testimonies in support of this allegation, it will be proper to remark, that I intend to confine myself solely to the testimony, which relates to two inquiries; viz. *Is the generation of the Son of God eternal? And is that generation voluntary, or necessary?* The reason why I comprise the latter inquiry is, that in your Letters, p. 87, you have laid such important stress, (as many others have done,) upon *necessary generation*, as helping to remove the difficulties that lie in the way of admitting the doctrine in question.

"With the question, whether the Fathers believed Christ to be truly a divine person and worshipped him as such, I am not now at all concerned. Of course, I shall adduce no testimony which respects their opinion on that point, except what may be necessarily adduced, in consequence of its connexion with other testimony relative to the subject before us.

"The historical questions before us are, *Did the early Fathers believe the filiation or generation of the Son of God to be eternal, in the proper sense of the word eternal?* Or, in other words, *Did they believe that the Logos was not only eternal, but that he*

was Son eternally? And did the early Fathers believe this generation to be necessary?

"That the Logos is truly eternal, I believe with all my heart, because, as it appears to me, the testimony of Scripture is so plain and unequivocal on this point, as to admit of no reasonable doubt, in the mind of a man who receives the Bible as the word of God, and the unerring rule of faith. That the Logos was eternally the *Son of God*, I doubt; for reasons which will hereafter be stated.

"I have made this statement merely to show, in what manner the testimony of writers relative to the point in question is to be estimated. To say of Christ, or of the Logos, that he is *eternal*, is saying nothing more, than what all who acknowledge the divine nature of the Saviour of course must say. But if this should be said a thousand times, it would not of itself prove any thing in respect to the doctrine of *eternal generation*. It would only prove, that the writer or speaker, who asserts it, believes Christ to possess a divine nature; inasmuch as he assigns to him one of the attributes of the Deity.

"This very plain but important principle, which should be applied in estimating the testimony to be adduced, has been entirely overlooked by Bishop Bull, in his *Defensio Fidei Nicænæ*. We shall find frequent occasion to acknowledge the importance of the principle, in judging of patristical testimony; for many of the leading Fathers, while they believed fully in the eternity of the Logos, considered as the reason or understanding of the Divine Nature, which they name *λογος ενδιαιτος* i. e. the *internal Logos*, maintained that he became *Son*, (*λογος προφορικος*, *external, produced, or generated Logos*), at or near the time, when the creation of the world took place. Now so long as this distinction was adopted, and became the common sentiment of the Ante-Nicene fathers, merely an assertion that Christ, or the Son, or the Logos was eternal, cannot be regarded as testimony adequate to prove a belief in the doctrine of *eternal generation*; unless it appears, from other parts of a writer's works, that he really maintained this doctrine. Above all, such testimony is entirely nugatory, in regard to establishing the point in question, if the writer has *expressly* declared his views, in regard to the simple ante-mundane (not eternal) generation of the Son." pp. 16—19.

Doctor Miller, after remarking that with all his veneration for Bishop Bull and Turretine, he is not willing that either of them, or that

Gerhard, or Brettschneider, or Reinhard, should be "his representative on this subject," proceeds thus—

"They may all be erroneous; and yet the doctrine which they advocate be a real and important article of the Christian faith.

"Permit me, then, to state, in a few words, the doctrine, as to this point, of which I am willing to be considered as the advocate. And I attempt this, as the venerable *Augustine* declares he undertook to discuss an allied subject—'Not so much for the purpose of *explaining* the truth, as of avoiding silence respecting it, and thus keeping back the truth.'

"I suppose, then, not only that there are three persons in the adorable Godhead, and that 'these Three are One, the same in substance, equal in power and glory;' but that these three Persons exist in a state of mysterious and ineffable relation to each other; that 'each,' as the illustrious *Calvin* expresses it, 'is divinely related to the others, and yet distinguished from them by an incommunicable property;' and that, unitedly, these Persons constitute the only living and true God, so constantly declared in Scripture to be One, in distinction from all the false and multiplied gods of the benighted heathen. So far, if I do not mistake, you and I are substantially agreed.

"But when we come to explain ourselves concerning the *distinctive titles*, by which the First and Second Persons of the Trinity are to be designated, we materially differ. We find in Scripture that the first two of these related Persons are distinguished from each other, and from the Third, by the titles *Father* and *Son*. Now, the question is, of what are these titles properly expressive? You maintain, that they are not intended to designate the necessary and eternal relation between these two Persons, but refer to an *official* character assumed in time. While I maintain, that the necessary and eternal relation just alluded to, is immediately intended to be expressed by these titles; that this relation is essentially and eternally such as to afford ground for applying to the First Person, *as such*, the title *Father*, and to the Second Person, *as such*, the title *Son*. What may be the precise nature of the relation intended to be expressed by these titles, I do not profess to know. They are, no doubt, used in condescension to the limited faculties of man, as most of those terms are, and must ever be, which are employed to tell us what God is. The relation expressed by them is, of course, *very different*, nay, *infinitely different* from that which is expressed by the same terms when applied to men: and

yet we may suppose, *so far resembles it*, as to render the use of these terms to express it, *proper*, and *more proper* than any other. But, however we may speculate on this point, my belief is, that the titles in question are used in Scripture to express, not any official investiture, or event, which took place in time; but the eternal relation of the First and Second Persons in the Godhead. That the First Person was from eternity Father, and the Second Person from eternity Son: Son, not by creation, or adoption, or incarnation, or office; but *by nature*; the true, proper, co-equal, co-essential, and co-eternal Son of the Father, because from eternity possessing the same nature, and the same plenitude of Divine perfection with himself.

"I suppose, further, that the terms, *begotten* and *generation*, are intended by the Spirit of God to refer to the same relation which the titles *Father* and *Son* express. If so, and if the Father was eternally Father, and the Son eternally Son; then the latter, in the sense meant to be conveyed by the term *begotten*, was eternally begotten. In one word, *the generation of the Son was eternal*. This language, I believe, is to be understood in a Divine and ineffable sense; in a sense as much above its earthly sense, as *the heavens are higher than the earth*. I do not,—I repeat—admit that they imply *derivation*, *inferiority* or *subordination* on the part of the Son. Do you ask me, What they *do* imply? I might answer, 'I do not know,' and yet stand upon equally firm and tenable ground with yourself, when you give this answer to Dr. *Channing*, in reply to the question—'What is that distinction in the Godhead which the term *Person* is intended to designate?'—But I will not, at present, answer exactly thus; because I think there are several things which the Scriptures enable us, with some degree of intelligence, to say, that the language in question *does* imply. It implies that the Son does, in a sense analogous to, but infinitely above, that which is applicable to a human son, possess most perfectly, *the same nature* with his Father; that he is *the brightness of his Father's glory*, and *the express image of his Person*. It implies, too, that there is between these ever blessed Persons an *intimacy* and *endearment of affection*, which passeth knowledge, and which can be expressed by no terms in use among men so properly, as by that love which subsists between a beloved Father, and an only Son. And, finally, it implies, that, *in the order of subsistence*, in a sense also analogous to, but infinitely above, what takes place among men, *the Son is second to the Father*; that is, second in such a sense as to be always named, when a systematick

arrangement of the Persons is intended, in the *second place*;—second in *order*, though not in *perfection* or in *time*. I designate the relation which these divine Persons bear to each other by the terms *begotten* and *generation*, because I think the Holy Spirit uses these terms to express that relation: and because these are the terms used for expressing that relation among men, from which the whole of this language has been borrowed. I call it also, without scruple, *eternal generation*, because the relation which it designates is eternal; and I call it *necessary*, because I do not suppose that it is something *contingent*, or that it *might have been different* from what it is; but that it could no more have been otherwise, than we can suppose it possible for the character of the Most High to have been essentially different from that which is revealed.

"I contend not, then, for any of those terms or phrases, which systematick writers have been wont to use when treating of this subject. I will not say a word in favour of *eternal communication*,—*eternal emanation*,—*eternal procession*,—or any other forms of expression which Divines have been fond of employing in their attempts to illustrate the mysterious doctrine under consideration; although it ought to be recollected that no rational advocate of the doctrine ever thought of applying these terms in their earthly and ordinary sense. I am content, however, with the language of the Bible in relation to this point; and will give as little trouble as possible, by attempting to introduce illustrations of human devising.

"If you ask me to *explain* the Scriptural terms *begotten*, *generation*, &c. when used in reference to the Son of God, I must pause, and *lay my hand on my mouth*. *Who*, as the Prophet asks—*Who shall declare his generation?* I will only once more say that I protest utterly against attaching to the terms in question, any of those carnal and grovelling ideas which the same terms excite when applied to the affairs of men. It is certain that there can be no relation of father and son among men, without implying both *derivation* and *posteriority* on the part of the latter: but I should consider myself as indulging no little hardihood, if I should venture to assert, that there could not be such an eternal relation between the First and Second Persons of the adorable Trinity, as might with more propriety be expressed by the terms *Father* and *Son*, than by any other terms in the language of mortals, and yet not involve the least degree of either *derivation* or *posteriority* in time. No one, I suppose, ever thought of contending for the *literal* sense of these terms, in reference to the Persons of the Trinity;

that is *literal*, when measured by their common, earthly sense. Their meaning, on this great subject, is not natural, but supernatural and Divine, and, of course, beyond the reach of our minds. I would say, with the venerable *Ambrose*, a pious Father of the fourth century, when speaking on this subject—"It is impossible for me to know the mystery of this generation. My tongue is silent, and not mine only, but the tongues of angels. It is above principalities, above angels, above the Cherubim, above the Seraphim, above all understanding. It is not lawful to search into these heavenly mysteries. It is lawful to know that he *was* born, but not lawful to examine *how* he was born. The former I dare not deny: the latter I am afraid to inquire into. For if *Paul*, when he was taken up into the third heaven affirms that the things which he heard could not be uttered, how can we express the mystery of the Divine Generation, which we can neither understand nor see?"*

"In the same strain speaks the learned and pious *Basil*—"Thou believest that he was begotten? Do not inquire *how*. For as it is in vain to inquire how he that is unbegotten *is* unbegotten, so neither ought we to inquire how He that is begotten, was begotten. Seek not to know what it is impossible to find out. Believe what is written; search not into what is not written."†

"Such is the doctrine of which I profess my belief, and which it is my object in this correspondence to maintain. It shall be my endeavour to exhibit my reasons for believing it in the following Letters." pp. 36—43.

Both writers, it will be observed, regard the sacred scriptures as the only final authority in this controversy; and yet they both endeavour to derive a confirmation of their respective opinions from the writings of the primitive Fathers. Professor Stuart examines the opinions of the early Fathers in the first place, and then considers the passages of scripture which bear on the point investigated. Dr. Miller prefers the inverse order.—He endeavours first to show that the eternal generation of the Son of God is the doctrine of the New Testament, and afterwards that the Ante-Nicene Fathers, as well as those who composed the venerable Synod of Nice, were almost unani-

mous in holding this doctrine. We certainly give a decided preference to the method pursued by the latter gentleman.

In examining, however, this discussion, we made Professor S. our guide, and compared him as we went along with Dr. M. The same method we would recommend to those of our readers, who wish to understand the merits of this friendly debate, and to compare the several arguments urged by these writers, on the question at issue between them. After reading the introductory letters in both performances, let them next read what Professor S. says in regard to the testimony of one of the primitive Fathers, and then read what Dr. M. says in reply. In this manner let the examination be conducted in reference to the testimony of each of the Fathers, and in every subsequent part of the discussion. This plan, we think, will assist the reader in gaining a clear view of the subject, and will enable him fairly to weigh the arguments urged on both sides.

Professor Stuart's examination of the testimony of the early Fathers is contained in his *second* letter; that of Dr. Miller in his *fifth* and *sixth* letters.

Professor Stuart, in the review he takes of the primitive Fathers, endeavours to show that they spoke of the *λογος ενδιδατος*, i. e. the *internal Logos*, and of the *λογος προφορικός*, *external, produced, or generated Logos*; and that by the *Son* they meant the latter and not the former. This generation of the Logos was *antemundane*, at or near the time when the creation of the world took place. p. 19. But Dr. M. shows that there was a *threefold* generation of the Son of God mentioned by these early writers: one *eternal*, another at the creation, and a third when he was born of the Virgin Mary; and therefore justly observes, that although Mr. S. were able to produce any given number of passages in which the second kind of generation was spoken of, it would not establish the

* *De Fide, ad Gratianum.*

† *Homil.* 29.

point at which he was aiming; unless he could also show that the writers did not acknowledge an eternal filiation or generation. Dr. M. has produced passages from their writings that prove they used the terms *Logos* and *Son of God* as convertible; and that some speak in plain terms of the Son's *eternal generation*. Indeed Professor S. himself admits (p. 41.) that even Justin, Athenagoras, and Tatian, on whom he places much dependance, would call the Son *eternal*. If then the Son was eternal, how could he have become *Son* at the creation of the world? and if their calling the Son eternal does not prove him *eternal*, then it will follow that their attributing to the *Logos* the attribute of eternity, does not prove that they believed the *Logos* to be eternal. The distinction, so often adverted to by Professor S. between *immanent or internal*, and *prophoric or external*, is applied by the Fathers to the *Logos*, as well as to the *Son*; and therefore if this distinction affects the eternity of the *Son*, it must in like manner affect the eternity of the *Logos*. But Professor S. believes that they maintained the eternity of the *Logos*; and why should he not believe they acknowledged the real eternity of the *Son*?

The quotations of Dr. M. are much more copious than those of Professor S. and when read after his, very materially alter their aspect, and furnish the reader with a far more extended and complete view of the real sentiments of the early Fathers. His preliminary remarks on their testimony are, in our judgment, judicious and valuable.

In page 17, Professor S. as we have seen, distinctly states the fact which he intends to establish, by his review of the Fathers—It is, “That the GREAT BODY of the early and influential Christian Fathers, whose WORKS ARE EXTANT, believed that the Son of God was begotten at a period not long before the creation of the world; or, in other words, that he became a separate hypostasis, at

or near the time when the work of creation was to be performed.” By the great body of any given number, must be meant more than a bare majority, and we should suppose not less than two-thirds. Now, if it can be shown that, according to his own representation of the testimony of the Fathers whom he himself cites, a bare majority of them cannot be brought forward in support of his assertion, every one must concede, that he has failed to establish his main point. We have gone over his second letter more than once; and carefully examined it with a view (if we may be allowed the expression) of counting the votes, in order to ascertain whether he has not committed a mistake. He cites twenty-three witnesses. Of these he claims *seven* as bearing decided testimony in favour of his fact: viz. Justin Martyr, Athenagoras, Tatian, Theophilus, Tertullian, Novatian, and Lactantius. *Two*, Irenæus and Methodius, he considers as *probable* witnesses; and Cyprian as *not improbable*. But *two*, Hermas and Ignatius, he allows not to speak clearly on the subject; and two more, Clemens Alexandrinus and Lucian, as being *doubtful*. *Seven* others, Clemens Romanus, Barnabas, Dionysius of Alexandria, Arnobius, Theognotus, Pierius, and Gregory Thaumaturgus, he confesses say nothing in his favour; and *two*, Origen and Dionysius bishop of Rome, he acknowledges as testifying in support of the Nicene creed.

Thus, then, it appears from his own showing, that out of twenty-three witnesses produced, he finds but *seven* who testify plainly to the fact; and if we allow him to count the *two* who are *probable*, and the *one* who is *not improbable*, he will still have only *ten* out of the whole number in support of his broad assertion, “that the *great body* of the early and influential Christian Fathers, whose works are extant, believed that the Son of God was begotten at a period not long before the creation of the world.” Surely, if Professor S. had taken the trouble,

as we have done, to count and sort the votes, he must have been convinced that he was in an error, or that the language he has used needed to be materially altered, that it might not convey an idea inconsistent with facts.

At the second part of Professor S.'s assertion we have felt much surprise. "The great body of the early Fathers *believed that the Son became A SEPARATE HYPOSTASIS, at or near the time when the work of creation was to be performed.*" What does the writer mean? Does he intend to affirm, that these primitive Christians believed that the Son of God then became a distinct PERSON in the Godhead? Do they teach that he was not a person before?

"My first remarks," says Dr. M. in his preliminary observations in relation to the testimony of the Fathers, "is, that if the charge, as stated by you, be correct, it really amounts, in my view, to a charge of general 'patristical' UNITARIANISM, so far as the period prior to the Council of *Nice* is concerned. Truly, my dear friend, if the extracts which you have given were to be considered as a fair specimen of the general manner in which the early Fathers speak of the person of the Redeemer, I should turn away from their volumes, 'sick to the bottom of my heart,' as you say you are, of their speculations. Dr. Priestley, indeed, and others of his school, would persuade us that the early Fathers, were, in fact, as a body, Unitarians. But I am confident that they have laboured in vain; and, what is more, that they have been often and triumphantly refuted. And I have no doubt that you entertain the same opinion."

And again, in reference to the orthodoxy of these venerable followers of our Lord Jesus Christ, he says:

"I feel constrained, however, to take this opportunity of saying, (in which I am sure you will concur with me) that if I were to select any doctrines, out of the whole Christian system, in support of which the great body of the Fathers, for the *first three hundred years*, taking them together, speak more clearly, more unequivocally, with more studied variety and decision of language;—in short, concerning which there is less doubt as to what they really received, and meant to teach, than any others, I should, without hesitation, select the doctrines of the divinity of

the Lord Jesus Christ, and of the Trinity in Unity. I will venture to say, that whoever examines the early Fathers impartially, will find, amidst their multifarious, and often very crude lucubrations, more precision, more decisively accurate discussion, more pointed conformity with orthodoxy, more harmonious agreement, more constant care to maintain fundamental and exact truth—in reference to these doctrines, than any others that can be named. In one word, if I were left at liberty to select any doctrines, which I would be more willing, than with respect to any others, to prove, under the heaviest penalties, that the Ante-Nicene Fathers, believed and taught, I should certainly fix, at once, on those which I have just mentioned."

In our opinion Professor Stuart has produced no testimony at all in support of this assertion. As he has not translated the word *hypostasis*, we have a right to demand the production of it in the testimonies he has cited. But in vain do we look for this word in Justin, or Athenagoras, or Tatian, or Theophilus, or Tertullian, or Novatian, or Lactantius—the seven whom he considers as furnishing decisive support to his assertion.

If Professor S. meant by *hypostasis*, *person*, he has certainly failed in his proof that the Fathers believed that the Son of God became a *separate person* at the particular time specified; for, although they speak of his *proceeding* or *coming forth* from God, yet they expressly guard against the idea of *separation* being attached to the terms they used. "Something like this," says Justin, "we see happen to ourselves. When we utter a reasonable word we beget reason, (*λογος*) but not by *abscission*, (*αποτομην*) so that our reason is diminished. Another thing like this we see, in respect to fire; which suffers no diminution by kindling another fire, but still remains the same." (p. 24.) In similar language Athenagoras speaks of the Logos leaping forth from simple being: "He became [the first born work] by communication, not by *abscission*; for what is abscinded, is *separated* from that whence it is abscinded." p. 34.

Nor does it appear that the Fa-

thers believed that the Son of God then first became a *person*. It is admitted by Professor S. that they believed the Logos to be eternal: it will follow then, either that they regarded the Logos as a *person*, or one of the three distinctions in the Godhead, or that they did not. If they did not, and believed the *Logos Prothoricos*, or *Son of God*, became a *person* at his antemundane birth, then they must have believed the *Trinity* in the divine nature had *no existence* till that period: or if they did regard the *Logos* as one of the three eternal distinctions in the Godhead, and really believed the Son became at his birth a *separate person*, as Professor S. contends, then they

must have believed that since that event there have been not *three* but *four* persons in the Godhead.

Mr. Stewart himself believes that Christ did not become the *SON OF GOD* till his miraculous birth of the Virgin Mary; yet he has no idea of his then first becoming a *person*, but believes that he was from eternity the *Logos*, one of the three distinctions in one Jehovah, or a real divine person. Nor does it appear from any thing produced from their writings, that the orthodox Fathers believed that the antemundane birth of the Logos constituted him a distinct *person* in the Supreme Being.

(To be continued.)

Literary and Philosophical Intelligence.

A paper on the Compressibility of Water, Air, and other Fluids, and on the Crystallization of Liquids, and the Liquefaction of Aeriform Fluids, by simple pressure, was prepared by Mr. Perkins, for the purpose of submitting it to the Royal Society at their last meeting; but it was accidentally misplaced, previously to the last meeting, and therefore could not be announced to the Society with the other papers. It contained we are informed, a minute description, accompanied with figures, of his compressing apparatus; a diagram, showing the ratio of the compressibility of water, beginning at the pressure of 10 atmospheres, and proceeding regularly to that of 2000; and some experiments on the compression of atmospheric air, which appears by them to follow a law varying from that generally assigned to it by philosophers. Mr. Perkins intended to announce, also, in this paper, that he had effected the liquefaction of atmospheric air, and other gaseous substances, by a pressure equal to that of about 1100 atmospheres; and that he had succeeded in crystallizing several liquids by simple pressure.

Ripel, an intelligent mineralogist, is preparing a great work on the structure of the Alps, to be accompanied with numerous sections and maps. High expectations are formed of Pristanousky's work on Tuscany, about to appear; as he, in opposition to all the French, and most of the German geologists, advocates the Neptunian view of their formation. The

same active observer has lately published an interesting tract, in which he shows, that, in the newer rocks, along both sides of the Appennine range, there are extensive sulphur beds; that these are more considerable on the south than on the north side, and that probably the fuel of Italian volcanoes is sulphur.

The preface to the last volume of the Transactions of the British Society for the Encouragement of Arts, Manufactures, and Commerce, contains the following observations:—

"The direful effects of the poison of lead, manifested by severe cholics, by paralysis of the limbs, and by untimely death, as exemplified in the workmen employed in common house painting and in manufactories of white lead, are too well known to medical men, and to all persons of general observation. It is not, however, sufficiently adverted to, that the same dangerous mineral constitutes the glaze of the common red earthenware, in which the food of the lower classes is mostly prepared. In this state it is highly soluble in animal oil, and more copiously in the acids of our common fruits, especially when the action is assisted by the heat necessary for cooking these articles. Many of the obscure visceral diseases of the poorer classes are greatly to be attributed to this little suspected source, and the temporary removal of the pain occasioned by them, is one of the many motives which lead to the habitual use of distilled spirits."

It is asserted (*Annales de Chimie et de Physique*, Nov. 1822, p. 330), that a thermometer on which the freezing point has been exactly marked, becomes incorrect in process of time, at the end of a year for example, and indicates, when plunged into melting ice, a temperature a little above freezing, as if the bulb had become smaller. This fact, originally observed by Bellani, of Monza, in the Milanese, was confirmed by Pictet's experiments in six different thermometers. In one of these, made 40 years ago, the freezing point had risen to $+0.1$ centigrade. M. Flaugergues, the astronomer, after satisfying himself of the fact, has endeavoured to find a reason for it in the diminishing elasticity of the glass of the thermometric ball, which, like all other springs, loses its force by being kept long in a state of tension.

There is no example in history of so rapid an increase of population as is exhibited by the western district of our own country. In 1790, the population of the Union was almost confined to the Atlantic coast; the states, west of the Allegheny Mountains, containing scarcely 100,000 inhabitants. Since that period, thousands have migrated every year to the states west of the mountains; and, in 1820, this section of the Union contained more than 2,000,000 inhabitants.

Mr. Platt, A. M., Fellow of Trinity college, Cambridge, has just published a Catalogue of the Ethiopic Biblical Manuscripts, in the Royal library of Paris, and the library of the British and Foreign Bible Society, with some account of those in the Vatican library, and remarks and extracts. The greater part of those in the Bible Society's library were recently published in Paris from a private source. They consist of the Pentateuch, and three following books; the Psalter, with the Song of Solomon; the Gospels of St. Matthew and St. Luke; three copies of the Gospel of St. John; the Apocalypse; Scripture hymns currently appended to the Psalter; a fragment in Amharic; the hymns of Jared; the entire Scriptures in Amharic, translated by Abu Rumi, under the superintendence of M. Asselin; the Gospels of St. Mark and St. John in Tigré, in Roman characters; and the Gospel of St. Mark, in Amharic, in Roman characters. Mr. Platt's object in visiting the Royal library at Paris was to make investigations with a view to the adoption of the best text of the Gospels in Ethiopic, an edition of which the Bible Society is about to publish, together with the same portion of the Scriptures in the Amharic, or vernacular dialect, from their invaluable manuscript. Mr. Platt has appended to his work some specimens of versions of the

New Testament, into the modern languages of Abyssinia, and a grammatical analysis of a chapter in the Amharic. The types and fac-similes are beautifully executed, and the work is of considerable interest to Ethiopic and other Oriental scholars.

The *Missionary Herald* for September, says—"Our readers will be pleased to learn, that the Hon. John Pickering, of Salem, has, with the assistance of Mr. David Brown, nearly prepared for the press a *Grammar of the Cherokee Language*, which will render important aid in systematizing all the kindred dialects, viz. the Choctaw, Chickasaw, Creek, &c."

A bottle is said to have been picked up on the 5th of June, in lat. 44, 2, long. 27. W. in which was a piece of paper with the following words written upon it:

"*North Polar Expedition, Jan. 7, 1822.*
—This bottle was sent adrift in the North Polar Sea, by the officers of the North Polar Expedition, being then frozen up five degrees west of Melville Island."

Pyroligneous Acid.—The virtues of this chemical preparation in preventing putrefaction and preserving animal substances, have been sufficiently tried and found extensively useful. Meats cured by its antiseptic qualities, may be kept for any length of time. By some experiments which have recently been made, it appears that this acid may be used to great advantage in embalming and preserving the dead. The body of Mr. Boardman, a senator in Congress from the state of Connecticut, who died suddenly in Ohio, has lately been brought home in this acid at a warm season of the year, without the slightest appearance of putrefaction, or any change in the features. We conversed with the physician who superintended the process of embalming and the transportation of the body, and who assured us of the above-mentioned fact. In his opinion, the pyroligneous acid will more than surpass the Egyptian art in preserving the dead. It will also be of great use in anatomical preparations.

There are in the State of New York, 206 incorporated manufacturing companies, the aggregate of whose capital is \$20,350,500. Of these 62 are for manufacturing cotton and woollen goods, 36 for cotton goods, 16 for woollen goods, 12 for cotton, woollen and linen cloths, and 10 for glass.

The *Paris Journal des Débats* mentions that M. Leroy, clockmaker to the King, has invented a clock which can go ten, twenty years—as long as it is not worn away—without being wound up. M. Leroy, the paper adds, does not pretend to have discovered perpetual motion, but he

is sure that he has made a convenient, useful article in furniture as low in price as the common time-pieces.

York (Pa.), Aug. 30.

To-day, I visited Mr. Thomas Eichelberger's vineyard, near this town; it presented a most interesting and luxuriant scene to my view. There are about ten acres covered with vines of the Lisbon, white and other grapes, and the immense quantity of this delicious fruit, which is rapidly manufacturing, is inconceivable. There may be about forty barrels of wine made this season: perhaps a more beautiful and productive vineyard is not to be met with in the interior of this state, than that of Mr. Eichelberger. This gentleman intends extending his vineyard so as to have twenty acres enclosed and planted with grapes.

Fragrance of Flowers.—"It has been stated the fragrance depends upon the volatile oils they contain; and these oils

by their constant evaporation, surround the flower with a kind of odorous atmosphere; which, at the same time that it entices larger insects, may probably preserve the parts of fructification from the ravages of the smaller ones. Volatile oils, or odorous substances, seem particularly destructive to minute insects and animalcules which feed on the substance of vegetables; thousands of aphides may be usually seen in the stalk and leaves of the rose; but none of them are ever observed on the flower. Camphor is used to preserve the collection of nauticles. The woods that contain aromatic oils are remarked for their indestructibility; and for their exemption from the attack of insects; this is particularly the case with the cedar, rose wood, and cypress.

"The gates of Constantinople, which were made of this last wood, stood entire from the time of Constantine, their founder, to that of Pope Eugene IV. a period of eleven hundred years."

Religious Intelligence.

DOMESTICK.

Extracts from the Minutes of the General Assembly of the Presbyterian Church in the United States of America.

(Concluded from p. 381.)

The committee appointed to make a distribution of the commissioners' fund reported, and their report being read, was accepted, and the trustees of the Assembly were instructed to issue a warrant for the payment of \$1574.05 to the commissioners, according to the report of the committee.

The business left unfinished yesterday afternoon was resumed, viz. the consideration of the following motion in the case of Newton Hawes' appeal from a decision of the Synod of Genessee affirming a decision of the church of Warsaw, by which Mr. Hawes was suspended from the ordinances of the church, viz. that in relation to the petition of Newton Hawes, the Assembly order that the Synod of Genessee be directed at their next session to hear and issue his complaint.

The consideration of this motion was postponed, and the following resolution was submitted to the Assembly and adopted, viz.

Resolved, That the General Assembly having heard and considered in detail the circumstances and merits of the appeal of Newton Hawes, are of the opinion that in the proceedings of the Synod of Genessee in the case there appears to be nothing

irregular or censurable until they come to their last decision, in which they pass a new and severe censure on the appellant. In this particular, the Assembly judge that the proceedings of the Synod were not regular, inasmuch as they inflicted a new censure without a new and regular trial. Had the Synod contented themselves with approving the doings of the church of Warsaw, in declining to restore the appellant to their communion, and left him in the condition of a suspended member, they would have acted with entire regularity; but not pausing at this point, the Assembly consider them as acting on matters not regularly brought before them: and therefore resolved, that the sentence of the Synod, requiring the appellant to make a new and second confession, be reversed, and it is hereby reversed, and that the other part of their proceedings and decision be affirmed, and they are hereby affirmed.

The committee to which was referred the overture on the question, Whence does the General Assembly derive the authority to empower the Moderator of a church session to administer an oath? reported, and their report being read, was put on the docket.

The committee to which was referred the communication of the Associate Reformed Synod of New York, reported, and their report being read, was put on the docket, and the consideration of it was made the order of the day for the afternoon.

Mr. Ashmead resigned his seat to Rev.

John E. Latta, the alternate mentioned in their commission, and Mr. Latta took his seat as a member.

The complaint of the Presbytery of Carlisle against a decision of the Synod of Philadelphia, was taken up, and the complainants and the members of the Synod were heard till they were satisfied. A motion was then made and seconded that the complaint of the Presbytery of Carlisle be sustained. After some discussion of this motion the Assembly adjourned.

It being the order of the day for this afternoon, the Assembly proceeded to the consideration of the report of the committee on the communication from the Associate Reformed Synod of New York, and the report was accepted. The commissioner from the Synod, and the members of the committee were heard on the subject of the report till they were satisfied, and the further consideration of the report was postponed till to-morrow.

The treasurer presented a copy of his annual account as settled and approved by the committee of the trustees, which was laid on the table for the inspection of the members.

The consideration of the report of the committee on the communication from the Associate Reformed Synod of New York was resumed. After considerable discussion, the following resolution was adopted, viz.

Resolved, That the resolution before the Assembly (viz. that the report of the committee be adopted) be recommitted to the same committee with the addition of Drs. Caldwell and Robert Patterson, in the place of two of the committee who had obtained leave of absence, for the purpose of investigating the whole subject of the present claim of the Associate Reformed Synod of New-York,—that this committee invite the commissioner of the Synod to state, in writing, the grounds of their claim—and that the committee collect the facts in relation to this subject from members of the Presbyterian Church, who are acquainted with them, and report the result of their inquiries to this Assembly.

Dr. Green made the following statement to the Assembly, viz.

A Summary View of the present state of the Widows' Fund, May 22, 1823.

Number of annuitants now on the fund, fifteen.

Amount of annual payments to annuitants \$1446 63

Of the above annuitants, five being children, their annuities will terminate after 1, 1, 3, 4, 5, payments respectively.

The amount of annuities not called for 222 86

Annual expenses, secretary's and treasurer's salaries, about 285 00

Number of contributors, including six permanent deposits from churches, &c. and eight permanent deposits for life, thirty-nine.

Amount of annual payments receivable from contributors 540 00

Arrears of annual rates 1863 13

Interest due on arrears of rates 424 64

Amount due } *Principal* 40775 50
on bonds } *Interest* 3676 29

Hence the whole annual expenditure is 1749 63

And the whole annual income, if duly received, is 2968 13

The whole amount of interest now due, is 4100 93

And that of the annuities, unpaid (as above) 222 86

(Signed) R. PATTERSON, Treasurer.

The consideration of the motion on the complaint of the Presbytery of Carlisle, against a decision of the Synod of Philadelphia in the case of Mr. William S. McDowell, was resumed. The motion was that the complaint be sustained. After some discussion this motion was postponed, and the following was adopted, viz.

The Assembly having heard the complaint of the Presbytery of Carlisle against the Synod of Philadelphia, in the case of William S. McDowell, with the facts and arguments offered both by the Presbytery and the Synod, judged that the Synod had a constitutional right to reverse the decision of the Presbytery in the case, either in whole or in part, as to them might seem proper. But that in the exercise of this right, the Synod have not duly regarded the principles of discipline prescribed in the constitution; inasmuch as it appears by their records, that they have removed all censure from a man whom they declare to be deserving of rebuke, without directing that rebuke to be administered, and without receiving any evidence of his penitence.

The consideration of the report of the committee to which was referred the report of the Board of Directors of the Theological Seminary, was resumed, and the report being read and amended, was adopted, and is as follows, viz.

1. That the report of the Board of Directors be adopted.

2. That an appropriation of four thousand five hundred dollars be made to meet the current expenses of the Seminary the ensuing year.

3. That the General Assembly respectfully decline for the present, to accept the act of incorporation of the legislature of New Jersey, entitled "An act for in-

corporating Trustees of the Theological Seminary of the Presbyterian Church at Princeton, in the State of New Jersey." And that the act be referred to the Board of Directors to procure, if practicable, a repeal of the last clause of the act.

4. That the Assembly highly approve of the suggestion in the Report of the Board of Directors, respecting the founding of scholarships by wealthy and liberal congregations, the said congregations vesting in their sessions the right of nominating the several incumbents on the funds thus created. And they recommend to the attention of the churches that part of the Report of the Board of Directors.

5. That while the Assembly feel thankful to those liberal associations and individuals who have contributed to the Student's Fund; they regret to find that a number of associations which have given their aid in former years, have discontinued their exertions, in consequence of which, several students of promise have been obliged to withdraw from the Seminary, and others have been discouraged from entering.

6. Whereas the Board of Directors report that the Contingent Fund is entirely inadequate to meet the current expenses of the ensuing year, Resolved, that the Directors be required to write to such congregations as they may think proper, and request that a collection be immediately taken up to assist in meeting the current expenses of the year.

7. Resolved, That the Treasurer of the Assembly be, and he is hereby authorized to borrow for the use of the Contingent Fund of the Theological Seminary, (if the same should be necessary) a sum not exceeding two thousand dollars, on the best terms on which he can effect said loan.

The following question was overtured, and being read was put on the docket, viz.

Is a Presbytery constitutionally censurable at the bar of the Synod for receiving under their care a congregation, which has been dismissed by the Presbytery to which it formerly belonged?

The memorial from the Associate Reformed Synod of New York, claiming the library and funds that had been transferred by the late General Synod of the Associate Reformed Church to the Theological Seminary at Princeton, was, with the leave of the Assembly, withdrawn by one of the commissioners who had presented it, stating that he took upon himself the responsibility of withdrawing it. The other commissioner had left the city several days previous. The memorial having

been withdrawn, the following resolutions were adopted, viz:

Resolved, 1. That if any of the Presbyteries under the care of the Associate Reformed Synod of New York, shall at any future time, send any of their candidates for the Gospel Ministry to our Theological Seminary at Princeton, they shall be received on the same terms as candidates from our own Presbyteries, and entitled to all privileges, both from the library and the funds of the institution, which are enjoyed by other students in the same personal circumstances.

Resolved, 2. That Drs. Nott, Blatchford, and Chester, be a committee to confer with the Associate Reformed Synod of New York, or any committee which that Synod may appoint, on the subject of a friendly correspondence with this body, or of the amalgamation of their churches with the Presbyterian church in the United States; and that said committee report to the next Assembly any such measures for adoption as the conferring parties may judge best calculated to promote the spiritual welfare of these two Presbyterian denominations.

After these resolutions were adopted, Dr. Proudfit, the commissioner present, declared that he was much more pleased and gratified by the adoption of these resolutions than he would have been by the Assembly's granting the claims of the memorial in their whole extent.

Resolved. That Dr. Miller, Dr. Green, Dr. Alexander, Mr. M'Cartee and Dr. Janeway, be appointed a committee to inquire whether any, and if any, what measures ought to be adopted for the better conducting of the business of the General Assembly, and that this committee report to the next Assembly.

The judicial committee reported that they had before them an appeal of Mr. Benjamin Bell, and requested that they be discharged from any further consideration of this appeal inasmuch as Mr. Bell has presented no documents but his plea, and no notice of this appeal is to be found on the records of the Synod of Geneva, and their request was granted.

The judicial committee reported appeals from Messrs. Gwinn and Lowrey, and they were put on the docket.

A communication from the American Colonization Society, proposing the appointment of a delegate from the Assembly to meet the Board of Managers of that society, in the city of Washington, the 1st Monday of June next, was read. After some discussion of the subject the Assembly adjourned.

Resolved, That Dr. Ely, Rev. Timothy Alden, and the Rev. John M. Duncan, be a committee to confer with a committee

from the General Synod of the Reformed German Church of North America, if such a committee should be appointed by that body, on the subject of a connexion by correspondence between the two churches, and to make a report to the next General Assembly.

The committee appointed to draft an answer to the following question, overtured from the Presbytery of Georgia, viz. "Whence do the General Assembly derive authority to empower the Moderator of a church session to administer an oath?" reported the following, which was adopted, viz. "An oath for confirmation, (saith the Apostle,) is to men, an end of all strife," Heb. vi. 16. It is a solemn affirmation, wherein we appeal to God, as the witness of the truth of what we say; and with an imprecation of his vengeance if what we affirm is false, or what we promise be not performed. Its force results from a belief that God will punish false swearing with more severity, than a simple lie, or breach of promise; because perjury is a sin of greater deliberation, and violates superior confidence.

That oaths are lawful is evident from the fact that our Lord when interrogated on certain occasions, answered upon oath, See Matt. xxvi. 63, 64. Paul also uses several expressions which contain the nature of an oath. See Rom. i. 9. ix. 1. 1 Cor. xv. 31. 2 Cor. i. 18. Gal. i. 20. They are solemn appeals to God. It is manifest that oaths are not to be used on light or trivial occasions. We are expressly commanded not to take God's name in vain. But as the Bible does not point out the particular occasions when oaths are to be used; nor the persons who are to administer them, these circumstances are left to the discretion of individuals and communities. The necessity of oaths is founded in expediency; and all associations whether civil or ecclesiastical, have a right to use them for confirmation, when, in the exercise of a sound discretion, they are deemed important. It is lawful for every community in the compact on which their union is founded, to point out the cases in which oaths shall be used, and who shall administer them. The authority of Moderators in the Presbyterian church to administer oaths, is not derived from the General Assembly, but from the constitution, or articles of compact, which our churches have adopted, and by which they have agreed to be governed as a Christian community. It may be proper also to add, that the oaths prescribed by ecclesiastical authority and administered by civil authority, in no respect interfere with our relations to civil society. Nor can the administering of them, if rightly viewed, be considered as a violation of those laws of

the state, which prescribe the manner in which civil oaths shall be administered.

The consideration of the subject of appointing a delegate to meet the Board of Managers of the Colonization Society was resumed, and after some discussion, was postponed, and Dr. Richards, Mr. Fisher, and Mr. Lewis, were appointed a committee to consider the subject and report to the Assembly measures proper to be adopted by them, to aid and encourage the important designs of the Colonization Society.

The report of the committee on psalmody was called up, and the same committee was continued, with the addition of Dr. Chester, (in the place of Dr. McAuley who had resigned) and Rev. James Laurie, D.D.

From the Compendious View it appears that at the present time there are under the care of this Assembly 12 Synods, and 71 Presbyteries. Reports for the last year have been received from 7 Synods and 51 Presbyteries. 51 Presbyteries have reported on the number of communicants added during the year; on the whole number of communicants and on the baptism of adults and of infants. On collections for Presbyteries, 8 have reported; 33 have reported on the education fund, 40 on the missionary fund, 49 on the commissioners' fund, and 14 on the Theological Seminary. From the reports that have been received, the whole number of congregations under the care of this Assembly does not appear; as only 1177, certainly much below the real number, have been reported. Of these 578 have reported on the number of communicants added last year, 679 have reported on the whole number of communicants, 410 have reported on the baptism of adults, and 602 on the number of infants baptized. It is therefore manifest that the Compendious View affords a very imperfect exhibition of the state of the Presbyterian Church, either as to ministers, churches, communicants, baptisms or contributions. Twenty Presbyteries have made no report on any subject. The smallest number of congregations that have reported on any subject is 8, while the largest number is only 679, little more than half the number of congregations that have been reported, and certainly less than half the whole number under the care of the General Assembly.

The undersigned Commissioners, appointed by the last General Synod of the Associate Reformed Church to settle all accounts belonging to the same, and to transfer the library and such funds as may be found in the hands of the Treasurer, after defraying all just claims, to the Theological Seminary at Princeton, reported,

and their report was read, and is as follows, viz.

That they had fulfilled their appointment, and that on the 27th of May, 1822, the library was delivered by them to the commissioners appointed by the Board of Directors of the Theological Seminary at Princeton—that the amount of funds received from the sale of stocks transferred by the Treasurer of the Theological Seminary of the Associate Reformed Church was eight hundred and forty-nine dollars and eighty cents—and the claims which have been allowed and paid amounted to six hundred and eighty-four dollars and six cents, as per statement and vouchers below, and the balance being one hundred and sixty-five dollars seventy-four cents, has been paid over to the Theological Seminary at Princeton, as per receipt accompanying this. There has been transferred one hundred and fifty dollars in the stock of the Manhattan company of the city of New York, to the name of Dr. Ashbel Green, and there remains to be transferred one hundred and twenty-five dollars in the stock of Schuylkill Bridge Company, which now stands in the name of James R. Smith, the former Treasurer of the Theological Seminary of the Associate Reformed Church, together with sixty-two dollars and fifty cents due as dividends on the same. This last will be transferred to the Trustees of the General Assembly as soon as practicable.

W. W. PHILLIPS, }
ARCHIBALD FALCONER, } *Commissioners.*
New York, May 19, 1823.

The above report was committed to Mr. Rodgers and Mr. Platt, to examine the statement and vouchers and report to the Assembly the result of the examination.

It being the order of the day for this morning the appeal of Mr. Andrew Gwinn from a decision of the Synod of Pittsburgh was taken up, and Dr. Ely, at the request of Mr. Gwinn, was appointed his counsel. The documents in the case were read, and Dr. Ely was heard for some time.

The committee to which had been referred the report of the commissioners appointed by the last General Synod of the Associate Reformed Church reported, that they had examined the statement of accounts and vouchers, and had found them correct, and their report was adopted.

Resolved, That this statement of accounts be put into the hands of the Trustees of the Assembly, that they may act upon them, and take charge of the funds.

The business left unfinished in the morning was resumed, viz. the consideration of the appeal of Mr. Gwinn from a decision of the Synod of Pittsburgh affirming a decision of the Presbytery of Ohio,

by which decision Mr. Gwinn was suspended from the Gospel Ministry. The commissioners from the Synod and Dr. Ely, the counsel of the appellant, were heard till they were satisfied. The members having been called in the order of the roll to express their sentiments on the subject, the Assembly adjourned.

The consideration of Mr. Gwinn's appeal from the decision of the Synod of Pittsburgh was resumed; and after considerable discussion the following decision in the case was adopted.

The Assembly, having carefully heard and considered the appeal of Mr. Andrew Gwinn from a decision of the Synod of Pittsburgh affirming the judgment of the Presbytery of Ohio, adopted the following resolution, viz. That whereas, in the judgment of this Assembly, it does not appear that the new testimony offered by Mr. Gwinn has in any important point changed the aspect of his case: therefore resolved, that the decision of the Synod in his case be affirmed.

Dr. Green presented to the Assembly a number of copies of a pamphlet containing the conditions on which subscriptions are to be made to the Widows' Fund, and it was agreed that they be distributed amongst the members.

The report of the committee on the communication from the secretary of the United Foreign Missionary Society, was taken up, and being read was adopted, and is as follows, viz.

Resolved, That this Assembly deem it a duty and privilege to make very special exertions for the extension of the Redeemer's kingdom in Pagan lands.

Resolved, That this Assembly very gratefully acknowledge the smiles of a kind Providence, upon the operations of the United Foreign Missionary Society hitherto, and cherish the hope that this union in benevolent exertions, will strengthen the bonds by which the different ecclesiastical bodies composing this society are united.

Resolved, That the congregations within our limits be requested to increase their exertions in aid of the funds of this society, either by annual contributions, or by forming and by rendering more efficient auxiliary societies, or by collections at the Monthly Concert, or in any other method which by them may be deemed expedient.

Resolved, That it is highly important and necessary, that this society should have an official organ of communication to the publick, which shall be considered as the property of the society, and as primarily devoted to its interests; and as the American Missionary Register, printed in

New York, and edited by the Secretary of this society, has become this acknowledged organ, it is further resolved, that the Register be recommended to the patronage of the congregations under the care of the Assembly, as the means of increasing the funds of the society, while it spreads necessary and important information.

The judicial committee reported an appeal from Mr. Samuel Lowrey from a decision of the Synod of Ohio. The papers on the subject being read, a motion was made and seconded, that the appeal be sustained. After some discussion, the subject was committed to Dr. Janeway and Mr. Phillips.

The following question was overtured, viz. "Is a Presbytery constitutionally censurable at the bar of a Synod, for receiving under their care a congregation which has been dismissed by the Presbytery to which it formerly belonged?" After some consideration of this overture, the Assembly adjourned.

The following resolution was adopted as an answer to the question which was under discussion when the Assembly adjourned in the morning, viz.

Resolved, That it is unconstitutional for a Presbytery to dismiss a congregation under their care, and for any other Presbytery to receive the congregation so dismissed, without the approbation of the Synod to which such Presbyteries respectively belong.

The committee to which was referred the motion on the appeal of Mr. Lowrey reported, and their report being read was adopted, and is as follows, viz.

Mr. Lowrey's appeal from the decision of the Synod of Ohio being taken up, and the sentence appealed from, having been read, together with the reasons of his appeal, it appeared on inquiry, that neither the records of the Synod of Ohio, nor the records of the Presbytery of Miami were brought to the Assembly; but as the delegates belonging to that Synod admitted it to be a fact as stated in Mr. Lowrey's appeal, that the Presbytery of Miami did appoint a special session composed of elders belonging to different congregations, for the purpose of trying Mr. Lowrey, and that the decision of such a special session was affirmed by the Synod of Ohio; therefore, resolved, that the appeal of Mr. Lowrey be sustained, and it is hereby sustained, and that all the proceedings in the case be, and they hereby are reversed, on the ground that the appointment of such a special session is entirely unconstitutional; and if Mr. Lowrey has done any thing offensive, he ought to be tried by the courts that have been instituted by the constitution of our church.

It being the order of the day for this afternoon, the election was held for delegates to attend the next meeting of the General Synod of the Reformed Dutch Church. The ballots being taken were committed to Mr. Parmelee and Mr. Rodgers to count the votes and report to the Assembly.

This committee reported, and their report being read, the Rev. William Neill, D. D. and Mr. Zechariah Lewis were declared duly chosen delegates to attend the next meeting of the General Synod of the Reformed Dutch Church, and Rev. James Richards, D. D. and Mr. Gurdon Corning were appointed their alternates.

Resolved, That delegates to the Synod of the Reformed Dutch Church be allowed the same for their travelling expenses and attendance which is allowed to the delegates to the other ecclesiastical bodies connected with this Assembly.

Dr. Alexander and Mr. Symmes C. Henry, were appointed a committee to dispose of the interest of money in the hands of the Trustees of Princeton College subject to the disposal of this Assembly.

Drs. Miller, Green, and Alexander, were appointed a committee with full powers to employ suitable persons as agents to solicit contributions for the Contingent Fund of the Theological Seminary, to prescribe their routes, give them instructions, and do whatsoever else in their judgment may be necessary, to ensure success to a measure so important.

The appeal of Mr. Craighead from a decision of the Synod of Kentucky was taken up, and being read, it appeared on inquiry that the Synod of Kentucky was not ready for trial, because Mr. Craighead had failed to give them notice that he intended to avail himself of the privilege granted by the last Assembly, by prosecuting his appeal; therefore, resolved, that the further consideration of this appeal be postponed, and that Mr. Craighead be informed, that if he wishes to prosecute his appeal before the next General Assembly, he must give notice of his intention to the Synod of Kentucky. Resolved, that the Synod of Kentucky and the Presbytery of Transylvania, be directed, and they hereby are directed, to send up to the next Assembly a copy of their minutes in Mr. Craighead's case.

The committee to which was referred the communication from the Board of Managers of the American Colonization Society, reported, and their report being read, was adopted, and is as follows, viz.

That the members of this society are zealously and successfully prosecuting the noble object for which they were associated; that they have already planted,

at Cape Montserado, a healthy spot on the western coast of Africa, a colony consisting of about one hundred and thirty free persons of colour: and that they have a fair prospect of speedily increasing the colony, and placing it in a safe and advantageous condition, should the friends of humanity and of religion come forward and give it their prompt and cordial support. Believing that the cause of suffering Africa is deeply involved in the success of this society, and that important benefit would result to our own country from conveying to the land of their fathers, such of our free people of colour as are willing and prepared to go, your committee recommend the adoption of the following resolutions, viz.

1. Resolved, That the Assembly still cherish toward the objects and labours of this society, the same sentiments of high and honourable regard which they expressed on a former occasion.

2. Resolved, That from the facts laid before the Assembly, they are of opinion that the operations of this society have reached a crisis which loudly demands the attention of the pious and benevolent, and which, if properly regarded, may speedily open the way for relieving the miseries of Africa, by introducing into that oppressed and degraded country, the blessings of civilization and religion.

3. Resolved, That the Assembly cheerfully and earnestly recommend to the individuals and churches under their care, to favour the object and sustain the efforts of the Colonization Society, in such way as to them may be found most practicable and convenient.

The committee to which was referred the petition of Mr. Bourne reported, and their report being read, was accepted. Whereupon it was resolved, that as it appears to be a fact that Mr. Bourne has not submitted to the judgment of the Assembly in affirming a decision by which he was deposed from the Gospel Ministry, he be permitted to withdraw his petition.

Resolved, That all the Presbyteries under the care of this Assembly be, and they hereby are required, as soon as possible, after their several sessions immediately preceding the meeting of the Assembly, to send up to the corresponding secretary of the Board of Education under the care of the Assembly, a report, stating what monies they have collected for the education of poor and pious youth in their bounds; and what candidates or students they have on their charitable funds.

Resolved also, That when any Presbytery has no beneficiary on their funds, they be, and they hereby are required to remit their funds to the Treasurer of said Board of Education, that the same may be

appropriated according to the constitution of the Board.

Resolved, That the Board of Education be, and they hereby are required to report annually a summary of what has been done in the business of education by the Presbyteries as well as the auxiliary societies, and that hereafter the Assembly will act on the report of the Board of Education and not require the Presbyteries to report immediately to the Assembly.

Resolved, That the Assembly will every year inquire whether the Presbyteries have reported on this subject to the Board of Education.

Resolved, That the usual number of copies of the printed Minutes be presented to the several Ecclesiastical Bodies connected with this Assembly, and also a proportionate number to the General Synod of the Reformed Dutch Church, with which a correspondence has been formed at the present sessions.

The committee appointed on the subject of obtaining more full and accurate reports from the Presbyteries, reported, and their report being read, was adopted, viz. Resolved, That the stated clerk of the Assembly be directed to address a printed circular to the Moderator or some other member of each Presbytery, calling their attention to the orders of the Assembly on the subject of Presbyterial reports, and pointing out the deficiencies which have occurred in this part of official duty; at the same time urging the Presbyteries to adopt such measures as may secure full and accurate reports to the Assembly; especially as a list of the names of the ministers and congregations and the number of communicants are to be published the ensuing year. If no safe private opportunity presents, the Assembly recommend that reports be forwarded by mail.

The roll having been called, agreeably to a standing rule on the subject, it was resolved that none of the members be reported to the Presbyteries as having left the Assembly without leave.

Resolved, That this Assembly be dissolved, and that another Assembly chosen in the same manner, be required to meet in the First Presbyterian Church in this city, on the Third Thursday in May, 1824, at 11 o'clock, A. M. Concluded with prayer.

The information contained in the following extract will, we are sure, be received with pleasure by all our readers.

COMMUNICATED FOR THE CHRISTIAN ADVOCATE.

Extract from a Letter of one of the Directors of the British and Foreign Bible So-

ciety to his Correspondent, a Manager of the Philadelphia Bible Society—Dated London, July 28th, 1823.

"It is gratifying to learn that a missionary is proceeding from Boston to Mexico, and that this new channel will be used for the Spanish Bibles per Electra.

"A grant of 1000 copies of the Books of Psalms, Proverbs, Ecclesiastes, and Isaiah, printed at Paris in the Spanish language, was obtained for your society a few weeks since, from the British and Foreign Bible Society, to be forwarded direct from France, and which I hope are now on the way: this may be a seasonable supply for La Guayra, and compensate in some measure the diversion of the Bibles to another channel, especially if Mr. Lemmon should be soon on his return to that important station. Hitherto no opportunity has offered direct to La Guayra for the New Testaments; but I trust it will be the case ere long, and that a small supply of Bibles may accompany them.

"It is consolatory to observe that the light of divine truth is spreading so fast, notwithstanding every effort of the enemy. Leander Van Ess writes from Darmstadt, 8th June, that the *war minister* had accepted his offer to distribute the scriptures amongst the Catholic soldiers, and that 3000 copies had been deposited in the *war office* for that purpose: he adds, that no Catholic priest will dare to take away the scriptures from the soldiers, who are highly gratified with the prospect of distribution; and further, that two Catholic priests had lately visited him, and after spending some time could hardly force themselves away, taking with them 400 copies of the scriptures, which they had purchased for distribution.

"It is amongst the remarkable occurrences of the day that a Spanish Catholic dignitary, the Bishop of Barcelona, has been for some time past engaged in preparing an edition of the New Testament, the printing of 2500 copies of which he has just completed; and it is said to be a truly elegant version, superior to that of Father Scio: it has been approved by the Cardinal Bourbon, and the Archbishop of Toledo, and is dedicated by permission to King Ferdinand. Circumstances of poverty are now pressing on the good man, but his spirit is well exemplified in the following remark on the state of his church, 'would to God that she may be richer in spirituals, now that she will be in temporals more like the primitive church.'

"A pleasing circumstance has been lately mentioned from St. Petersburg, evincing a more liberal conduct on the part of the emperor of Russia, than his political proceedings would afford reason to expect. A young Mahomedan of rank

had been converted to Christianity, through the instrumentality of the missionaries at Astrachan; he applied to them for Christian baptism; this became known to the dignitary of the Greek church there, who applied to the government, and claimed the right of baptizing him into the Greek community, as the established religion of the country. The case was stated to the emperor, who, on hearing both petitions, immediately decided that the Mahomedan was at liberty to choose which community he preferred."

FROM THE MISSIONARY HERALD.

THE JEWS.

Letter from the Rev. Mr. Goodell to the Treasurer of the Boston Jews' Society, Malta, May 8, 1823.

Dear Madam,—You will rejoice to hear that an Association has recently been formed here, denominated "The Malta Jews' Society," the object of which is, to facilitate the operations of those Societies in America and Europe, that send agents or missionaries to seek the welfare of the children of Israel. The Deputy Commissary General of these islands was Chairman of the meeting, and has accepted the office of Treasurer of the Society. Another gentleman, connected with the Commissaries, together with Dr. Naudi, are Secretaries. The Committee consists of six, besides the Treasurer and Secretaries, of whom the Rev. Mr. Jowett, and two of our number, are a part. One of the first judges, and several other gentlemen of distinction, and a number of ladies, were present, and became subscribers to the Society. The Rev. Mr. Way, whose name is familiar to all those, who are waiting for the consolation of Israel, addressed the meeting in a speech of near two hours length, and was exceedingly impressive. You probably know, that a legacy of *three hundred thousand pounds sterling** was left this gentleman, and that he devotes it all, together with his time, and talents, and *life*, to the good of Israel. He is now on his way to Jerusalem, and hopes to be there, "when the day of Pentecost is fully come." He has with him a converted Jew, a brother of the Syrian Bishop, who visited England a few years since, together with eight or nine other individuals, most of whom are from different countries and of different languages. That in Zechariah, 8th chap. 23d verse, seems to be almost literally fulfilled:—"And it shall come to pass,

* \$ 1,333,333 33.

that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you."

This may be considered as a new era in the religious history of Malta. The hands of those who love Zion have been greatly strengthened, and their hearts greatly encouraged by this reinforcement. Indeed, to see a vessel approach these shores, the whole cargo of which consisted of Bibles, and Missionaries, and Missionary Reports and Tracts, was truly a novel and interesting sight; and inspired the hope, that the time would come, when "*Missionary Packets*" would touch here, as regularly every month, as his Britannick Majesty's Packets now do.

Mr. Way has travelled extensively on the continent, has visited, I think, *all* the sovereigns of Europe, not even excepting his holiness the Pope; and has, to use his own expression, "seen more Jews than Solomon, king of Israel, ever set his eyes upon." After he has visited Jerusalem, and perhaps Persia, he intends to go to the city, where "the disciples were first called Christians," and, from its ruins, to build, if he can obtain permission from the Grand Signior, a chapel, a school room, &c. and to establish a Christian colony. Indeed his head is as full of plans, and his hands as full of good works, as his heart is full of benevolence.

He sets sail this evening, and with all our hearts we bid him God speed. We all unite in hoping that your Society will send out a missionary the ensuing autumn. You will read the journal of our brethren in Egypt with grateful delight. We forward it, together with this, to Gibraltar in a few days.

That the blessing of Almighty God may attend your Society, and all Societies that have respect to the moral state of Jews or Gentiles, is the prayer of yours in the Gospel,
WILLIAM GOODELL.

SANDWICH ISLANDS.

STATION AT OAHU.

Journal of the Mission.

Auna is a chief from the Society Islands; possesses a tall, commanding figure; and placid, benignant countenance; and is intelligent, sober, discreet, and humbly devoted to the cause of missions. He prays in his own family, and in the family of Kaahumanu; keeps a journal, neatly written, in his native language; and carefully takes and preserves skeletons of the sermons he hears.—He was

with Pomare in the battle at Tahiti, in the last struggle to exterminate Christianity; witnessed the triumphs of the Lord of Hosts, and the downfall and destruction of the "foolish idols that Tahiti worshipped." His wife is, in some respects, like him, as to the degree of civilization to which she has advanced. She is rather above the middling stature of American females. Marks of vivacity and energy appear in her full round face and black sparkling eyes. She dresses much like females in common life in civilized lands. It is a pleasure to hear this happy Christian pair converse and sing in their native tongue.

Description of a Salt Lake.

May 27. The Deputation, in company with Messrs. Thurston, Bingham, Loomis, and Harwood, visited the Salt Lake, one of the finest natural curiosities, which the islands afford. It is situated among barren hills, about six miles W.N.W. of Honolulu. It is an insulated body of water, about two miles in circumference, a small distance from the sea, and probably a little above its level; and is entirely saturated with common salt. It has no apparent connexion with any stream or body of water, but is supplied by a spring, which rises on its margin, at the foot of the hill that bounds it on the west. It has been supposed by some to be affected by the tides of the ocean, by means of a subterranean passage, but the variation of its depths must rather be the effect of the wet and dry seasons, or of rain and evaporation, than of the ebbing and flowing of the tide. The water, as it issues from the spring, though more strongly impregnated with salt, than common sea water, is much less so than the water in the pond, which is subjected to the process of evaporation by the intense rays of a vertical sun. The salt crystallizes in immense quantities at the bottom, and forms a continuous white crust from shore to shore. It has a beautiful appearance, seen through the still, transparent waters of this miniature sea.

The stones near the shore, which rise just above the smooth surface of the water, are crested with beautiful white crystals of salt. The salt, thus formed without the assistance of art, is procured in considerable quantities by the natives, both for their own consumption, and for the supply of ships. Still larger quantities are by the people procured on the sea shore, by means of little artificial reservoirs of sea water, filled by the flowing of high tides and allowed to evaporate.

In procuring specimens of the curious crystals at the salt lake, we slipped off our shoes and attempted to walk upon the crystalline bed, but found its rugged sur-

face far less pleasant to the naked foot than to the eye, but on returning to the shore for relief, found the salinous mud just above the margin of the water to be still more intolerable.

Efforts to acquire the Language.

June 19. For several weeks Mr. Ellis, who heartily approves of our general method of writing the language, at least of the bases of our system of orthography, has been associated with us in the diligent study of the language, which appears at every step to be nearly allied to the Tahitian, with which he has obtained very thorough acquaintance. Two hours in the morning, and one in the evening, are usually devoted to a united effort to collect, define, and pronounce, such words and phrases as we can obtain from the natives. It affords the deputation a little amusement to see Messrs. Ellis, Thurston, and Bingham, seated around a large table, each with his pen in his hand, earnestly consulting their living oracles, Hopu, Hononii, and Kahuhu, while the rest of the family, with attentive eyes and ears, are endeavouring to gather wisdom from the jargon of their dry discussions about the sound, and sense, and various uses of Hawaiian words and phrases; while all in their turns are making efforts, successful and unsuccessful, to speak a language, to which their tongues and ears have been so little accustomed. The pleasure of the cheerful hours is increased by the sensible progress made, for our future usefulness. Messrs. E. T. and B. having entered into an agreement to write composition in the language for the purpose of improvement. Two of us read this evening our first essays in the language, not exceeding five minutes in length, and submitted them to inspection and criticism. By referring them to our best reviewer, Hopu, they are found to be not without their errors and imperfections.

First Christian Marriage.

Aug. 11. Sabbath.—A peculiarly interesting day. Mr. Ellis preached in the morning, to a very full house, the king and queen being present. At the opening of the service, the marriage of Thomas Hopu to Delia, a promising native female, who has been instructed in the family, and who gives some evidence of loving the Gospel, was publicly solemnized, the ceremony being conducted in the Hawaiian language. Agreeably to the practice in the Society Islands, the parties subscribed their names to the following note, in a blank book, provided for the purpose, together with the witness as follows:

"Married by the Rev. H. Bingham,
Aug. 11, 1822. THOMAS HOPU,
Witness, DELIA."
Daniel Tyerman,
Geo. Bennet,
James Kahuhu.

This is, doubtless, the first marriage ever celebrated in these islands agreeably to the customs of Christians. But we hope the practice will prevail, till the dreadful abuses of this sacred institution in these polluted islands, shall be corrected.

Rev. Mr. Tyerman.

At 11 o'clock, Mr. Tyerman preached an interesting and faithful sermon intended as his farewell discourse, and took leave of the congregation, to which he had preached almost every week for nearly four months, expressing his gratitude for the kindness he had received from them, and his ardent wishes for their best good. Should those, who are not acquainted with him, be desirous to conceive of him in the character of an affectionate, paternal pastor taking leave of the little congregation at Honoruru, they might perhaps be assisted, by recollecting the interesting tract entitled "The Dairyman," which is from his pen. He left his church and congregation at Newport, Isle of Wight, to engage in the present tour.

The King's progress in Learning.

The king, during the last 16 days, has made very rapid improvement in reading, spelling and writing, being instructed daily, so that he is now able to indict, and to pen in a fair legible hand, a very decent letter. The queen, having begun earlier to write, has made equal attainments. The following is a translation of the king's first letter, indicted and written by himself, in his own language, and addressed to the principal chief of Huahine, by the hand of Mr. Ellis. This chief, whose name is Mahina, has lately lost a favourite son, his expected successor.

Hawaii, Aug. 16, 1822.

Mahina,

I will now make a communication to you. I have compassion towards you, on account of your son's dying. My love to you, with all the chiefs of all your islands.

I now serve the God of you and us. We are now learning to read and write.

When I shall become skilful in learning, I will then go and see you.

May you be saved by Jesus Christ.

RIHORIHO, TAMAHAMAH, 2ND.

During the lucid days, which the king has enjoyed for two or three weeks, he has had his table spread in decent order, where he often received gentlemen politely at his meals; and as we have re-

peatedly dined and supped with him; he has generally requested to have a blessing asked and thanks returned at his table. In this he is seconded by Kamamanu. In addition to these flattering appearances, we have some reason to hope, that a few, who attend very constantly on the means of grace which they enjoy, are sincerely inquiring, *what they must do to be saved.*

Sailing of the Deputation.

The English Deputation sailed from the islands, on the 22d of August, after having resided there four months. On parting, Mr. Tyerman presented to the Mission Family a poetick Farewell.

INFLUENCE OF THE BIBLE ALONE.

Extract of a Letter of the Rev. Daniel Corrie.

About sixteen years ago Mr. Ward, now in England, going through a village opposite Calcutta, left at a native shop a Bengalee New Testament, that it might be read by any in the village who chose it. About a year afterward three or four of the most intelligent of the inhabitants came to Serampore to inquire further respecting the contents of the book left in their village. This ended in six or eight of them making a publick profession of Christianity. Among these, three deserve a particular notice. One was an old man named *Juggernath*, who had been long a devotee to the idol of that name in Orissa, had made many pilgrimages thither, and had acquired such a name for sanctity, that a rich man in Orissa was said to have offered him a pension for life, on condition of his remaining with him. On his becoming acquainted with the New Testament, he first hung his image of Kishnoo, or Juggernath, which he had hitherto worshipped, on a tree in his garden, and at length cleft it up to boil his rice. He remained steadfast in his profession of Christianity till his death, which happened about eight years after. Two others of them, *Kishnoo-das* and *Sebeck-ram*, being men of superior natural endowments, employed themselves in publishing the doctrines of Christianity to their countrymen in the most fearless manner, while their conduct and demeanor was such as to secure them universal esteem. *Kishnoo-das* died rejoicing in Jesus Christ as the Redeemer of men, about five years ago; and *Sebeck-ram* is now a member of the church, meeting in the Loll-bazar, and resides to this day in his native village opposite Calcutta, where, and in the different parts of Calcutta, he explains the scriptures to all who resort to him, being esteemed by all who know him.

REVIVALS OF RELIGION.

From the Report of the General Association of Connecticut, presented June 17th.

The past year has not been destitute of evidence, that the Most High delights to bless and to build up his church. The General Association cannot, indeed, tell of those extensive effusions of special divine influence, since their last meeting, which they were permitted to mention two years ago; yet God has by no means left himself without witness. Revivals of religion have been considerably numerous, and have been marked with signal displays of the power and grace of Zion's King. In the county of Fairfield, the towns of Greenwich, New Canaan, Norwalk, Fairfield, and Reading, have shared in the special influence of the Holy Spirit, and about two hundred and fifty have been united to the visible people of God. In the county of Litchfield, the town of Sharon has been visited by a revival of uncommon power and extent.—One hundred and twelve have already made a publick profession of faith in the Redeemer, and the work still continues. But the most interesting display of the grace which brings salvation, during the past year, has been witnessed in a little cluster of towns in the counties of Windham and Tolland, where the meeting of the General Association, in June last, evidently had considerable influence in preparing the minds of the people for the attention to their spiritual interests, which has been experienced. From Tolland the good work spread during the autumn, winter, and spring, embracing in its progress both societies in each of the towns of Coventry and Mansfield, and the first society in Lebanon. In all these places the work has been about equally extensive, and apparently productive of about equal good to the souls of men. In some of them it has been attended with a degree of rapidity and power, which has hardly been before known within our limits. The progress of salvation was truly wonderful and glorious. As the devout beholder witnessed the manner in which the conquests of the Redeemer were multiplied, it was strongly impressed on his mind, that all which men could do was to stand still and see the salvation of God. Though the work of conviction and conversion was thus rapid, it was evidently genuine. The many hundred converts, who have become its subjects, after a lapse of several months, with very few exceptions, appear to stand fast in the liberty of the gospel. In a few other places besides the above, in different parts of the state, a degree of special religious excitement has existed, and partial accessions have been

made to the church. In some, revivals are now in progress, or hopefully commencing. Among these may be numbered the town of Kent, the first society in Chatham, and the society of Ridgebury.

DEATH OF MISSIONARIES.

We mentioned in our last the death of Mr. Ward, in India. We have now to state that the Rev. W. A. B. JOHNSON, the truly apostolick missionary of the London Church Missionary Society, and whose labours and success at Sierra Leone were of a very distinguished character, died, in April last, of the yellow fever, on his passage from Sierra Leone to London. He was apparently in his usual health when he went on board. But doubtless he had received contagion, which in a few days produced the fever, that deprived the church and the world of his inestimable services.

It appears that the Church Missionary Society have lost four other missionaries, at Sierra Leone—The Rev. S. FLOOD, PALMER, and SCHEMEL, and Mr. BUNYER, a schoolmaster. The Wesleyan mission to West Africa, has also experienced a serious loss, in the death of the Rev. Mr. LANE, one of their missionaries.

And most worthy to stand in the list of deceased missionaries is the name of CATHARINE BROWN; with whose history many of our readers are familiar. She was one of the first converts to Christianity from among the Cherokee nation of Indians; and her labours and prayers were greatly and happily instrumental, in bringing nearly the whole of a large family connexion, to the knowledge, as we trust, of "the truth as it is in Jesus." We saw and conversed with her brother, on his return, last spring, from the missionary school at Cornwall in Connecticut; and seldom have we seen a more interesting and amiable young man—a gentleman in his manners and whole appearance, of considerable improve-

ment, devoutly pious, and devoted to the evangelizing of his Cherokee brethren. His deceased sister Catharine, to whom the whole family looked with veneration, as well they might, was indeed, by all that we have heard of her, a very extraordinary young woman. Her personal accomplishments and attractions, have been represented to us as of a pretty high order. But her mental culture, eminent discretion, and fervent piety, were her greatest and best distinctions. She was in missionary service at Creek-Path, when she was attacked with a pulmonary complaint. She was removed for medical assistance to Lime-stone, and placed under the care of Dr. Campbell, from whom she received every attention and kindness. But all was ineffectual to arrest her disease, which brought her rapidly to the grave, on the 18th of July last.

The danger of disease and death in sickly regions, does not stop the enterprises of commerce and of science. But what is all the wealth and all the science on earth, in comparison with the salvation of immortal souls! We confidently trust that devoted Christians, male and female, will immediately offer, to take the place of those who have finished their labours on earth, and gone to their reward in heaven. And let every Christian feel the injunction of the great Head of the church, when performing what, with the deepest reverence, we would call his missionary errand in our guilty world—Thus runs the sacred record "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.* Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

* How descriptive is this of the present state of the heathen and the Jews.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of September last, viz:

Of Rev. Jacob Kirkpatrick, a collection in the first and second churches of Amwell, N. J. for the Contingent Fund	- \$10 00
Of Rev. Wm. B. Barton, Woodbridge, N. J. for do.	- 10 00
Of Rev. Dr. Samuel Miller, who received it in an anonymous note "for the Theological Seminary"—the writer adds, "I should be glad if my pecuniary resources would allow me to increase it a hundred fold" for do.	10 00
Of Rev. Dr. A. Alexander, from Rev. Francis Cummins, of Greene county, (Geo.) "\$10, the donation of Mrs. Hetty Simpson—\$5 are for the American Bible Society," (which have been paid to the agent of that society in New York,) "and \$5 are for the Theological Seminary at Princeton," for do.	5 00
Of Rev. Samuel Bell, per Rev. A. K. Russell, collected from St. George's and Pencader congregations, for do.	14 00
Of S. Sturges, Esq. per T. Bradford, Esq. collected in the Rutgers' street church, New York, for do.	105 34
Of Rev. John Clark, per Rev. Dr. Janeway, Pleasant Valley, N. Y. for do.	22 00

Of Rev. John Johnston, per do. Newburgh, N. Y. for do.	- 18 10
Of Rev. David Comfort, per do. Kingston, N. J. for do.	- 6 75
Of John C. Sowers, Esq. per Robert Ralston, Esq. from the Staunton Presbyterian Church, Va. for do.	15 38
Of Jos. Cowan, Esq. per do. forwarded by Rev. Dr. Speece, of Staunton, Va., a collection in the Augusta church, for do.	16 38
And a donation from Miss Ann E. Telfair, for do.	20 00

Amount received for the Contingent Fund	- } 252 95
Of Rev. John Goldsmith, per Rev. Dr. W. Neill, collected in Newtown, Long Island, \$100, and in Jamaica, \$53.75, for the Synod of New York and New Jersey Professorship	- 153 75
Of Rev. David Comfort, per Rev. Dr. Janeway, from Kingston, N. J. for same Professorship	- 5 75
Of Rev. Dr. John McDowell, from a Friend in the First Presbyterian Church in Elizabethtown, for the support of indigent students, the interest only to be used	- 1000 00

Total \$1412 45

The Treasurer has the pleasure further to acknowledge to have received by the hands of Rev. William Moderwell, a note payable 5th June, 1824, for \$500, and when paid it is to be credited to the Augusta Female Scholarship, Georgia.

View of Publick Affairs.

SPAIN.—The last intelligence from Spain presents no favourable aspect of the Constitutional cause in that unhappy country. With the exception of a letter said to be received at Boston from Gibraltar, the most recent information comes to us through a French channel, and therefore is doubtless to be suspected of exaggeration in favour of the invaders. Still, there are a number of unquestionable facts, which seem to show that the cause of the Cortes is at a low ebb. Corunna and Vigo have been taken by the French, and the whole north-western part of the Peninsula, except a few strongholds (which also are closely besieged) is without resistance to their arms, and apparently reduced to a tame acquiescence in their authority. Ballasteros has added himself to the number of treacherous generals; a part of his army, at least, has gone with its commander, and the remainder is rendered inefficient. In no part of Spain are the Constitutionalists successful in opposing their invaders, farther than in the defence of a few fortified places—Even Mina, appears to be confined in his operations to Barcelona and its environs. Cadiz is closely blockaded both by sea and land. The Cortes have adjourned, and appointed a kind of executive committee to act in their behalf during their recess. The king, however, is reported to have made them a speech at the time of their adjournment, in which he spoke in commendation of their proceedings, and with high approbation of the stand they had made against their enemies. This speech was no doubt put into the king's mouth, and delivered by him

only because he dared not refuse to utter it. It appears that the Duke D'Angouleme, whose head quarters are at Port St. Mary's, Cadiz Bay, is endeavouring to carry on a correspondence with the committee of the Cortes—It was even rumoured that Cadiz had capitulated. This, however, appears to be premature. The letter from Gibraltar, to which we have referred, is of later date than any other communication. It states that Cadiz is provisioned for five months, and that general Riego had quickly raised, at Malaga, an army of 8000 men. It represents, notwithstanding, what is fully apparent, that the Spaniards, *in general*, are spiritless—It also mentions that there was an expectation, of a mediatory interference on the part of Great Britain, and expresses an opinion that peace will shortly be concluded. The American frigate which was carrying our ambassador to Cadiz, was refused entrance by the blockading squadron, and immediately returned to Gibraltar. This was, at least, a discourteous act; and our ambassador, Mr. Nelson, is stated to have sent a remonstrance on the subject to the Duke de Angouleme.

It is our belief that the French are heartily sick of the contest in which they are engaged, and that the Constitutionalists have at present but little hope of maintaining their ground. Yet it seems to us that if peace were immediately proclaimed, there could be no *real* peace, or tranquillity, in that wretched region, for years to come. The state of affairs in Spain presents to our view nothing but "confusion worse confounded." The French appear to be wholly dissatisfied with the extravagant expectations and exterminating wishes of the royal Junta created by themselves, and have actually taken away all real power from that body—The Junta, of course, hate the French; the Constitutionalists hate both; and a considerable part of the nation probably execrate them all. If, therefore, a formal peace were concluded immediately, Spain, it is clear, must be long torn by the most envenomed factions. Who can predict the event! We rejoice to leave it with Him, whose prerogative it is, to bring order out of confusion, light out of darkness, and good out of evil.

PORTUGAL.—Arbitrary royal power is still dominant in Portugal. Yet the latest accounts give us to understand that there is great discontent among the best informed part of the nation. We see not, indeed, how it could be otherwise. The army, likewise—the instrument by which alone the existing authorities can maintain their ascendancy—is represented as discontented, and nearly ripe for mutiny. We should not be surprised if the news of another revolution in Portugal should be brought by the next arrival.

ROME.—Pope Pius the VIIIth died at Rome on the 20th of August last. Arrangements were making for the accustomed funeral rites, and for the election of a sovereign pontiff as a successor to the deceased—Of these we have not space to give an account. Time was when the filling of a vacancy in the Popedom was among the most important concerns that could take place in Europe. We rejoice that this is no longer the case—The Pope at present is little more than bishop of Rome. He is shorn of nearly all the power, out of his own territories, which he once possessed, except that of issuing bulls; and indeed these are scarcely more than *BRUTA FULMINA*. We hope and expect that they will soon become so inane as to be not worth the publishing. His Holiness deceased was a bitter enemy to Bible societies, and did all in his power to prevent their influence. It is possible, but we fear not very probable, that his successor will not, in this respect, follow his example. Wo to the church, or the individual, that would restrain the diffusion of the word of God. It will "run and be glorified," in spite of all opposition; and fearful must be the responsibility of those by whom the opposition is made.

THE GREEKS.—Some recent accounts, which do not appear to be well authenticated and which we sincerely hope may prove false, represent the Greeks as having suffered defeat in some late encounters with their enemies the Turks, and that the latter had the occupancy of the straits of Thermopylae. We expect, however, as we intimated the last month, that deadly conflict and shocking carnage will be found to have marked the campaign that is now passing. Our prayer is that the God of armies may give the victory to those who are contending for all that is dear and sacred on earth. The last arrival from Smyrna had nothing to report, but that the Greek and Turkish fleets were both at sea, and that no engagement had yet taken place between them. This seems to encourage the hope that the previous accounts of the Turkish successes are unworthy of credit.

FRANCE.—Nothing of importance has transpired through the last month, in regard to the state of publick affairs in France. Whether the political calm and stillness lately prevalent there, be or be not the forerunner of earthquake and tempest, we leave to time, without a conjecture.

GREAT BRITAIN.—The British parliament has been in recess since the 19th of July till the 30th ult. At such a time there is usually less of interest in the publick affairs

of Great Britain than when parliament is sitting. A royal order, however, appears to have passed, having an unfavourable bearing on our commerce—It is professedly grounded on the want of reciprocity on our part, in the commerce which is the subject of the order. An arrangement will probably be made at the next meeting of Congress, which will be mutually satisfactory to the parties concerned. The state of Ireland is represented as somewhat more favourable.

SOUTHERN AMERICA.—So far as we know, the state of publick affairs in this very interesting portion of the globe remains much as it was when we made our last statement. The only important change with which we are acquainted is that Morales, the Spanish general, has surrendered the town of Maracaibo to the Patriots, who are now in an almost undisturbed possession of the whole country which they denominate the Colombian republick.

UNITED STATES.—The political concerns of our own country are familiar to the most of our readers, by means of the newspapers which are published in every section of it. We rejoice that the State of Indiana has resolved not to alter its constitution, while we much regret that the majority against the change should be—if the statement we have seen be correct—but a single unit. In Pennsylvania there is an ardent political controversy, in regard to the choice of a governor at the approaching election. Aloof from all such controversy ourselves, we wish we had influence enough to persuade our fellow citizens and fellow christians to subject their political zeal to the laws of candour and fairness, not to permit their minds to be absorbed or unduly agitated with concerns which will not long appear to be of the highest moment, and to guard against that indulgence of party feeling in which truth and temper, domestick peace and neighbourly kindness, are forgotten and violated.

Perhaps the fruits of the earth have never been more abundant in any year since the settlement of our country, than in that which is drawing to a close. At the same time it is probable that (except the merciful exemption of our cities from the scourge of pestilence) no autumn was ever more sickly, than that which is now passing. In every state of the union to the south and west of New York, and in some parts of that state also, there has been we suspect an unparalleled prevalence of disease. The town of Natchez has been almost depopulated; and in many places scarcely a sufficient number of the inhabitants have remained in health to take care of those who have been sick. The general disease has been fever, of every shade and type, from slight intermittent to the most ardent and malignant of the bilious class. The mortality has been considerable, and yet by no means as great as might have been expected from the number who have suffered. In New England we have not heard that sickness has prevailed beyond the usual rate. But in the province of Maine an unusual drought rendered every combustible substance on the surface of the earth so inflammable, that an awful and desolating conflagration, kindled by accident, has swept over a considerable extent of country, consuming every thing which lay in its course. It could be extinguished by nothing but the rain of heaven, which put an end to its progress and ravages, after it had continued for many successive days. The distress and loss and injury occasioned by this calamity are great indeed. Thus it appears that the people of the United States are called, by the providence of God, to “sing of mercy and of judgment.” Let us remember that by both we should be led to repentance for our sins, to a deep sense of our dependance on God, to receive the Divine favours with humble gratitude, the Divine chastisements with submissive resignation, and to make speedy preparation to render up our final account with joy and not with grief.

TO READERS AND CORRESPONDENTS.

An “Address to the Students of the Theological Seminary at Princeton” will appear in our next.

TRINITARIAN, No. III., H. G. and O. are received.

ERRATUM IN OUR LAST NUMBER.

Page 188, line 13th, dele the word *Persians*.

We are requested by the author of a letter in our last number addressed to “A Female Praying Association,” to state that although a minister of the gospel, and an elder in the church of which the association is a part, he is not the *pastor* of that church—That he was represented to be so, by an error of the gentleman who transcribed the letter and sent it for insertion in the Advocate.

THE
CHRISTIAN ADVOCATE.

NOVEMBER, 1823.

Religious Communications.

FOR THE CHRISTIAN ADVOCATE.

AN ADDRESS TO THE STUDENTS OF
THE THEOLOGICAL SEMINARY AT
PRINCETON, N. J. DELIVERED SEPT.
22d, 1823, BY ASHBEL GREEN, D.D.

My Young Friends; Candidates for the
Gospel Ministry:

You are aware that it is a custom coeval with this institution, that its pupils, on their dismissal at the close of every session, should be particularly addressed by one of the Directors of the Seminary. In the observance of the established usage, it has become my duty to address you at the present time: and I think it may be proper to begin with remarking, that as we are prone, in every thing which is customary, to fall into formality, there is evident danger that this service may become formal. The circumstances, indeed, in which it has hitherto been performed, have not been favourable to its being made either so instructive or so impressive, as it is certainly desirable that it should be rendered.* But as these

* The practice had previously been, to address and dismiss the students of the Seminary at a late hour in the evening, after a day of fatigue, and at the close of a public service in the church. It was impracticable, in these circumstances, to say much; and not easy to attend properly to what was said. The Directors had therefore determined at a former meeting, that the students should thenceforth be addressed in the Oratory of the Seminary, on the afternoon preceding the commencement of their vacation. This address was the first delivered in these favourable circumstances.

VOL. I.—*Ch. Adv.*

circumstances have been changed for the better, and we have now every facility for an advantageous attention to this duty, I do assure you that I feel a very serious responsibility for its proper discharge; and let me remind you, that so far as the duty shall be rightly discharged on my part, it will create on yours a responsibility, not less serious than my own, to regard and profit by what you will have heard.

By the addresses made to you, on occasions like the present, the Directors of the Seminary wish to give their sanction, and the whole effect of their influence, to the counsels and instructions which they know you receive from your worthy professors: and they also suppose that there may be a few suggestions, which possibly may come with greater propriety, as well as with more weight, from a Director, speaking occasionally as the immediate representative of the Board, than from a professor, in the customary discharge of his official duties.

Both directors and professors—my young friends and brethren—treat you and address you as they do, because they feel towards you an affection and an anxiety truly paternal. They take a very deep and tender interest in all that concerns you; not only because you are their own pupils, for whose happiness, usefulness and respectability, they are naturally solicitous; but especially and chiefly because they see in you men who are shortly to minister in

the precious gospel of Christ our Saviour, and in whose fitness for the sacred office the welfare of hundreds and thousands of immortal souls may be deeply concerned.

In meditating on what I might say to you at this time, with the greatest prospect of usefulness, I have thought that I could not do better, than to attempt to mark out for you the whole course which a theological student ought to pursue—how he ought to think and act—from the time at which he commences his professional studies, to that at which he enters on the actual discharge of ministerial duty. While, therefore, I briefly endeavour to do this, lend me, I beseech you, a serious and candid attention.

I. In the first place—It is of more importance than any thing beside, that a theological student should earnestly endeavour to retain, and as far as may be, to increase, the fervour and purity of his *personal piety*, through the whole of his preparation for the sacred office. We do not, indeed, believe, that piety, however ardent, without a competent portion of knowledge, will duly qualify a man to preach the gospel. But we do believe, not only that the most various and extensive knowledge, without genuine piety, will never qualify or authorize a man to become a publick expositor of the oracles of God, but that the *measure* of his personal piety will pretty accurately measure the real value of all his other qualifications, for the beneficial discharge of ministerial duty. In other words, we believe that in *proportion* as a minister's piety is fervent, enlightened, pure and humble, in that proportion all his other furniture will be rightly employed, all his duties will be easy and pleasant—his labours will be abundant and unceasing, and his success, under the Divine blessing, most likely to be happy and extensive. For the justice of this statement, I confidently appeal to the history of Christianity in every age, and to what may be made a matter of observation by your-

selves, in taking a survey of the church at the present time.

In general, too, those ministers of the gospel who have been most eminently useful and blessed, have been distinguished for their personal piety, while they were *preparing* for their publick labours. Such, I say, has been *generally* the fact; for I admit there have always been a few exceptions: but enough only, I think, to show the sovereignty of God in the choice of his instruments and the communication of his grace. In almost every period, there has been an example or two, like SCOTT and CHALMERS; and yet from the days of TIMOTHY, to those of MARTYN and MILLS, it has been seen as the *ordinary* dispensation, that eminent piety, and eminent usefulness, in a minister of the gospel, might be traced back, to the state of his mind when he was preparing for his work. Is not this, my young brethren, worthy of your most solemn consideration and regard? Believe it, on the measure of your personal piety *now*—on the *degree* in which your temper and affections are sanctified, the degree of your conformity in heart and life to the example of Christ and his apostles—you may rationally anticipate whether you will be *comparatively* comfortable or uncomfortable, useful or useless, in the whole career that lies before you.

I have placed this consideration the first in order, because it is not only infinitely the most important in itself, and as it relates to the great design of your theological education, but because eminent personal piety will, if possessed, have a natural and almost necessary influence to make you, *in every other respect*, what you ought to be. I verily believe that the theological student, or minister of the gospel, who has those sanctified affections—that steady glowing love to God and man, that deep humility, that kindness, meekness, gentleness, and benevolence, which constitute eminent piety, will hardly want any other guide, or aid, to make him amiable and acceptable, studious and

diligent; and whatever else is required by the character which he will be called to sustain. The spirit of the gospel, ruling in his heart and influencing all his conduct and conversation, will direct and keep him right in every thing important; and will recommend him to every description of persons, more than all the studied or artificial accomplishments, that, without this, he can ever possess.

Another reason why I have given priority and prominence to this consideration is, that it is connected with the character, the usefulness, and perhaps the very existence of this institution. If ever this Seminary shall cease to be a nursery of personal piety, then will its character be lost, in the view of all real Christians; its usefulness will cease; and as it certainly ought to be, so it probably will be, speedily blotted out of existence. And is there, think you, no danger of this? Ah! look to Geneva! Think what was the theological school there in the days of Calvin, and think what it is at present. Yes, there is danger—danger that what Geneva is now, Princeton may be hereafter.

It is, indeed, folly in the extreme, to make the possibility or the danger of degeneracy, an argument against a theological school. Every thing on earth, and nothing more than the precious word of God itself, may be abused, has been abused, and is constantly in danger of abuse. To argue against the lawfulness or utility of any thing whatever, from its liability to perversion, is weak and inconclusive. It goes to the prohibition of all improvement, and of every thing that is useful and valuable. The right inquiry is—What is the known, and natural, and proper *tendency*, of any institution? Now this tendency, in regard to a theological school, is not, I maintain, to corrupt a pure church, but to *preserve* its purity. And I speak from personal knowledge, when I say, that one of the most powerful inducements to the establishment of this Seminary, was the hope, that it would prove a

powerful instrument for the preservation of the orthodox faith of our church, and of its scriptural form of government, as they are laid down in our public standards.

It is, I believe, a matter of general, if not of uniform experience—and it is certainly natural that it should be so—that a theological school does not become corrupt, till after the church has become corrupt which furnishes it with pupils. Then, indeed, it does react, in a very powerful manner, on the church; to increase, and systematize, and prolong its corruption. The obvious truth is, that theological schools, being the institutions in which the teachers of religion form the sentiments and opinions which they afterwards communicate and inculcate, must always be potent engines, both for attack and defence, whether they be found on the side of orthodoxy or of heresy. But to oppose such institutions because they may fall into the hands of hereticks, is just as wise as for a country to refuse to erect fortifications on its borders, and bulwarks in its territories, lest they should prove strongholds to its enemies, by falling into their possession. Now the purity of a theological institution, and of course the continuance of its salutary influence on the church, will be best of all provided for and insured, by keeping up among the pupils, a high tone, if I may so express it, of fervent, enlightened, humble, evangelical, personal piety. While this exists, the institution cannot be corrupted, nor materially perverted.

Let me then, my dear brethren, ask you affectionately and solemnly,—or rather let me beg you thus to ask yourselves—how stands this matter with you individually?—and how stands it in this Seminary collectively, at the present time? Are there any of you who must, on a fair view of your religious state and character, admit that you feel less engagedness in those exercises in which communion with God is carried on, a lively sense of divine things preserved on the mind, and the work of sanctifica-

tion rendered progressive—less of all this, than when you came to this institution? Has the pressure of your studies, and your care and exertions to make intellectual attainments, smothered and half extinguished the flame of piety in your hearts? Alas! *Perimus licitis*.* Here, commonly, lies concealed, the danger of the first decay in the life and power of godliness, to every theological student, whether his studies be pursued at a seminary or with a private teacher. Are you then—I repeat it—really losing, or gaining, in the spiritual and divine life; and in a tender concern for the glory of God and the salvation of immortal souls? And how is it in the Seminary at large? Are those associations and social exercises by which practical piety is cultivated and kept warm and lively, preserved and cherished among you, as much as they once were?—or more than ever heretofore? Do you live together as a family of Christian brethren—loving each other, watching over each other, kindly admonishing each other, sympathizing with each other, helping each other, encouraging and stimulating each other, and in secret, as well as in publick, earnestly praying for each other, and for a blessing on your professors, on the Seminary, and on the cause of God in the world? In regard to these inquiries, I am not competent to judge, and I pretend not to judge you. I would hope for the best—But I do earnestly entreat you candidly and impartially to judge yourselves: And to do it under the conviction, that every individual of you has the deepest personal concern in the answers to be made to these inquiries; and that the welfare and the usefulness of the institution to which you belong are, also, most intimately involved in them.

II. Next to his personal piety, it is of importance to a theological student, to endeavour to conduct the whole of his studies in such a manner as to acquire the greatest mea-

sure practicable, of that knowledge and those qualifications, which will render him most useful in the ministry of the gospel, when he shall enter upon it. It would be manifest trifling to spend time in arguing this point; since to acquire the knowledge and qualifications which may render you able ministers of the gospel of Christ, is the main and avowed purpose for which you come here. Neither need I say any thing on the general course of your theological studies. That course is left—where it ought to be left—to the skill and fidelity of your professors, under the approbation of the Board. All that I propose, therefore, under this head, is to suggest to you, very briefly, a few things that may be of use, in prosecuting the great object that you have in view.

1. Be very sensible of the *value of your time*, while you remain at the Seminary. You will probably look back hereafter to the days and hours which are now passing, as the most precious of your lives. If you shall then see, that there was any attainment, or any portion of an attainment, which you might here have made, and yet that through neglect you did not make it, you will feel, and very justly feel, a most painful regret and self-reproach. Therefore, regard idleness, listlessness, and inactivity, as among the worst of faults. Let no moments be lost, and let no exertion in your power be wanting.

2. That your time may be most profitably employed, let all that you do be done *systematically*. When you come into active life, you cannot live entirely by system. Yet the more you do of this, to the very end of life, the more advantageously will all your time be spent: and now you have a happy opportunity to form and establish this habit. It is not enough that we be always doing something. There is a *busy idleness*, which is but one degree better than doing nothing. We should always be doing that which will be most beneficial to us: always that which is

* We are undone by lawful things.

exactly the most proper to be done, at the very time at which it is done. It is truly surprising, how much more will be effected by a man who governs himself by this rule, than by one who has no system, although he pass not a moment unemployed. Let every hour, and every half hour, of the four and twenty, during term time, have its appropriate occupation assigned; and keep to your arrangement with determined resolution, though it require much self-denial. You will certainly live more happily, on the whole, in this way than in any other. Let devotion, study, meals, exercise, and amusement, all be reduced to system.

3. Be sensible of the importance of acquiring some *liberal knowledge of a general kind*, while you are pursuing your theological studies. Theology, indeed, is to be the great object of your attention; and to neglect this for reading or studies of any other kind, however entertaining or ornamental in themselves, ought to be regarded as absolutely criminal. No minister of the gospel, indeed, even after he is fixed in a pastoral charge, ought to pursue any studies seriously, or so as to occupy a considerable portion of his time, except those which will be auxiliary to his holy vocation. His talents and time are consecrated to God, for the teaching and inculcating of evangelical truth and holiness; and whatever will not, directly or indirectly, minister to this end, he ought to consider as prohibited to him. But certain it is, that almost every kind of liberal knowledge will, if rightly employed, enlarge a gospel minister's sphere of usefulness. Without some portion of this knowledge, beyond what is technical in theology, a clergyman will not, especially at this time and in this country, have nearly as much influence, as he would otherwise possess. It ought to be apparent to the publick, that polite literature does not belong exclusively to men of the world. During your whole theological preparation, therefore, a subordinate attention should constantly be

given to this subject. Review, and if you can, increase, your knowledge of the classicks; and of all that engaged your attention in your academical course. Make up the deficiencies of that course, if you have been deficient in it; and pay attention to some subjects that did not enter into it. With a view to improve your style and your taste—to familiarize your minds to refined thought, beautiful imagery, and polished diction—read the best writers in your own language both in poetry and prose. Let this be your amusement. In disposing of your time, set apart a proper portion of it for this employment; and take care that you do not exceed that portion: for to a mind of taste, there will be a strong temptation to pursue this kind of reading to an undue extent.—In a single sentence, let me recommend to you an early and continued attention to the composition of sermons; as calculated to promote your immediate improvement, and greatly to facilitate your future labours.

4. Be constantly watchful and careful that your studies do not *destroy nor impair your health*. This is a point of the utmost importance; and yet I am almost discouraged from saying a word upon it, because it seems to me as if nothing but a mournful experience will ever teach studious youth to pay it any such attention as is of much avail. Some through sheer laziness, and many through a false idea that taking suitable exercise is a waste of time, or not necessary to them, neglect it as a matter of daily attention, till their health is gone altogether. Then they are compelled to lose months, and perhaps years in succession, in recovering strength enough to study vigorously at all; and very often they drag through a whole life which is little else than a long disease; and in which, with all the discomfort, and pain, and mortification, which they suffer, their usefulness is not more than half what it would have been, if they had taken seasonable and suitable care to preserve their

health. The truth is, a student employs none of his time more *economically*, none more *advantageously*, than that which he spends in taking as much bodily exercise, every day of his life, as is necessary to keep his constitution sound, and his spirits lively and vigorous. This, therefore, he ought to regard as a sacred duty—as really so as to pray in his closet, or to attend the lectures of his professor. I speak thus, my young friends, because, on my own observation, I am persuaded there is utterly a fault among you, in this matter—a fault indeed which I admit calls for more sympathy than censure; because I know it has commonly proceeded from a desire to make the most of the scanty space which could be spent at the Seminary. But how many of your fraternity have in this place—a place proverbially healthful—lost their health altogether? and how many more have weakened their constitutions, to such a degree as to render it doubtful whether they will ever be fully restored?

It is not a short and occasional walk or ride, when you are already worn down and exhausted, that will suffice in this concern. You must avoid exhaustion, if possible, altogether. You must take exercise, even when you do not feel as if you needed it. You must take it daily, and take it by rule and measure, if you expect to experience its beneficial influence. You must avoid late hours: you must rise early: you must use a temperate diet: you must, two or three times in a day, detach your minds from your studies, and engage in moderate exercise of some kind or other, till your whole system is sensibly affected by it.* Do this, and apply your minds closely to your books while they are before you, and the result will be, I assure you, that you will acquire more

knowledge, during the period you spend at the Seminary taken altogether, than you can on any other plan; and you will probably go away with health and vigour, that will enable you to enter on your ministerial labours with comfort, and continue them with energy and effect.

III. In the next place—It is of the utmost importance to a theological student, *to regard and treat his professors and teachers in a suitable manner*, and to preserve in himself *an humble and teachable frame of mind*, without sinking into *servility*, or taking every thing upon *trust*. I put these things together, because they are manifestly connected, and because I have time to speak of them only in a very cursory manner.

I have never heard a complaint, my young friends, that the students of this Seminary did not, generally, treat their professors, and all their superiors in age and standing, with due respect and decorum. If to this there have been a few exceptions, they have certainly been so rare as to have had no effect whatever on the character of the institution. But it ought to be deeply impressed on the mind of every student, that it is an important duty, which he not only owes to those whose office and age entitle them to deference, but which he equally owes to himself, to render “honour to whom honour is due.” You perceive that this is an express precept of revelation; and therefore is binding on every professing Christian. But in addition to this, allow me to remark to you, that there is nothing more unamiable in any young man, and especially in one who is a candidate for the gospel ministry, than a *deficiency*—not to mention a *gross and palpable transgression*—in regard to the point we consider. Nor is there hardly any thing that gives, to a discerning person, a more unfavourable opinion of the *general temper and character* of any youth, than to see him wanting in respect and courtesy, to those whom he ought to reverence and treat with deferential regard. In a youth who

* LOCKE, who was a physician, as well as a student, says—“Gardening or husbandry, and working in wood, are fit and healthy recreations for a man of study or business.”

is soon to offer himself to the Christian publick as a teacher and an example to others, it certainly indicates a very culpable defect in both the temper and conduct, which are necessary to qualify him for the character and station to which he is looking forward.

Nearly allied to what I have just mentioned, or rather it is but another expression of the same improper spirit, is that self-sufficiency, and self-confidence in the justice of his own reasonings and opinions, which renders a youth unteachable, or disposed to think that his own mental elaborations are as good, and perhaps a little better, than those of his professor. Such a youth I have frequently thought—for such a youth I have frequently seen—acts very inconsistently in ever going to a place of education. Why does he go there, and spend his time and money as he does? Is he not already wiser than his teachers? Or does he pay them, and listen to them, only to convince them that he does not need their instructions? Seriously, my young friends, you ought to guard very carefully against any indulgence of this unamiable and unprofitable temper or disposition. And yet I think I would be the last person in the world, to recommend a servile docility; or to take the mere *dictum* of any man on earth for truth, or without a careful examination of it for myself. Here, then,—as well as I can explain it in a few words,—is the right view of the subject. On a point, in which your opinion differs from that of your professor, recollect that every impartial person, previously to an investigation, would say, that it was ten times more probable that the error should be on your side than on his. He—it would be said—is as honest as you are, his talents are at least as good as yours, and he has examined the point probably a hundred fold more than you. The recollection of this should make you distrust your own opinion, and very closely attend to the reasons which your teacher offers in favour of his.

Yet after such an attention, candidly and repeatedly given, if you cannot adopt his opinion, retain your own—retain it *firmly*, but yet very *modestly*; remembering that experience and farther examination may lead you, as they have led hundreds before you, to alter sentiments which once it was believed could never be changed. I do not speak it without mature reflection, when I say, that I am satisfied that a large part of all the errors and heresies in religion, which have so lamentably disturbed the world, and ruined immortal souls, have been generated from the *crude conceptions* of self-confident men, and often young men; conceptions which they have first entertained and uttered without much examination, and afterwards have been led to defend through pride and obstinacy. This, I think, was pretty clearly the case with Arminius, although warned of his danger in a very friendly and faithful manner by Beza, who remarked at the time, that he had himself received and profited by a similar warning from Calvin.* Arminius would not take the warning, and you know the consequences. Beware that no fond notions of yours, my young friends, originate mischief in the church of Christ, which may last till the end of time—nay, which may extend into eternity.

IV. It is of much importance in a Seminary, such as that of which you are members, that every student should *rightly estimate the relation in which he stands to his fellow students*; and always feel toward them and treat them as that relation dictates and demands. It was a high and honourable testimony, and as such has been often mentioned, which the whole body of Christians in the first age of the church received, even from their enemies, when it was said of them—"See how these Christians love one another." But you, my young friends, are connected together, not only by the bonds of our common Christianity; not only by

* See Bayle's Dictionary—Article ARMINIUS.

those ties which bind every redeemed sinner to his brother; not only by that attachment which every believer feels to all who bear the likeness of his Lord and Master—in addition to all these, your connexion is rendered strong and tender, by a close and delightful union in the same sacred studies; by being destined to the same high and holy vocation; by looking forward to the same employment in the vineyard of the Lord—the same labours and trials on earth, and the same distinguished reward, if you are faithful, in the kingdom of glory above. Among you, therefore, the warmest, and sincerest, and purest friendship and affection, ought to prevail, without any interruption. You ought to take a real and deep interest in each other's welfare. You ought to sympathize, truly and tenderly, with each other, in every discouragement, difficulty, or affliction, that you may meet with. You ought to help and encourage each other to the utmost of your power. You ought greatly to respect each other's feelings; so that they may not be wounded, by any thing that you say or do intentionally and deliberately—nay, by any thing you say or do sportively, carelessly, or wantonly. You ought to have no parties among you. Particular and endeared friendships between individuals, are certainly lawful—They are found every where else; and may properly be found here. But you ought to have no enmities, no antipathies, no rivalships, no alienations. If a brother is grieved, he ought, in a Christian manner and a Christian spirit, to tell the brother who has grieved him, of what he thinks was wrong; and the error, if real, ought to be immediately acknowledged and amended. No secret heart burnings or resentments, should ever exist in this house. A friendly intercourse should be kept up among you all indiscriminately; so that you may not only appear as a band of brethren, but be so in truth, and in an eminent degree—loving one another cordially, praying for one another fervently, feeling for one another ten-

derly, watching over one another and admonishing one another in the true spirit of fraternal affection; and all conspiring together to render this house a Bethel, and this society a bright exemplar of social Christian excellence.

It is not exactly known to me, my dear young brethren, to what extent the Seminary is, or is not, all that I have now stated that it ought to be. I do know that your kindness and attention to one another in sickness, and in some cases of deep affliction, have been truly exemplary. I also know that you have acted nobly in endowing scholarships, and in assisting individually, some of your indigent fellow students. But I have been fearful lest the true fraternal Christian temper should *decline* among you, and on that account I have spoken thus plainly, and with some repetition on this subject. I have been afraid that the freedom and point with which I have heard you sometimes remark on each other's exercises, has sprung, at least in a degree, from a spirit of recrimination, and that it has left a sting behind it. I have been afraid that parties would be engendered among you, marshalled under different individuals, of zeal and talents which make them leaders, without being recognised as such. I have been afraid of all this, because there is always danger of it in such a society as yours,—And therefore, “as my beloved sons I warn you.” It was the hope of the founders of this institution, that among many other benefits to be derived from it, the youth who should study together here, would contract friendships and attachments that would be of the greatest use to themselves, and to the church at large, through the whole of their subsequent lives. Those who have hitherto gone from the Seminary have given good earnest that this hope is likely to be realized; and we earnestly exhort you to act while here, and when you go hence, in a manner to show, that every expectation of this kind is not only to be answered but exceeded.

V. It is of more importance than is usually supposed, or can easily be stated, that a theological student, through the whole of his preparatory studies, should pay great attention to the formation of his habits and his manners. Habit, it is tritely and truly said, is a second nature.—Habits when they have become inveterate by age, are changed with the greatest difficulty, and in fact are seldom changed at all. Hence the unspeakable importance of forming them rightly at first; for good habits, when once formed and fixed, in addition to every other advantage which attends them, are more easily sustained than bad ones—a good habit being nothing more than the constant practice of doing a thing naturally, and as it ought to be done. Now, as a minister of the gospel ought to be an example of every thing that is praise-worthy and excellent, it is peculiarly desirable that while preparing for his office his habits should be so formed that his example may, in all respects, be edifying; may adorn his office; may give weight to his character and effect to his precepts; may, in a word, enlarge his influence, and enable him to do good most extensively. I wish the subject to be viewed in this light, that it may be seen that I am not merely recommending something that is decorous and circumstantial, but a material and important Christian duty.

It is not possible that I should specify—if I had not already trespassed on your patience—all the particulars that should be regarded in forming good habits; for in reality they ought to extend to every thing—from the manner in which you act among your associates, to that in which you appear in the sacred desk and deliver the truths on which the salvation of souls depends. There is not a visible action of life, which you ought not to perform under the influence of a good habit. Nay, in secrecy and solitude, you should be careful of the habits in which you indulge. In thinking, as well as in

speaking and acting, in the direction which you give to your thoughts, and the restraints to which you subject, or the license which you allow to your imagination, you should be sensible that you are incessantly, though often insensibly, forming habits; which will have an important influence on your inward peace, and eventually, it is probable, on your public character. You should be watchful to detect any injurious or unseemly habit into which you may be falling, thankful to the friend who may apprise you of it, and ready to correct it, even when you learn it from an enemy. When a bad habit is discovered, oppose it with inflexible resolution and constancy; and never cease your efforts till the correction be complete, and you find it more easy and natural to do right than to do wrong.

In regard to manners, what shall I say? Unquestionably it is desirable that every minister of the gospel should be a gentleman in his manners. But perhaps you may be ready to ask, whether this be practicable? and if you judge it not practicable, you will of course think that it cannot be reasonably expected. I remark, that *courtly* manners cannot, certainly, be possessed by *every* clergyman: and for myself I say, that I would rather not see them in *any* clergyman, unless they have been chastised to the simplicity of the gospel—Then, indeed, I am willing to admit that they have an exquisite charm, an unequalled grace: and in this form I am ready to believe that they appeared in the apostle Paul. Further, if I were reduced to the necessity of choosing between opposite extremes, I am free to declare that, for a clergyman, I would prefer the manners of the clown to those of the dancing master.—I would rather see a clergyman as awkward as you can easily suppose him, than to see him a fop, or an accomplished master of ceremonies: for I am satisfied he may be the former, with far less criminality than he can ever be the latter. But I am persuaded,

dear brethren, that in this matter we are under no necessity of contemplating an impossibility, or of choosing an *extreme*. We have here, as in most other things, the option of something that is practicable, the choice of a happy *medium*. Yes, I maintain that there is a point in good manners which every theological student, without exception, may and ought to reach; and which whoever reaches, will be acceptable and agreeable to persons of every rank and condition in life. The point I contemplate I have actually seen reached, by almost every Moravian minister that I have ever known. The attainment requires little more, in order to make it, than the meekness, and gentleness, and benevolence, and courtesy, which the gospel itself explicitly recommends and enjoins; and a failure in which must, of course, be reckoned a real defect in Christian character. The man who has reached the point I have in view, is as free from all that boorish roughness, all that reserved haughtiness or sullenness, all that clownish rudeness, and all those disgusting habits and actions, which are so generally and justly offensive, as the courtier himself. This man is neither forward, nor sheepishly bashful; he is self-possessed, but modest and retiring; he is kind and civil; he is social and pleasant; he is desirous to please and willing to be pleased; he is respectful to age and station; he is never intrusive or officious; he is on all occasions accommodating, and ready to do every good office in his power; and he never arrogates precedency of rank, nor demands any undue attention to himself. Now I affirm, that every minister of the gospel, and every theological student, may possess this character; and that if he possess it, he will be offensive to no one in point of manners; and that a little intercourse with the world and with polished life—by which alone an easy and graceful carriage can ever be fully acquired—will make him a real Christian gentleman; more truly amiable and dig-

nified, than all the artificial training on earth could ever render him. Aim, therefore, my young brethren, at the attainment, or character, which I have here described: aim at it constantly: consider it as a Christian duty to do so—It is, in the strictest sense, a Christian duty, and one too of very considerable magnitude: for, believe me, your usefulness, your ability to do good, will greatly depend on your visible demeanor; and the reputation of this institution will be, in no moderate degree, involved in this very thing. If your manners are agreeable, it will be greatly in our favour; but if they are repulsive and disgusting, we shall be injured exceedingly.

VI. Every theological student of a seminary, should be careful to *spend his vacations properly and profitably*. A vacation should always be spent in such manner as is best calculated to relax the mind, to recruit the spirits, and to improve the health of the student. No method of passing the time therefore ought to be adopted, which is inconsistent with these primary objects. But the time may be very profitably passed, not only without giving up these objects, but while they are directly pursued and most fully attained. The mind is not most advantageously relaxed by being idle, nor are the spirits best recruited, or impaired health improved, in the total absence of employment. An occupied and gratified mind—provided the occupation be moderate, and the gratification not intense—is most favourable to health as well as to happiness. Health is like fame—It is not most likely to be obtained by those who are always thinking of it, anxious about it, and eager to acquire it. The man who takes a journey in chase of health alone, will seldom overtake it. To have the best prospect of success, the mind should be interested with some concern of business, usefulness, or pleasure. Every student, and especially every theological student, should endeavour to make even his amusements directly beneficial, both to himself and to others.

In your vacations, those who have retained their health, may properly, for a part of the time at least, pursue some branch of study, especially if it be not of the abstruse or difficult kind. All who are not really sick ought to read some useful book—This may be done even in travelling. No scholar, or man of reading, ought to make a journey, or even a short excursion, without a book. Those of you whose circumstances will permit it, will do well to let no vacation pass without a journey, more or less extensive. This will afford opportunity to improve your manners, to mix with the world, and to learn some things which books cannot teach. A clergyman ought never to be a mere recluse, though he ought always to be fond of retirement and study. To no man whatever is a knowledge of human nature more important than to a divine; and there are three sources from which he ought to be constantly deriving this knowledge—his Bible, his own heart, and observation on the various classes and characters of men—their principles, motives, pursuits, actions, and habits.

As often as you can, in time of vacation, go into good company; and endeavour to leave no company without having profited by what you have seen and heard. In all companies keep it on your mind, that your character as Christians and as candidates for the holy ministry, is to be carefully and properly sustained. Avoid moroseness and austerity on the one hand, and trifling and levity on the other. Cheerfulness, serious cheerfulness, is that state of mind which you ought to cultivate, and make apparent in your intercourse with the world. Pleasantry, if not too frequently indulged, nor carried to an extreme, is not to be proscribed or censured. But on this point I feel constrained to warn you distinctly. We have known some theological students who, apparently from a desire to let it be seen that they did not consider mirth and laughter as sinful, have abandoned themselves

to that which was really and reproachfully sinful. They have indulged in an extreme of jesting, and even of buffoonery; in unseasonable and excessive levity; in light and frothy conversation—in a word, they have acted and talked in a manner which was, in the opinion of all judicious observers, degrading to their character; and calculated not only to bring themselves into disgrace, but the office of the holy ministry itself into disrepute. Beware of this I entreat you—Beware of any approximation to this evil. Recollect that your character, wherever you go, will make you subjects of the scrutiny both of friends and enemies. Be careful, therefore, not only to bring no reproach on religion, but to adorn and recommend it, by your whole deportment and conversation. Endeavour actively but discreetly to promote it; especially among your juvenile acquaintance and associates, and in the families in which you may transiently reside. As far as you may have influence and opportunity, advocate and help forward all enterprises of charity, benevolence, and piety. Encourage religious associations and meetings for prayer, and attend them as often as you can.

If you find it practicable, you will do well in time of vacation, to go into a place where there is a revival of religion, and contribute your endeavours to cherish and extend it. Yet in doing this be discreet and guarded; and willing to conform to the advice and direction of the pastors and other experienced Christians, in the congregations in which the revival has taken place. To be in the midst of a revival of religion, is to be in one of the best schools, in which a theological student can pass a portion of the time during which he is making preparation for his sacred work. There he may see the *practical effect* of that divine word which he is to preach, when it is brought home to the hearts and consciences of men, by the Spirit by whom it was indited. There he may see the various exercises of those who pass

from a state of nature to a state of grace. There he may learn how to converse, and pray with, and advise those, who are asking with earnestness "what shall we do to be saved?" and there he may find his own soul warmed and animated, and his desires rendered active and ardent to awaken sinners from their awful slumbers, to lead them to the Saviour, and to extend the kingdom of God in the world.

Thus have I, my young friends and brethren, at more length than I at first intended, endeavoured to give you a kind of map or chart, to direct your views, and aims, and actions, in the whole of your preparatory theological course. We are now to take our leave of you for a season—Go, precious youth! the objects of our hopes, our anxieties and our prayers—go, and remember that the eye of God is upon you! Go, and keep in mind that the church of God is looking to you, as its future pastors and teachers. Go, and never forget the sacred character and office to which you aspire, and the solemn responsibility to God and man which rests upon you. Go, and make every preparation which your utmost exertions can effect, to enter the vineyard of the Lord "workmen that need not to be ashamed." We follow you with our prayers and our expectations. We pray and hope that when we shall be gathered to our fathers, you will stand up in our places, and fill them better than they have ever been filled by us—That you will be found pleading and promoting the cause of our dear and adored Redeemer, more ably, more worthily, and more successfully, than it has ever been pleaded and promoted by us: and that you and we may at last rejoice together, in that high and gracious reward which awaits those who shall have "turned many unto righteousness—who shall shine as the stars forever and ever." And "now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy—To

the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.—Amen."

DISSERTATION ON THE ABRAHAMICK COVENANT.

(Continued from p. 445.)

II. This constitution consists of a requisition or general command, binding Abraham and his seed to obedience; verse 9.

The enjoyment of privileges brings those who enjoy them under corresponding obligations of duty. This is a principle generally recognised among men; and is in part the basis of every political constitution. Reason teaches, that when God condescends to bless us—to put us into the enjoyment of great and inestimable privileges, we are bound to make returns of gratitude and obedience. But the common dictates of reason are, in fact, insufficient to excite and regulate us in the performance of the just and honourable part, which by our privileges we are called to act. The authority of God must also be brought to bear upon the conscience, by his positive command. Thus in this constitution under which Abraham and his seed were placed, and which secured to them great and inestimable privileges, they were bound to obedience by an express command—"Thou shalt keep my covenant, and thy seed after thee in their generations."

From the view already taken of this constitution, it is evident that the duty enjoined is very extensive. Long before this transaction, Abraham had been accepted of God, and had given strong evidence of his faith and obedience; and as it has already been observed, the present transaction did not annul any previous relations in which he stood, or any law under which he had been put: and therefore all that faith which he had exercised, and all that obedience which he owed, and had rendered to God, were to be continued. To these the special command was added—

"thou shalt keep my covenant." The rest of the world did not continue in faith and obedience; they kept not God's covenant, but wandered far from him into darkness, idolatry, and wretchedness. We therefore conclude, that to keep God's covenant includes—

1. The preservation of the true knowledge of God by instruction. After the days of Abraham, the nations generally lost the knowledge of the one only living and true God. And in the days of the Apostle Paul, "the world by wisdom knew not God." Parents neglected to hand down successively, by a religious education, the knowledge which God had given of himself, and of the way of salvation. Some professing to become wise—that is commencing philosophers—"became fools; and darkness covered the earth, and gross darkness the people." But God says to Abraham and his seed, it shall not be so with you; but you shall faithfully instruct your children from generation to generation, in the truth respecting my being and character, and the way of salvation which I have revealed. In no other way can you keep my covenant. It departs where ignorance enters and prevails—where parents and communities neglect the religious instruction of youth.

2. To keep God's covenant includes the preservation of his ordinances and worship, pure and entire. The principal ordinance then instituted, and through which all blessings flowed from God, was sacrifice. Combined with this was "calling upon the name of the Lord," including the whole worship which is required of God's rational creatures. These must be preserved as God prescribed them; and they must be handed down to posterity in their purity and simplicity, by all the means and exercises belonging to family and public religion. We have already seen that one great end of instituting the church, was to preserve the knowledge and worship of God, and a people to serve Him,

when the rest of the world had apostatized and lost the means of salvation. And the history of the church and of the world shows, that when a people will not keep the ordinances of God pure and entire—when they corrupt them—or cease to teach their children the right ways of the Lord, they lose the benefits of God's gracious constitution, and produce a generation of aliens.

3. To keep God's constitution includes the faithful, solemn, and habitual performance of all the religious duties belonging to it. The knowledge of God and the ordinances of his grace, must have a practical influence. Every family and every individual, when come to years of maturity, must attend to sacrifice—to faith and prayer. Households must worship God, and individuals must worship Him, according to the institutions of his appointment. We find from the history of Abraham that this was his practice, and it was the practice of all his seed, just so far as they kept God's covenant.

4. To keep God's covenant includes an attentive application to, and proper use of, the external rite attached to this constitution, which at first was circumcision. This was a positive duty, enjoined upon Abraham and his seed—"Every man child among you shall be circumcised," verse 10. And again, "he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money, of any stranger that is not thy seed." Verse 12. This language is plain and decisive.

But two questions here arise. First, what is to be done if the servant who has arrived at years of maturity should refuse to be circumcised? And secondly, why were not females made the subjects of this rite? To the latter an answer shall be given, when the nature and use of circumcision shall be considered. To the first, the 14th verse affords the answer. All male servants who would not submit to be circumcised

were to be cut off from his people, i. e. to be excommunicated from the families and society of the church. "And the uncircumcised manchild, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." It was Abraham's duty to teach and exhort his servants respecting the ordinance of circumcision—to lay before them the command of God, and the consequences of disobedience; and if they then would not submit, it was his duty to put them out of his family, and separate them from the society of God's peculiar people. And let Christian parents and masters seriously consider, if this duty is not as obligatory on them now, as it then was on Abraham.

The happy result of Abraham's attempt to bring all his servants, his whole household, under the constitution of the church by circumcision, is recorded in the last verse of the chapter. He had upwards of 300 men servants, capable of bearing arms, and not one of them refused to submit to this painful rite; and thus he had the unutterable satisfaction of seeing all his servants bound to him by a new and endearing tie, and laid under renewed obligations to walk in the fear of God. And might not Christian masters, if they would perform their duty in faith, expect the same happy result in the present day?

We learn from the history of God's providence, and may learn from our own observation, that where parents, masters and church officers have been faithful, in the instruction and discipline of those committed to their charge, God has granted his blessing; and that eternal life which flows through the blood of the covenant, has become the portion of the children and servants. On the contrary, when parents, masters, and officers of the church, have not kept God's covenant—have permitted those under their care to grow up ignorant of God—strangers to his nurture and admonition, and without

his fear habitually pressed upon their hearts and consciences, they forfeit for them, membership in the church, and leave them to perish eternally. Thus, although eternal life be not absolutely promised, in this constitution, to parents and children, yet it is conditionally promised. If they lay hold of the privileges of the constitution, and improve them by faith and a diligent discharge of all the incumbent duties, they shall not only save themselves but their children. This is not only the doctrine of the scriptures, but it is necessarily implied wherever means are prescribed for the accomplishment of an end. The means of salvation had been afforded to Abraham, before this ecclesiastical constitution had been instituted in his family—he had improved these means for his own salvation by faith and obedience. These means, however, were about to be lost to the world, but to Abraham and his seed they were now made sure. And thus we see, as the Apostle Paul observes, that salvation, or eternal life, was enjoyed by Abraham before this *covenant of circumcision*. In fact the way of salvation has always been the same, since sin first entered—it has been through the seed of the woman, and by faith in atoning blood. Let parents then believe as Abraham did, and they shall be saved; and let them believe the promise for their children, and bring them up according to the requisitions of God's constitution; and their children shall be saved; for the promise is as much to their children as to themselves.

(To be concluded in our next.)

THE WORK OF THE HOLY SPIRIT.

(Concluded from page 448.)

In contemplating the work of redemption, as exhibited in sacred scripture, we find the following important facts.

I. The Holy Spirit prepared the human nature of Christ; for he was "conceived by the Holy Ghost." And the Holy Ghost dwelt in him,

qualified him, as man, for his work, and assisted him in it. It was foretold of him that "the Spirit of the Lord should rest upon him." Isa. xi. 2. Accordingly we are told that "the Spirit of the Lord was upon him." Luke iv. 18. "That he was full of the Holy Ghost." Luke iv. 1. And that God "gave not the Spirit by measure unto him." John iii. 34. Thus does the Holy Spirit dwell in Christ, the head of the church.

II. We are assured that he also dwells in each member of Christ's mystical body, that is in every individual believer; and that grace is given to each of them, "according to the measure of the gift of Christ." Eph. iv. 7. The presence of the Holy Spirit supplies the want of the bodily presence of Christ with his church. Our Lord Jesus, in his most interesting and affectionate conversation with his disciples just before his crucifixion, said to them, "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you: but if I depart I will send him unto you." John xvi. 7. It is owing to his presence and power that the preaching of the gospel is attended with success, and that sinners are converted to God. He dwells in all sincere believers. They are *the temples of the Holy Ghost*. They are "built together for an habitation of God, through the Spirit that dwelleth in them." They have received *the earnest of the Spirit, and are sealed by him to the day of redemption*.

III. More especially, the Holy Spirit is the author of that spiritual union which exists between Christ and his people, on account of which they are called emphatically, as in our text, "His."—One with him, his redeemed and peculiar people. As the same Spirit which animates the head, animates each member of the body, so one and the same Spirit dwells in Christ, and in all the members of his body. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. viii. 9. Where he dwells he proves the

reality of his presence by the effects which he produces. He is not inert, but powerfully active. We shall briefly notice a few of the effects which he produces, and which show the reality of his influence.

1. He regenerates the soul: he is the author of all spiritual life in man. "It is the Spirit who quickeneth." John vi. 63. Describing this great change the Apostle says, "you hath he quickened, who were dead in trespasses and in sins." Eph. ii. 2.

In effecting this great change, he first convinces of sin—shows to man his guilt and danger, as a sinner against God. He makes the awakened sinner sensible of the vanity and shortness of this life—that he is a dying, and at the same time an accountable creature—that his soul is of infinite worth, and that the loss of it is the most fearful evil of which he can conceive. He convinces him of the awfulness of dying unprepared to meet his Judge; and thus rouses him to a deep solicitude, in relation to what will be his condition in eternity.

The sinner is thus convinced of the infinite value of the divine favour, and of the absolute necessity of seeking the forgiveness of sin and peace and acceptance with God, in order to his being happy in eternity. This leads him anxiously to inquire, "what shall I do to be saved?"

The blessed Spirit now reveals to him the grace and glory of Christ, and the full salvation that may be obtained through him. He leads the sinner to the cross. There, an humble penitent, he confesses his sins before God, and laments them with sincere sorrow, and deep self-abasement. He resolves, in the strength of God, to forsake them forever, and that they shall no more have dominion over him. His heart is melted by a sense of divine mercy and condescension, displayed in the sufferings of Christ for sinners. He cordially receives Christ for his Saviour, and depends on him for the forgiveness of his sins, and for acceptance with God. This is accompanied with an

entire and cordial surrender and dedication of himself to God, with a sincere desire to become perfectly holy, and with a full purpose of heart to walk uprightly before the Lord.

Such is the great change effected by the Holy Spirit when he first renews the soul. An entire change is produced in the views, feelings, desires, and conduct of the individual, so that in all these things he is a new creature. He exercises repentance towards God, and faith towards our Lord Jesus Christ.

2. The Holy Spirit enlightens the mind, and thereby guides the soul into a cordial reception of divine truth. No person who is taught of the Spirit can make light of the truths of God's word.

In relation to the peculiar truths which belong to the word of God there is a twofold difficulty in the way of their cordial reception by mankind in general.

First, some of these truths are from the very nature of the objects to which they relate, so sublime, as entirely to transcend the grasp of human intellect. Hence arises an obscurity—an obscurity resulting from the vastness and grandeur of the object, and the limited nature of the human faculties.

To this class of truths belong many of those declarations which we find in the sacred scriptures concerning the nature and perfections of God, his eternal purposes, and especially the mystery of three persons in one Godhead, the incarnation of the Son of God, and the perfect satisfaction which he has made to divine justice for the sins of man. Here the human mind falters and stumbles. These objects lie beyond the utmost stretch of its powers fully to explore and comprehend. It is one of the absurdest maxims that was ever invented, that in religion, we are to believe nothing that we cannot comprehend—a principle which, if any man were to adopt and act on in the common affairs of life, he would be justly regarded as insane.

Again, another difficulty in the way of a cordial reception of all the truths of sacred scripture, arises from the depravity of our natures. The view which revelation presents of our nature, is exceedingly humbling to the pride of our hearts; while its strong prohibitions of all iniquity, and the spirituality of its precepts, awaken the hostility of all our depraved passions and appetites.

Besides this, one deplorable effect of the fall is, that through sin, darkness, in relation to spiritual objects, has been introduced into the mind. We have lost that warm attachment to the truth, and that vivid perception of it, which belongs to holy beings.

In order, therefore, to a proper apprehension of divine truth, there is a need of divine illumination: and it is the Holy Spirit who guides into truth. "God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ." 2 Cor. iv. 6.

No new truths are revealed to the renewed mind, beyond those which are already revealed in sacred scripture; nor is it necessary that they should then for the first time be known. On the contrary, they may have been for a long time in the mind, and speculatively assented to. But there are two things that distinguish and show the reality of the teachings of the Holy Spirit.

First, these same truths are set home on the heart with new light and power. They are seen in something of their reality and awful importance. They are cordially assented to, for the soul discovers in them a beauty and a glory never before perceived.

Again—they become practical principles. Before, they were no more than mere speculative notions in the mind, which did not affect the heart, or influence the life. But when the Holy Spirit applies them to the heart, they become principles of action, they influence the disposition, and regulate the conduct.

3. The Holy Spirit wherever he

dwells, sanctifies the soul—he gradually weakens and destroys its corruptions, and strengthens and increases the principles of holiness.

True, indeed, those who are really born again, as long as they continue in this life, are sanctified but in part: and the sinful infirmities which they exhibit in their temper and conduct, are sometimes pleaded by the irreligious against all religion, as though the whole were no more than a pretence. But notwithstanding these sinful infirmities of the true disciples of Christ, there is a grand distinction between every regenerate and unregenerate man. The one habitually lives in sin, the other habitually strives against it; the one sins and afterwards forgets it with thoughtless levity; the other, when he has sinned finds no peace till he has confessed his sin, and mourned over it before God, and sought forgiveness through the blood of Christ, accompanied with renewed purposes to watch and strive against it in time to come.

In all sincere believers the Holy Spirit mortifies sin, by enabling them to discern more clearly its enormity, thereby rendering it increasingly hateful to them; by weakening its power; by making them sensible of the hidden depths of depravity which exist in their own hearts; and by enabling them to practise more self-denial and habitual watchfulness against sin.

He likewise strengthens and increases those holy principles which in regeneration he implanted. He makes all in whom he dwells to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. He strengthens their repentance, increases their love, deepens their humility, enlivens their faith, and excites them to heavenly-mindedness.

A lovelier sight can scarcely be beheld on earth, than that of a sincere Christian growing in holiness and ripening for heaven. What wonders can almighty grace perform! It subdues the wildest passions, changes the whole heart, and makes the man a new creature. It removes

the most stubborn prejudices, and enables the man who possesses naturally the strongest corruptions not only to resist, but to conquer them. This is the strongest evidence of the genuineness of his religion, which can be given to others or to himself. When the Christian habitually increases in every grace, subduing pride and growing in humility; subduing anger and growing in meekness; subduing worldly-mindedness and growing in heavenly-mindedness; increasing in faith, in love, in purity, in contentment, in patience, in devotedness to God, submission to his will, and in usefulness to men—then he shows that he is Christ's indeed. Reader, may you and I have this evidence!

There are other operations of the Spirit which would afford matter for profitable meditation, which we must wholly omit. Sufficient, however, has been said, to designate real Christians. Those who are thus renewed, enlightened, and sanctified, have the Spirit of Christ, and have undergone that great change which is necessary to prepare them for the presence of God; while all those who are strangers to this blessed work of the Spirit are in an awful condition of condemnation and wrath. "If any man have not the Spirit of Christ, *he is none of his.*" He cannot call Christ *his* Redeemer; he has no interest in any of the blessings which Christ has purchased for his people. All who are saved are sanctified.

The grand proof that we are in a state of reconciliation and peace with God, is, that we have the Spirit of Christ. "As many as are led by the Spirit of God, they are the sons of God." He alone delivers from the bondage of sin, and produces that holiness, without which no man shall see the Lord.

The people of Christ are a *peculiar people*; they are "zealous of good works." They love Christ; they obey his voice; they follow his footsteps. "If any man will be my disciple," says the blessed Redeemer, "let him deny himself and

take up his cross and follow me." He tells us that they only are his brethren, who do the will of his Father who is in heaven; and that "many will say to him in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity."

It is of the utmost importance for each one to examine seriously how matters stand between God and his soul. Have we the Spirit of Christ? Is sin the object of our sincere and supreme aversion? do we watch against it? do we confess and mourn over it before the Lord? do we desire and fervently pray to be holy? do we love Christ, and have we committed our souls to him? These are the evidences of genuine piety; and if we have them happy are we. We should bless God for his mercy shown to us, and be careful to walk worthy of our high vocation. Let us take heed that we "grieve not the Holy Spirit whereby we are sealed to the day of redemption."

Such as are living in sin should be seriously alarmed, as to what will be their condition through eternity.—

Reader, is this your case? You are then without Christ, and consequently without hope, while you continue in your present state. Has sin the dominion over you? Are you a stranger to the work of regeneration, and so without the Spirit of Christ? Then assuredly you are unprepared for death, and in a state of awful unfitness for judgment and eternity: for dying thus, you must perish without remedy. Do you not tremble at the thought of meeting your God in your present condition? Why then do you delay to give that serious attention to the concerns of your soul which their vast importance demands? Is not God a God of mercy? Is not Christ an all sufficient Saviour? and is not the message of mercy addressed to you? Raise then your heart and your prayers to God, and earnestly beseech him to bestow on you his Holy Spirit. Cry mightily to him—"God be merciful to me a sinner." He encourages you to seek his grace. "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

S. B. H.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

ON THE NEGLECT OF THE DUTY OF
PRAISE IN PUBLIC WORSHIP.

"While we sing the praises of our God in his church," says Dr. Watts in the preface to his hymns, "we are employed in that part of worship which, of all others, is the nearest a-kin to heaven; and it is pity that this, of all others, should be performed the worst upon earth." We are sorry to believe, that in the century which has elapsed since this complaint was made, the reformation has not been sufficient to render the

language inapplicable to the practice of the present day. And we think we can at this time safely adopt, from the same source, the following remarks:

"To see the dull indifference, the negligent and the thoughtless air, that sits upon the faces of a whole assembly, while the psalm is on their lips, might tempt even a charitable observer, to suspect the fervency of inward religion; and it is much to be feared, that the minds of most of the worshippers are absent or unconcerned. Perhaps the modes of preaching in the best churches, still

want some degrees of reformation; nor are the methods of prayer so perfect, as to stand in need of no correction or improvement; but of all our religious solemnities, psalmody is the most unhappily managed; that very action, which should elevate us to the most delightful and divine sensations, doth not only flatten our devotion, but too often awakes our regret, and touches all the springs of uneasiness within us."

It does indeed appear to be imagined by most persons, that the singing in publick worship is only intended to give it an agreeable variety. They join in it, or are silent, according as the tune is acceptable or not, or as they, at the moment, feel inclined. But such cannot be the character of a service used by our Saviour and the apostles, on the most solemn and interesting occasion. Such could not have been the view of David when he prepared his inspired songs; and such was not, surely, the intention of those fathers of our church, who, in imitation of divine practice, appointed it as a part of the public exercises of religion. "In singing the praises of God," our Confession of Faith directs, "we are to sing *with the spirit, and with the understanding also; making melody in our hearts unto the Lord.*"—Thus adopting the advice of the Apostle Paul to the Ephesians, who directs that they should "sing *with grace in their hearts* to the Lord." (Col. iii. 16.) "*My heart is fixed, O God, my heart is fixed,*" cries the Psalmist, "I will sing and give praise."

But we trust it is unnecessary to prove the fitness, solemnity, and authority of this portion of worship. Our wish is to deprecate, and if possible to correct and prevent, the thoughtlessness, with which it is so generally performed. Professing Christians, who have so much call for praise, so much to prompt them to grateful acknowledgments and humble adoration—they certainly are culpable above all others, if they refuse to join in the praises of their God and Redeemer, and that too *with their*

hearts. With them it should surely be, not a dull, cold, inattentive singing of words, to which they are not attending, which do not occasion any corresponding thoughts and feelings, and which are forgotten as soon as the book is closed; but a sincere and undivided interest in what they utter, feeling what a sacred writer beautifully calls "the melody of the heart;" entering into the true spirit of the words, and making them the messengers of their devout aspirations to the throne of God.

But this duty is not exclusively binding on any particular class of Christian worshippers. "Praise the Lord, O my soul!" should be the sincere language of every individual who appears in the house of God. Every one should feel the importance of the privilege he enjoys, should remember he is taking on his lips the name of his God, and joining with his people in his most holy worship. How can any one lightly join in so solemn an exercise? How can he speak such language, without feeling somewhat of its spirit, and cherishing something of the desires which it expresses? Oh if there was as much attention paid to the *spirit* of singing, as there is often to its execution, what might we not expect from the devout breathings of a congregation joined in one mind, in such exalted employment as singing the praises of Jehovah!

The compositions of Dr. Watts used in our church, are for the most part of a character eminently calculated to raise the soul, and impart a sacred influence to the pious heart. The spirit of true devotion is transfused through his writings, and we should try to use them with the disposition of mind with which they were evidently written. Many of them are prayers, which cannot be pronounced lightly, without real and shocking profaneness. It behoves the worshipper to remember, that it is immaterial what is the form of a prayer. Petitions to a holy God are always to be made with deep humility, and without distraction of

thought; the desires of the soul are to be centered on Him whom we venture to supplicate, and it is at the peril of our souls, that we indulge levity or carelessness in so sacred a service.

Some of the psalms and hymns are devout declarations and engagements. Unless these are used with sincerity, they involve criminal falsehood. It is dreadful impiety to profess to utter desires which are not really cherished; it is mockery to offer praises which are in the book and on the lips, but not in the heart. We know not what to call that boldness which, without a single solemn reflection or intention, could join in verses of such meaning as these: (Hymn 78, book 2.)

"To thee, dear Lord, our flesh and soul

We joyfully resign:

Bless'd Jesus, take us for thy own,

For we are doubly thine.

Thine honour shall for ever be

The business of our days;

For ever shall our thankful tongues

Speak thy deserved praise."

Shall one who has never entertained a sentiment or formed a purpose, such as is intimated in these words, inconsiderately unite in the use of them with the sincere and pious Christian, or the humbled sinner, who will make the fulfilment of the resolutions expressed, the subject of his earnest endeavours and his fervent prayers. But we cannot pretend to specify all the subjects of sacred psalmody. They are as numerous as those which are treated of in the holy scriptures: for almost any part of scripture may be made the subject of a sacred song; and every such song should be accompanied with those devout sentiments and emotions, which it is calculated to excite and cherish.

In a word, when we consider the effect on the minds of serious worshippers, which this part of the public service of the sanctuary is fitted, and was intended to produce, it must appear that the union of heart and voice in its performance, is most important and desirable. And when we

contemplate it as an appointed mode of rendering homage to the Ruler of the universe, the God of our lives, and the Redeemer and Sanctifier of our souls, the thoughtless manner in which it is treated—we cannot say performed—by many, must appear sinful and fearful in no common degree. May we not be permitted to recommend this subject to the attention of pastors and of congregations? We are well aware that there is nothing new in our suggestions. But we earnestly wish to excite an attention and a regard to a duty, which we think is not inculcated as often as its importance demands.

We conclude by quoting the third and fourth sections of the fourth chapter of our "Directory for Worship." Although it does not relate to the main topick of this paper, it contains important directions in regard to the general subject. "The whole congregation should be furnished with books, and ought to join in this part of worship. It is proper to sing without parcelling out the psalm, line by line. The practice of reading the psalm, line by line, was introduced in times of ignorance, when many in the congregation could not read; therefore, it is recommended, that it be laid aside as far as convenient. The proportion of the time of publick worship to be spent in singing, is left to the prudence of every minister: but it is recommended, that more time be allowed for this excellent part of divine service, than has been usual in most of our churches." O.

FOR THE CHRISTIAN ADVOCATE.

"Yet lackest thou one thing." Luke xviii. 22.

"And he went away sorrowful." Mat. xix. 22.

How many like the amiable and promising youth referred to in these words go away sorrowful from Christ, after they have been told the nature and requisitions of his kingdom. How many who seem graced with every other ornamental quality, yet like

him, "lack one thing." How many who would fain embrace religion, if it would permit them to indulge their carnal desires and love of the world. But be not deceived—"no man can serve two masters."

What though thou art clothed with power, surrounded with pomp and splendour, and exalted to bear rule over thy fellow creatures; yet, with all thy greatness and state, thou art still a weak creature, a miserable sinner, and without religion, thou lackest one thing.

What though thou art endowed with wisdom to develop the arcana of nature, to scan the heavens and number the stars; what though thou understandest all languages and arts and sciences; yet, with all thine intelligence, without religion, thou lackest one thing.

What though thou art blest with the gifts of eloquence, and by its persuasive influence swayest all the human feelings and passions, and the listening throng melt and weep and tremble, while they hang with admiring rapture upon the accents of thy tongue; yet with all thy power over the senses and the souls of men, without religion, thou lackest one thing.

What though thou art rich beyond the wealth of any other man who has dwelt upon the earth, and hast every possession and enjoyment that wealth can purchase; yet without religion, thou lackest one thing.

What though thou art possessed of the charms of beauty, adorned with all the attractive graces of education, and embellished with every endearing quality of the heart; yet without religion, thou lackest one thing.

What though thou performest all relative duties, art beloved of friends, praised by the generous, and honoured by all; yet remember that all this may be without religion, and that without religion, thou lackest one thing.

We love what is beautiful, we esteem what is excellent, we admire what is noble, we applaud what is

generous—but it is religion which sanctifies all, consecrates all to Him who made it what it is, and thus gives to all its highest value, and preserves it from abuse and perversion.

By religion the monarch must be governed, or he may become a despot.

By religion the philosopher must guard his inquiries, or he may become a sceptick.

By religion the orator must be furnished with his most powerful arguments and appeals, or he may become a superficial declaimer.

By religion the rich man must augment his treasures, or he will soon be found poorer than a beggar.

By religion beauty must add to its attractions that charm, which alone can render it more valuable than a lifeless statue.

Religion is the chief excellence of the human character—without it honour, so much vaunted, is but an empty name. You must possess religion, or all your other qualities—goodness, greatness, wealth, and virtue—will be buried with your bodies in the grave. O mortifying destiny of all earthly happiness, and possessions, and honour! Their possessor must die! Die and leave all the dear objects, for which he laboured and toiled, and devoted so much of the little span of his earthly existence, to the uncertain disposal of an un pitying and oblivious world.

What became of the promising youth who went away sorrowful from the Saviour, we know not. Probably he never again returned; probably he died in his sins.

How many there may be, that may read these observations, and whose characters resemble that of this youth, we know not. But whoever you are, we ask you,—has your life been sober and decent? Are there fewer blots in it than in the lives of those around you? Then remember the fatal error of this youth, and O come and follow Christ. No man can be his own Saviour. No man can merit the smallest part of his salvation.—

"There is no other name given under heaven amongst men whereby we can be saved, but the name of Jesus Christ." Morality, honesty, sobriety, decency, are all commendable and amiable and necessary things. But, none of them must be put in the place of Christ. He is the only hope of every sinner.—And the whole human race, without exception, are sinners both by nature and practice. However lovely in their natural temper and visible deportment—how numerous soever their praiseworthy actions, still they are sinners.—They must be renewed by the Spirit, washed in the atoning blood, and justified by the perfect righteousness of Christ, or they will perish forever. O remember this! and let nothing short of a vital union of your souls to Christ by faith be your reliance for acceptance with God.

There are some who seem as if they were afraid to approach the Saviour, and to choose him as their reliance and portion—as if this would subject them to some great misfortune. But O if they knew the gift of God, and who it is that speaks to them, they would lay their all at the feet of Jesus—They would cheerfully dedicate themselves, with all that they have and are, to his service and glory. They would rejoice in him as their all in all.

O that every youthful reader may hear the merciful invitations of the gospel with the ready mind of Mary, when told by her sister—"The Master is come and calleth for thee." Verily he calls to every young person, in language particular and pointed—"My son give me thy heart:" and he enforces the call with a gracious promise—"They that seek me early shall find me." How unwise, how dangerous, to refuse the call and lose the promise—to delay till the Spirit of grace be grieved to depart, and the door of mercy be shut forever. "Behold, now is the accepted time, now is the day of salvation: To-day if ye will hear his voice, harden not your hearts."

H. G.

FOR THE CHRISTIAN ADVOCATE.

SANCTIFIED AFFLICTIONS.

"Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby. Wherefore, lift up the hands that hang down, and the feeble knees." Heb. xii. 11, 12.

In how many ways do great trials and afflictions profit a Christian? They afford him an opportunity to exercise a strong faith, which, like that of Abraham, shall have a large reward. They produce, at the same time, a demand for all the other graces—for patience, humility, meekness, resignation, submission, hope, resolution, perseverance. They also qualify the Christian, on the very principles of his nature, to taste a more exquisite sweetness in the felicities of heaven; inasmuch as great joy, succeeding to deep and long distress, is naturally and invariably the most highly relished. The inspired apostle might have in his view both these causes of the great reward which shall be conferred on a faithful and afflicted believer, when he said, "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory."

Many, if not all, who shall stand high in heaven, will gain that most desirable elevation, by passing through the furnace of affliction. In the exercise of faith, therefore, although we are never to make afflictions for ourselves, we shall rather rejoice than repine, at those which are laid upon us by our heavenly Father. This is not enthusiasm: it is an apostolick exercise and attainment of which we speak—"we joy in tribulation also"—said holy Paul.

Will any one ask, whether all the happiness which affliction produces by contrast, and by the demand which it creates for the exercise of grace, might not, by the divine appointment, have been produced without affliction? This, we answer, is in effect to ask whether our nature might not have been constituted differ-

ently from what we find it in fact—which, if it be done in the way of complaint, is awful impiety.—“Shall the thing formed, say unto him that formed it, why hast thou made me thus?” And if the question be asked in the spirit of curious inquiry, it is impertinent and vain. We know that our Maker “has done all things well;” and that “he giveth not account of any of his matters.”

An afflicted Christian mistakes greatly when he supposes that those sufferings which disqualify him for active usefulness, destroy *all* his usefulness, and put it out of his power to perform *any* important duties. Nothing can be farther from the truth than this supposition. There is no duty more important, none on the right performance of which the success of the cause of God on earth more depends, than prayer—fervent, effectual, persevering prayer. It is in answer to prayer, that the Spirit of grace is given, to render all the means of grace effectual; and without which the best adapted means will never effect the salvation of a single soul; nay, will only aggravate the condemnation of those who enjoy them. Now an afflicted Christian can pray, notwithstanding all that he suffers. His sufferings often make him pray even more earnestly than he would otherwise do, both for himself and for others: and they often afford him leisure and retirement, which he would not otherwise have, to be much in prayer. This most important duty then, he can still perform, and sometimes in circumstances favourable to its performance. It is also one of the most important Christian duties, and certainly one of the most difficult, to bear afflictions with a true Christian temper. And when this is done, there is such a striking evidence given of the excellence of the gospel—of its sweet and sacred influence to support the soul in trying situations, to alleviate sufferings, to render the spirit of the sufferer quiet, and his character amiable, that it has a most powerful effect on all who behold

it.—Christians are delighted and edified, and infidels sometimes confounded, and sometimes convinced by it. Is not this an important service to the world—important in promoting the gospel? Verily such an example preaches more powerfully, and often more effectually, than a hundred sermons. And this is a duty which a suffering believer, and he *only*, can perform. Let every afflicted Christian, then, consider that he is especially called to possess a right temper, and to exhibit an edifying example, under the sore trials which he endures. The performance of this duty is *exclusively* assigned to him; and its right performance may do more good to others than all the active services he has ever rendered. Every day, and every hour, therefore, let him aim at this, as the duty specially incumbent on him, specially committed to him in the providence of God. Thus will he consult at once his inward peace, the benefit of his fellow men, his Saviour's honour, the glory of the gospel, and his own eternal reward.

RESIGNATUS.

THE REV. EDWARD IRVING, M.A.

Minister of the Caledonian Church, Hatton Garden, London.

We consider it as a part of our duty to apprise our readers of every important occurrence in the religious world, with which we become acquainted, and to do this as speedily as we can. It is from this consideration, that we have determined to insert in our miscellany for the present month, the article which will follow the remarks we are now making.

Few occurrences in the religious world are of more importance than the appearance of a man in the sacred office, who possesses, in a very eminent degree, the powers both of oral and written speech—whose eloquence as a speaker, is irresistibly commanding, and who, as a writer, is original, striking, pungent, and convincing. Such a man is likely to

exert a very wide influence, either salutary or pernicious, on religious opinion and practice. He is a phenomenon, the rarity of whose appearance will, of itself, give additional effect to all that he says and does. Men sometimes speak most powerfully, who cannot write at all; and some who write admirably, can say nothing with their lips that is above mediocrity. Of each of these classes we have ourselves seen several examples. But the union of the two kinds of high excellence which we have indicated, we have never seen; and the world has seldom seen it, since the proudest days of Grecian and Roman eloquence. But we are given to understand that this extraordinary concentration of endowments is now witnessed in London; in the person of a Scotch clergyman, of orthodox principles, the pastor of the Scotch church in that great metropolis—whose name we have placed at the head of this notice. It appears that his style of speaking is such that all the most distinguished orators in the British parliament, lords and commoners, the nobility in general, male and female, not excepting several members of the royal family, have become, at least, his occasional hearers. And he has published an octavo volume of 548 pages, entitled "*Art. I. For the Oracles of God, four orations. For Judgment to come, an argument in nine parts;*" on which most of the criticks and journalists of the British emporium of literature and science, are now making their remarks and giving their opinions. Of these we have already perused not less than five or six; and of the whole we decidedly prefer what we find in the Eclectic Review. But the article in that work is by far too extensive for our pages. Possibly we may hereafter give an abridgment of it; but to this we do not pledge ourselves. But some extracts which it contains, from Mr. Irving's work, we propose to insert in our next number; if, in the mean time, we do not receive the book itself—not a copy of which,

so far as we know, has as yet reached this country.

The article which follows is taken from the "*Gentleman's Magazine*," printed in London; and by the editors of that work was extracted, as they tell us, from "*The Museum*." They also inform us that they made this selection, because they thought that Mr. Irving was more fairly represented in this article than in any other they had seen. We take the article, not because we altogether like the manner in which it is penned, but because it is of such a length as suits our space; and is, we believe, calculated to give, on the whole, a tolerably correct idea of the distinguished man to whom it relates; who has, as we might expect, ardent friends and admirers, and bitter enemies and opposers. He has hurled his anathemas and his defiance into the whole camp of vice and heresy. We have our fears and our hopes in regard to him. We think he has great merit, and great defects, as a writer.—But we can proceed no farther at present. The article to which we have alluded, after some prefatory remarks, is given as follows.

Who has not heard of the Rev. Mr. Irving? Who among the sons of men and the daughters of women, residing within a very few miles of Hatton Garden, and especially mixing with the intellectual and fashionable circles of the metropolis, has not at least *essayed* to hear the extraordinary pulpit eloquence of this preacher of the Kirk of Scotland? The whole town yet rings with his fame. Gartered nobles—and the most eloquent of our senators, yea, church dignitaries with round hats, have been squeezed and jammed in the crowd, pressing onwards to hang on the musick of his periods—to gaze on the peculiarities of his gestures, or to be astounded by the thunder of his invectives. *Hatton Garden*, where the Caledonian Chapel stands, is a regular Sabbath scene of coronetted carriages; within them

are seen the prime minister—the foreign and domestick secretaries of state—the attorney and solicitor general, to say nothing of enthusiastick dutchesses and too happy marchionesses. Instead of the *present* “locus in quo,” you would from the observation of those on foot, on horseback, and in carriages, which are parading it, suppose Regent-street to be “the place of action.” The whole arena is indeed magical, and of Hatton Garden it may poetically be said in the language of the Georgics—

Miraturque novas frondes et non sua poma.

The like was scarcely ever known. Even Dr. Chalmers, the master of Mr. I. “the Gamaliel at whose feet he sat,” hardly received such splendid and overwhelming testimonies of applause. The ranks of ministry and opposition have sent forth, not only their members but their champions, to mingle “in unity and brotherly love,” on the benches over which the preacher of the Caledonian Chapel sends forth his voice, and spreads far and wide his orations and arguments. The fervour (as was to be expected) has eminently possessed the *females* of rank and distinction. The giddy grow grave, the timid become alarmed, and the sceptical doubt no longer.

But splendid and original as may be the talents of this preacher, the walk in which he has chosen to tread is limited. Mr. I. preaches to the *intellectual* world. The great preacher of Israel chose the poor, the humble, the lowly and the meek, as the objects of *his* ministration. His answer to the disciples of John the Baptist is, after all, the exact delineation or description of the proper objects of Christianity, and it concluded with the impressive and comfortable avowal, “that the poor had the gospel preached unto them.” Mr. I. will take it in good part, if we caution him against a too ready and unqualified admission of all the fine things that are uttered of his exertions. Let him beware of the fate

of *prodigies* in this capricious metropolis. Let him be assured that his congregation, high or low, rich or poor, will soon cease to express *wonder*; and will treat him exactly as they have treated other prodigies of a different cast of character. A London audience grows cold as quickly as it grows hot. One breath makes, another overthrows; and a clergyman in this instance will be treated with as little ceremony as an actor. Indeed it must not be denied that Mr. I. hath much of the *dramatick* cast in his sermons, and in his manner of preaching. There are those who say that he resembles Kean, and those who contend that he imitates Young. We do not believe the latter, and we think the former to be purely accidental. There is something too stern and sturdy in the materials of Mr. I.’s understanding, to suppose him to be taxable with the weakness and folly of imitation. Yet with every disposition to do justice to the simplicity of his feelings, we must enter our protest against the overcharged and tempestuous manner of the preacher’s delivery. It is at times extravagant and coarse, and not fitted to that *calibre* of intellect to which it is obvious that Mr. I. wishes to address himself. He must be careful of the vulgarisms of Methodistical cant; and let him be assured, that those heads and hearts which can appreciate the full force of his doctrine will be repelled rather than won over, if the action be suffered to injure the word which it accompanies. The raised arm and the clenched fist may now and then have driven home the truths which fell from the lips of John Knox, but in Mr. I. we desire to see a less frequent use of such gymnastic exercises.

It must be admitted at the same time, that the figure and face of our preacher are well calculated to give effect to an over wrought action. Of an almost colossal stature, with raven coloured hair, pale visage, sunken cheeks, and dark eyes, Mr. I.—yet a young man—may be said to present an

original aspect to his congregation—and possible it is, that we frequently approve in him what we could not endure in another equally talented divine. In other respects, Mr. I. has commenced a lofty and a proud career. Throwing the dinner invitations of dutchesses on one side, and those of countesses on the other, he has resolved most wisely to stand on the pedestal of his own unbolstered reputation, and to impress mankind with a conviction, that there is nothing like independence of mind and character.—Or whatever dependance he acknowledges, it is that which only ennoble his high calling; for he is, as all ministers of the gospel of Christ are, an ambassador of the Most High.

In argument Mr. I. rather uses appeal than has recourse to syllogism—his logick does not go directly to the head or heart. He rouses rather than convinces, and amplifies rather than condenses. His whole thoughts and words glow and burn with inconceivable rapidity and power.—What Quintilian says of Julius Africanus, may perhaps be applied to Mr. I.—“*In cura verborum nimius et compositione nonnunquam longior.*”—Indeed it must not be denied that many of the sentences are cumbersomely constructed, involved, and obscure. His pages do not exhibit fine polished writing. There is not the elegance of Atterbury, nor the neatness of Blair, nor the highly wrought finishing of White. Now and then there is a resemblance to

the magnificence of Burke; and Mr. I. is a sort of theological Burke in more senses than one; but he has not the correctness and perspicuity which distinguished that great writer of political ethicks. On the other hand, there is perhaps hardly any single volume in the modern annals of the press, which displays greater felicity of conception, and greater general eloquence of writing than Mr. I.'s publication: and yet sometimes even in the most vehement and overwhelming periods, we notice the introduction of homely words, and quaint, and even affected phrases.

It is the *daring* of Mr. I. with which we are so much delighted. He is the very Michael Angelo Caravaggio of living preachers—he spares no classes, no individuals, no fashions, follies, or censurable pursuits. Not content with piercing the cuticle he penetrates to the bone. Vauxhall and Hyde Park, Robert Southey, Lord Byron, and Thomas Moore, figure almost in the same page, and are treated with similar courtesy. Senators, poets, philosophers, and virtuosos, are handled without respect of person; and the names of Locke, Boyle, Newton, and Milton, are sometimes found not far asunder from those of our blessed Saviour, St. Peter and St. Paul. In one place we found Burns vindicated, and in another a recommendation of the perusal of the old poem of the “Nut Brown Maid.”

Reviews.

LETTERS ON THE ETERNAL GENERATION OF THE SON OF GOD, BY PROFESSOR STUART—LETTERS ON THE ETERNAL SONSHIP OF CHRIST, BY PROFESSOR MILLER.

(Continued from p. 464.)

The Nicene Council convened in A. D. 325. It was very numerous, and composed of representatives

from every part of the Christian church. This venerable and pious convention of the ministers of Jesus Christ, adopted, by almost a unanimous vote, a creed that establishes the doctrine of the *eternal generation* of the Son of God. If the sentiments of the Christian church before the calling of this assembly, had been such as Professor S. endeavours

to prove, the question naturally and forcibly occurs, How happened it, that the members of this ecclesiastical body should, with so great unanimity, concur in establishing a doctrine the reverse of what had previously prevailed in the church? This important question our author attempts, in his *third* letter, to answer. We are constrained to say, that we think his answer is in no degree satisfactory. Dr. Miller's reply to it will be found in his *sixth* letter, from which we extract the following quotation.

"The *Nicene* Council was composed of a large number of bishops, and other ecclesiastical men, to the amount of six or seven hundred at least, and probably many more; collected from all parts of the Christian world. A large number of them were as venerable for years, influence, and authority, as any in the church. If there were honest, independent, consistent divines, then on earth, they were to be found, it may be presumed, among those who were there convened. And, although the ecclesiasticks in the immediate neighbourhood of *Alexandria*, might have been agitated and blinded by personal feelings; yet where have we a particle of evidence that such feelings extended to the remotest extremes of the church? It is known, too, that the Emperor left the members of the Council entirely unbiassed as to his influence in relation to the doctrine then in controversy. For, whatever he might have said and done after their judgment was announced, before it was formed, he entreated the principal disputants to lay aside all strife and be reconciled, and severely reprimanded both of them for disturbing the church with their disputes 'concerning things small, and to the last degree frivolous.' And, accordingly, when the Council convened, and the members of opposite parties put into the hands of the Emperor papers containing mutual complaints and recriminations; he tore them in pieces, and threw them into the fire, declaring that he *had* read, and *would* read none of them; earnestly exhorting both parties to exercise a spirit of forbearance and peace; and expressing an entire willingness to acquiesce in whatever decision the Council might think proper to adopt.

"In conformity with this recommendation, the Council sat a considerable time; deliberated cautiously and carefully; canvassed every part of the creed which they drew up with the most eager attention and vigilance; and, at length adopted it

by nearly a unanimous vote. It was solemnly subscribed by every member present, excepting *four*, one of whom was *Arius* himself. Does this look like a set of men impelled by heated feeling; rather than a sacred regard to scriptural truth? Besides; what reason can be given for the remarkably pointed and decisive manner in which the *Nicene* Creed maintains the eternal Sonship of the Saviour, if it had not been firmly believed and settled as a doctrine of the church? * If they had believed, with you, in a *Logos*, co-essential and co-eternal with the Father, and a *Son*, deriving his title of Son from his incarnation and resurrection, could they not, in your opinion, just as well have defended themselves against the Arians, by exhibiting that creed, as by taking the ground which they did? My own opinion, indeed, is, that they could not. But you, doubtless, think otherwise; nay, you certainly suppose, that upon such grounds they could have defended themselves *much better*; and you are therefore bound, upon that principle, to account for the course which they took.—I have never seen any solid evidence; nay, I have never seen evidence which I thought plausible, that the *Nicene* Creed was an *innovation* on the preceding creed of the church. If it was *not*, then my point is gained: the *Nicene* Fathers did not innovate on that creed which they found established. But, if it *was* an innovation, then we have the strange spectacle of, probably, more than one thousand ecclesiasticks, coming from every part of the Christian world, and some of them among the most pious, honest, and independent men then living, nearly unanimously consenting to abandon their old ground, and to take a novel one, out of pure spite against *Arius* and his followers; and that at the very time, when the plea, that they were contending for the 'old and hallowed doctrine of the church' was precisely that which they most zealously urged."

In his *fourth* and *fifth* letters, the professor of Andover states his objections to the views that have been given by certain theologians of the doctrine of eternal generation, and endeavours to establish a distinction between mystery in *words* and mystery in *things*. The reply of the professor of Princeton will be found in his *seventh* letter. The following extract, in reference to the distinction will be read with pleasure. It is clear and conclusive.

"If I understand the spirit of the argument founded on this distinction, it is pre-

cisely that which our Unitarian neighbours employ against the doctrine of the Trinity. They say, 'It is impossible that *three* should be *one*, or *one three*. To assert it, is a contradiction in terms.' The doctrine involves such a palpable absurdity, that no species of evidence can render it credible.' In vain we tell them, that the Persons in the Trinity are not three and one in the same sense; but that the Unity relates to one aspect of the divine subsistence, and the Trinity to another; both of which are alike beyond our comprehension. They are deaf to every explanation, and repeat the charge of absurdity and contradiction the thousandth time, with as much confidence as if no answer had ever been attempted. Now, permit me to ask,—upon the principle which you have laid down, what would you reply to such an objection? When you say there are three Persons in one God, you certainly do not use the word *Person* in any sense which you are accustomed to recognise as applicable to *human* persons. What do you mean, then, by the term, as applied to the Divine Being? You say, you 'do not know.' That is, the *word*, as thus employed, is incomprehensible, as well as the *thing*. Wherein this differs, in any essential respect, from the case in hand, I confess my utter inability to perceive. I know, indeed, that the term *Person* is not 'a favourite one with you. But still you use it, and seem to admit that it must be used, until a more eligible one can be found. But take any other that you may please to select—the term 'distinction,' for example, and say whether you do not employ it without any definite idea whatever of the *nature* of that *peculiarity* in the Divine existence which it is intended to express; in other words, without any definite idea of the meaning of the term? Nay, in all cases whatsoever, when we apply language borrowed from sensible objects, to a spiritual and infinite Being, does not a measure of the same incomprehensible character which attaches to the great Being himself, attach to much of the language in which we speak of his glory? If so, then the distinction, on which you appear to lay so much stress, between what is incomprehensible in *things* and in *words*, must, I think, be considered, in this case, as of no importance."

The application of these remarks is so excellent, that we are tempted to proceed in the quotation; but the limits to which we are confined forbid it.

Dr. Miller might have advanced a step farther, and shown that his brother professor, when he comes to

apply his principle, contends, not against *terms* as incomprehensible, but against the *things* signified by the terms, as incongruous with the ideas he has formed of the nature and perfections of the Supreme Being.

In answering the objections of Mr. S., Dr. M. in several places turns upon him his own arguments, and we think with conclusive effect. Take the following extract as a specimen.

"The generation—the Sonship for which I contend, I suppose to be, as has been before repeatedly said, so *perfectly unique*, so *infinitely* and *sublimely peculiar*, as not to imply either *inferiority* or *subordination*. And until you can prove (which I am sure you never can) that it is impossible there should be a generation, a Sonship of this ineffable character, in the infinite and incomprehensible God, I must consider the objection as having no real force.

But let us see whether this very objection does not lie equally, on your principles, against your own doctrine, of the Divinity of the *Logos*. You say that the *Logos* is divine and eternal; that he is self-existent, independent, and possessed, equally with the Father, of every Divine perfection. Now, I ask, agreeably to a suggestion in my fourth letter, do you maintain that the *Logos* has a divine nature altogether and strictly independent of the Father and the Holy Spirit? Do you suppose that the Second Person of the adorable Trinity has, in himself, a separate and complete Divinity, which might exist without the First and Third? Those who admit this idea, appear to me to overlook the important fact, that the essential predicates of Divinity, as self-existence, independence, &c. belong not to any one of the Persons of the Trinity, considered absolutely independently of the other two; but they belong to the *DIVINE BEING*. The *TRI-UNE JEHOVAH* is self-existent, independent, &c. In this *Jehovah* there are Three Persons, partaking equally, and without limit, of these predicates or attributes. The fact, then, (if it be a fact, as I believe it is) that the Second Person of the Trinity is *necessarily* and *eternally* begotten by the First; that is, necessarily and eternally bears that relation to the First Person which is called Sonship, and possesses the same nature with him—will not at all affect the predicates which belong to the infinitely perfect and glorious Divine Being as such. If it do, then I think it may be shown, that the same difficulty, to precisely the

same extent, will apply to the doctrine of the Trinity, as stated by yourself, in your letters to Dr. Channing; you say, you 'believe that God is one; that the Father, the Logos, and the Holy Ghost, have, numerically, the same essence, and the same perfections;' and that each of these Persons is truly God. Now, suppose an objector were to ask you, whether, when you say the Father is truly God, you mean, that the Father possesses the essence and the perfections of Divinity, altogether independently of the Logos and the Holy Ghost? What would you say? You would not, I presume, say, yes; for that would be to avow a belief in three separate, independent Gods. You would probably say, no; the Sacred Three do not possess, each *alone*, complete Divinity. They possess it *conjointly* and *equally*. But the objector would probably reply, If this be so, then the Father is, *in some sense*, (that is, by his equal, perfect, necessary, and eternal communion in these attributes with the other two Persons) *dependent* on the Logos, and the Holy Spirit. He is not, he *cannot* be God *without them*; and, therefore, he is not, as a distinct Person, *absolutely*, and in *every sense*, independent, and, consequently, is not *alone* the Supreme God. Perhaps you would have much more to say to such an objector than I can think of. But I acknowledge, my dear Sir, if I took the ground on which some of your objections to my creed appear to rest, the reasoning of such an objector would not a little perplex me."

Professor S. devotes his *sixth* and *seventh* letters to an investigation of what he terms the *usus loquendi* of the Hebrew language, &c. and of the meaning of the phrase *son* or *sons of God*, as used by the sacred writers.

His *eighth* letter presents what he apprehends to be meant by the phrase *Son of God*, when applied to Christ, and his arguments in favour of his interpretation. As we have already stated his views of Christ's *sonship*, we shall not repeat them. Remarks on them, and answers to his arguments, will be found in Dr. Miller's *second*, *third*, and *fourth* letters:

We felt a little surprised at the liberty which Mr. S. has taken in translating Luke i. 35. where he substitutes *divine influence*, for "*the Holy Ghost—shall come upon thee*," &c. See p. 110. We know not on

what principle such a translation can be justified.

As a proof that the sacred writers do apply to our Lord the title *Son of God*, because he is the Messiah, i. e. the *Christ*, or the anointed one, our author adduces, in p. 117, the memorable confession of Peter, which received from his master so high a commendation: "Thou art the *Christ, the Son of the living God*." In this text we see no proof in his favour, but much evidence against him; for if the latter title signifies Christ, it makes mere tautology. As we understand this confession, the first title designates his *office* as Mediator; the second his *divine person*, by which he was so pre-eminently qualified for his glorious office. But Professor S. replies, that in Mark viii. 29, the latter title is wanting, and the confession stands thus; "Thou art the Christ." "Now, heads, if 'Son of the living God,' which is mentioned in Matthew, conveyed a meaning different from that of *Christ* or *Messiah*, why should Mark omit so important an addition to that part of Peter's reply which he has recorded?" And we ask, if the phrase conveyed no additional meaning, why did Matthew *add* it?

A refutation of the arguments founded on other texts will be found in Dr. Miller's letters.

Professor Stuart, in his *ninth* letter reviews the arguments that are used in support of the eternal generation of the Son of God. Here then it is deemed proper to present the reader with the principal arguments urged by his opponent.

Dr. M.'s *first* argument is drawn from the correlative titles of *Father* and *Son*, which are applied to the *first* and *second* persons in the sacred Trinity. In making out this argument, he shows that the title *Father*, does not designate the first person in certain relations to his creatures, and in his relation to the human nature of Christ, as Mr. S. would have us believe, but his character in relation to the second person in the Godhead; and this fact he

alleges as strong presumptive evidence, that the correlative term *Son*, is the distinctive title of the second person as *such*. The argument is well sustained, and is closed in the following words.

“On the whole, then, the more I contemplate the consequences of other schemes, with the deeper conviction do I return to the position with which I set out. If the title *Father*, be the appropriate title of the First Person of the blessed Trinity, as *such*, and expressive of his Divine and eternal character, as I firmly believe; and if an eternal Father necessarily supposes an eternal Son, as I must think it does; then it unavoidably follows, that the Second Person of the Trinity is Son, as *such*, and consequently that his Sonship is Divine and eternal.”

It is respectfully suggested whether this argument might not be strengthened, by a consideration somewhat different from any exhibited by Dr. M. Mr. S. undoubtedly believes the doctrine of the adorable Trinity, and consequently that the sacred three exist in a *related state*, and that the sacred scriptures have revealed this fact. Now, when we find that all the relations which God sustains to his *creatures*, are designated by an appropriate title, does it not seem highly probable, that names have been devised to characterize the relations which the divine persons in the Trinity bear to *one another*? Has God given birth to his creatures? He is called their *Creator*. Does he uphold them in being? He is called their *Preserver*. Does he supply their wants, feed and clothe them? He is called their *Benefactor*. Does he give laws for the regulation of their conduct? He is called their *Lawgiver*. Does he superintend their affairs, and rule over them? He is called their *Governor*. Does he arraign them before his bar, and demand an account of their doings? He is called their *Judge*. Thus the sacred scriptures apply appropriate titles to God, to designate all those relations which he sustains to his creatures; and is it not reasonable to believe that these scriptures have distinctive titles, expressive of

the relations of the three persons in the adorable Trinity, whose existence and relations to each other they have revealed? It would seem strange that an inspired book, revealing to us the appropriate part in man's redemption performed by each person, adapted to his order of subsistence in the Godhead, and requiring from us a peculiarity of worship toward each, corresponding to his appropriate part in this great work; should use no appropriate names by which one person might be distinguished from another, not only in regard to their particular performance, but in regard to their particular relations in the divine nature. The Supreme calls himself *Jehovah*, a name expressive of his *infinite Being*; and we may safely conclude that he has names for each of his *adorable persons*.

(To be concluded in our next.)

AN ESSAY ON FAITH. BY THOMAS ERSKINE, ESQ. ADVOCATE. *Author of "Remarks on the Internal Evidences for the Truth of revealed Religion."* Philadelphia. Published by Anthony Finley, corner of Chesnut and Fourth streets. Clark & Raser, printers. 1823. pp. 144.

We did not expect to be so soon gratified when, a few months since, we noticed the former production of this author, and expressed a wish that he might continue to publish his thoughts and inquiries on subjects of religion. The present little essay is marked by all those signatures of original thought, powerful statement, and fervent piety, which distinguished its predecessor. It is truly an excellent and edifying treatise; which we think no practical Christian can read attentively without finding his mind enlightened, his heart warmed, and his whole soul animated with love to God his Saviour. The book, indeed, requires close attention in the perusal. The author's manner is his own, and his main position that genuine faith es-

essentially and entirely consists in "believing the right things"—in *really* believing them—will at first appear strange to some; but this strangeness will vanish as the author pursues and illustrates his subject. That subject is certainly one on which we are to look for no *novelties*; for it relates to the foundation of the hope and salvation of every sinner who has ever cherished the hope of the gospel, or obtained the salvation which it proposes and promises. Yet there is a degree of novelty, in the *manner* in which Mr. Erskine has stated and explained this fundamental doctrine. We think, however, that it comes pretty much to what we remember to have elsewhere met with, that "saving faith is a *new sense*; in the exercise of which the believer has perceptions of divine things, which most deeply influence his heart and his whole life; which perceptions, and their accompanying and natural influence, are as much unknown to an unsanctified man, from his wanting the sense from which they are derived, as colours, with all their striking and blended beauties, are unknown to the man who was born and has continued blind." But we forbear to enlarge. Without intending to be understood as subscribing to every jot and tittle of this short essay, we do most earnestly recommend it to the careful perusal of our readers, as admirably calculated both to impart instruction and to promote practical godliness.

THE MOUNTAINEER. BY CONRAD SPEECE, D.D. *Staunton, Va. Printed by Isaac Collett. 1823. pp. 204. 12mo.*

It appears by an advertisement at the beginning of this book, that the essays bearing the title of *The Mountaineer* were originally published at Staunton in Virginia, in a newspaper, called the *Republican Farmer*; and that they have passed to a third edition since they have been collected into a volume. This

evidence of publick approbation, is the best testimonial that could be given to the merit of the work—considering that it reproves vice, favours religion, and is by no means flattering to that vitiated taste which gives such currency in our country to almost every thing in the shape of a novel or romance. It is on account of its excellent tendency to cherish just principles, and to correct bad usages, and because it furnishes by itself one of the best specimens which our country has given of those short and pleasing papers which are employed to "catch the manners living as they rise," and thus to promote good morals, good manners, and a just taste, that we have thought it right, even at this late hour, to recommend this publication to our readers. Some of the essays were, we believe, transferred into several of our newspapers, at the time of their first appearance, about ten years ago. But they have had little circulation, we think, in the form of a volume, out of the southern part of our country. We really wish that they might be widely circulated. They are a home manufacture, which, in elegant literature, approaches about as near to the *Spectator*, *Guardian*, and *Tattler* of Britain, as our broad cloths do to those which are imported from that country. They relate to what in many respects is peculiar to ourselves, and on that account have an appropriateness which creates interest in an American reader—by whom alone some of them can be fully understood, and their agreeable pleasantry and gentle satire be duly appreciated. As a specimen, we insert the first of the essays; not because we think it the best written—for we do not; but because it explains the views of the writer and the character of his work.

July 29, 1813.

Introductory.—Having passed the meridian of life, not without some habits of reading, observation, and reflection, I intend to fill a column of the *Republican Farmer*, now and then, with miscellaneous matter under the title of the *Mountaineer*.

To introduce one's self to the world in this way is a serious affair; and I feel it to be so, in common with most of those who engage in the same adventure. Standing before judges who are and ought to be rigidly impartial, I confess that I await with a degree of anxiety the event of my trial. The disclosure of the motives which actuate me will probably be demanded; and it shall be given with the promptitude and frankness of an honest man. Pecuniary emolument is not among my designs. Of the value of praise I will not affect to be insensible; I mean the praise of the wise and virtuous portion of mankind. To gain the esteem of those who are worthy to be esteemed is an object of exertion, and a source of gratification, of which I see no reason to be ashamed. Should it come to my knowledge that a judicious father, on receiving the Farmer, called his children around him with a congratulating smile, in order to present them a new Mountaineer; or that some ingenuous young man or maiden, devoted to the improvement of mind and heart, eagerly turned over the paper in search of one of my numbers, and read it in preference to silly romances, and the squabbles of angry politicians; I freely avow that the discovery of such facts would afford me great pleasure. But so far as I can ascertain what passes in my own breast, my principal inducement to this undertaking is a sincere desire to do good. We live in a world abounding with ignorance, vice, and sorrow. No man who fears God and loves his fellow creatures can look without emotion upon such a scene; and it is as true, that no man who cordially wishes for a better state of things should abandon the hope of being instrumental in bringing it about. For my part, I feel it to be an imperious duty to contribute my small share of effort for promoting the public welfare. The success depends on HIM who is the fountain of wisdom, and by whose blessing alone any of our enterprises can be conducted to a prosperous issue.

I ought to lay before my readers, at setting out, some account of what they may expect from the Mountaineer. But I find it much easier to settle my limits, not to be transgressed, than to describe minutely the large field within which I shall hold myself at liberty to range. My speculations shall contain nothing incompatible with the holy doctrines and precepts of the gospel of Christ; nothing which can offend the strictest delicacy, or tinge the cheek of modesty with a blush; nothing of personal abuse, the vile employment of those who love to indulge their own malignant passions, and to blow the flames of discord in society. Con-

fined, willingly and sacredly, by these bounds, I shall submit to general attention, from time to time, something of religious principles; reflections on education, intellectual and moral; recommendations of valuable books, new or old, supposed not to be extensively known; remarks on prevailing maxims and manners; in a word, whatever I may deem likely to be profitable to the majority of my readers. While I profess myself an ardent lover of polite literature, a friend to wit and humour when directed to useful purposes; I think it fair to give notice that this work will be marked by religious thought and moral admonition as its leading characteristics. That I shall never touch upon politicks, I do not say; but I shall do it seldom, and always in a spirit and mode calculated to heal divisions, and not to exasperate them. In my mind there is no doubt that the masses of people composing our two great political parties are equally upright in their aims and intentions. It is not in the love of our country that we differ, but in our judgment of the best measures for maintaining her honour and advancing her prosperity.

How often my numbers may appear, or how long they may be continued, I cannot pretend to foresee. I may be disappointed in my hopes of assistance. I may find myself pressed with other and indispensable avocations. I may discover that the publick would rather have my room than my company; particularly at a time like this, when every heart burns for news from our frontier lines, darkened as they are by the storms of war. In any of these cases I shall consider myself fully warranted to suspend, or even abruptly to drop these my humble labours, without feeling any of that guilt which results from the violation of a promise.

We shall only add, for the information of those who may be inclined to seek for this volume, the table of contents; or the titles of the several essays.

“1. Introductory.—2. Assistance Requested.—3. Beauties of the Morning Hour.—4. The Mischiefs of Party Spirit.—5. Neglect of the Education of Children.—6. Good Pronunciation Recommended.—7. The Pleasures of Piety.—8. Eloquence of Patrick Henry.—9. On Evil Speaking.—10. Reflections on the Seasons of the Year.—11. The Heroism of Idleness.—12. Religion the Basis of Good Education.—13. The Honest Debtor.—14. On a Taste for Reading.—15. On Reading with Attention.—16. The Plain Farmer's Library.—17. The Plain Far-

mer's Library, Continued.—18. The Good Teacher.—19. Vice and Dissipation re-proved.—20. The Death of Emily.—21. Causes of Defective Eloquence.—22. Simon Silly's Apology for Ignorance.—23. The Character of Emily.—24. On Articulation in Speaking.—25. Advice to a Young Lady.—26. Account of Simon Silly and his Family.—27. Complaint of Caleb Comfortless.—28. Simon Silly's Defence of Himself.—29. Filial Ingratitude.—30. Reading Necessary in Order to Good Conversation.—31. Picture of a Modern Fop.—32. On a Desire to do Good.—33. Advice to a Tradesman.—34. Picture of a Modern Fop, Continued.—35. On Sacred Music.—36. Improvement of Manners in the Valley.—37. The Cha-

racter of Eusebius.—38. On the Borrowing of Books.—39. Stepmothers Defended.—40. A Plea for Bible Societies.—41. The Grave of a Mother.—42. The Character of Clincher Closefist.—43. A Dream.—44. On Sympathy.—45. The Character of Philautos.—46. On the Defective State of Politeness in Manners.—47. The Treatment Due to a Good Teacher.—48. Distresses of an Old Bachelor.—49. On Conscience.—50. Answer to the Old Bachelor.—51. Another Answer to the Old Bachelor.—52. Disorderly Behaviour at a Singing School.—53. On the University of Virginia.—54. The Drunken Husband.—55. Profaneness Inconsistent with Politeness.—56. Conclusion of the Work."

Literary and Philosophical Intelligence.

We are sorry to learn, from the latest London Literary Journals, that the enterprising traveller Belzoni, has been arrested in his progress to Tombuctoo, by the Emperor of Morocco. He writes, however, to one of his friends in great confidence of success in his enterprise, by another route to that great capital, and closes by stating, that before his correspondent reads his letter, he will have accomplished a considerable part of his journey.

The University of Gottingen, in Germany, has been closed for one year, and the students expelled from the city.

A look-out ship is about to be despatched to Lancaster Sound, in search of Capt. Parry.

Mr. Klaproth, Professor of Asiatic languages at Berlin, has published in 2 volumes, "*Travels to Mount Caucasus and Georgia*." The work is said to contain very curious facts and observations concerning the singular communities inhabiting the valleys of Caucasus, and yet unsubdued by the Russian power.

A bookseller in Boston advertises that he has just imported from London, Paris, and Leipzig, 20,000 volumes of valuable books.

Humphrey Marshall, esq. of Frankfort, Kentucky, has written a full history of that State, and issued proposals for publishing it in two large octavo volumes, which will be ready for delivery early the next spring.

Cause of the Greeks.—Committees in favour of the Greeks are established in all parts of Switzerland, where enthusiasm for the cause is carried to a very high degree. The following works in behalf of

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that oppressed people are published, the profits of which are to be given to them: *A Free Appeal to the Inhabitants of Appenzell without Roden, to come to the Assistance of the Unfortunate Greeks*, by M. Frei. *Reasons which ought to induce the Swiss, more than any other Nation, to wish Liberty to the Greeks*, by Muller. *An Appeal to come to the Assistance of Greece*, a discourse full of eloquence, published at Arau, by Schuler.

Professor Zimmerman, of Giessen, (Hesse Darmstadt,) has announced that he has ascertained that all atmospheric aqueous substances, as dew, snow, rain, and hail, contain meteoric iron combined with nickel. Rain also usually contains salt, and a new organic substance composed of hydrogen, oxygen, and carbon, to which he has given the name of *psysinc*.

Rot in Sheep.—Dried Juniper Berries are the best antidote against this destructive epidemic. As soon as the slightest symptoms of it appear in a flock, a handful of these berries should be given for every two sheep per day, and to be continued until all apprehension is removed.—*Haverhill Gazette*.

Des Dents des Mammiferes, considerées comme Caractères Zoologiques, par M. F. Cuvier. This is one of the most useful works on the subject which has appeared for some years, and it would have been impossible to execute it but for the indefatigable assiduity with which M. George Cuvier has collected the materials. Of all those parts of the bodies of animals which naturalists use for the purpose of classification, the teeth are decidedly those which offer the least variable characters. The inspection of the jaws of an animal,

frequently suffices to point out the place to which it belongs in the species, and the entire form of its body may be guessed at from the sight of this insulated member. The author does not attempt to enlarge upon this advantage, which is felt and appreciated to its full value by all zoologists; he confines himself to describing, with a scrupulous exactness, each species of teeth; first of the upper jaw, and afterwards of the lower one; he examines successively, man, apes, vermivorous and carnivorous animals, &c. &c. and he proposes by this means to complete the history of dentition in the different genera of the mammiferi classes.

Ingenious and useful Invention.—Among the new inventions for which Paris is famous, is a coffee pot constructed of three pieces: the first is a plain boiler: over this is a double filterer: and at the top is an inverted coffee pot, which fits on exactly. Cold water is placed in the first vessel, and the coffee in the filtering box. Under the whole is a spirit lamp, which in the course of five or six minutes, causes the water to boil, the vapour arising from which completely saturates the coffee. When the water boils, which is ascertained by the discharge of the vapour from the spout of the inverted coffee pot, the whole machine is lifted from the lamp, and completely inverted; so that the pot, which was uppermost, is at the bottom, and the boiling water, which had saturated the coffee, flows through the filterer, clear, into what was before the inverted coffee pot, where in the space of two minutes it is ready for use. This mode of preparing coffee is a saving of at least 25 per cent. and it secures the fine flavour of the berry. In another part of the service is a coffee roaster, of glass, over another lamp of a long wide flame. The process of roasting requires about three minutes, and even so small a quantity as an ounce may be thus prepared.

Hail and Ice in the East Indies.—Heyne informs us of the singular fact, that in the district of the Mysore, hail falls only in the hottest seasons, and then in pieces of the weight of half an ounce. Masses of immense size are said to have fallen from the clouds at different periods; but there

is one instance upon record, and it is besides confirmed by the testimony of a gentleman of the greatest respectability and high in the service of the Hon. East India Company, of a piece, that in the latter part of Tippoo Sultan's reign fell near Seringapatam, of the size of an elephant. The report given of it by Tippoo's officers was, that it had the effect of fire on the skin of those who touched it; a comparison naturally made by persons ignorant of the sensation of extreme cold—and that two days elapsed before it was entirely dissolved, during which time it exhaled such a stench, as to prevent persons approaching it.

Mr. Julius Klaproth, a gentleman distinguished for his acquaintance with the Chinese language and literature, is preparing for publication, in two 4to. volumes, *A Geographical, Statistical, and Historical Description of China and its Dependencies*. The author accompanied the Russian embassy destined for Peking in 1805 and 1806, where he collected a mass of interesting materials relative to China, including a considerable collection of Chinese books, among which was the general description of the empire, published under the imperial authority. He will be careful to exclude from his work every thing not derived from an authentic source, and in the execution he intends to follow as his model the excellent description of India by Dr. Hamilton.

A discovery that will be admired by the admirers of the beautiful art of lithography has just been made by Mr. Hulmandel, a name already honourably associated with the history of this style of art. It consists in a new process of fixing the drawing, by which a far greater brilliancy and distinctness in the printing is obtained, and at the same time nearly double the number of good impressions. The public will have an opportunity of judging of the advantage of this discovery from a *View of Edinburgh from the Queen's ferry road*, contained in the first number of a series of *Picturesque Views* of that city, just published; as well as from the new number of Major Cockburn's views of the *Valley of Aosta*, in Piedmont, the most beautiful of the entrances into Italy.

Religious Intelligence.

In selecting a portion of missionary intelligence for the present number of our miscellany, from the mass which lies before us in foreign and

domestick publications, we have preferred what will be found below for several reasons.—In itself it is of the most important and interesting kind;

it is also a continuation of accounts, the sequel of which our readers must be desirous to know; and the first part, which we extract from the missionary chronicle of the Evangelical Magazine for September last, is more recent than any other that has reached our country. Among all the relations that we ever read of marked providential guidance, direction and preservation, we have seen none more striking than that which is contained in the joint letter of Messrs. TYERMAN and BENNET. It seems to us that no Christian can read it, without having his faith delightfully confirmed in the providence of God, as specially exercised over his people; and that no friend of missions can read it, without rejoicing in the evidence it affords that this providence is most conspicuously manifested at the present time, in favour of missionary enterprises for the conversion of the heathen.

Extracts of a Letter from Messrs. Tyerman and Bennet; dated Raiatea, 14th November, 1822. Addressed to the Secretary of the London Missionary Society.

Dear Friend and Brother,—The last time we had an opportunity of writing to you, for the information of the Directors, was from Woahoo, one of the Sandwich Islands, by the ship America, Captain de Covin, bound for China, which was in the beginning of August. That letter afforded all the information which we deemed it necessary to communicate up to that period. Though a visit to the Marquesas was our primary object when we sailed from Huahine, in the month of February, 1822, with the hope of introducing the gospel among those islands, and which we supposed were to have been the sphere of our usefulness, yet an unerring Providence had otherwise determined, and it was in the Sandwich Islands that we were to be the means of advancing, in some measure, the glory of God, in the furtherance of the Gospel. The letter above alluded to will have informed you that our visit to the Sandwich Islands issued in a call for Mr. Ellis and his family, with the native teacher Auna, and his wife, to settle there.

Departure of the Deputation from the Sandwich Islands.

After being detained four months at the

Sandwich Islands, we took leave of our kind and affectionate friends, the American missionaries, and sailed for the Society Islands, on the 22d of August, 1822. The winds were singularly contrary, and had we intended to visit the Marquesas, it would have been impossible to reach them. We could not make even the Society Islands, but were three degrees to the leeward of them, when we reached their latitude. This obliged us to run nearly to the southern tropic, in order that we might reach Huahine. All our attempts however were baffled, and, after being six weeks at sea, twice the time necessary to complete the voyage, had the winds been favourable, we were put upon allowance of both bread and water.

Unexpected arrival of the Deputation at the Island of Rurutu.

At length, through a kind Providence, the very day that all our stock of fuel was consumed, we made the Island of Rurutu, to our no small joy. Now, the designs of God in sending winds which we thought adverse, were explained, in affording us an opportunity of visiting the people of that beautiful little island. When we reached it, we were not certain what island it was; but were greatly surprised, and not a little delighted, to see several neat white cottages at the head of a bay, on the north-east part of the island. From this we concluded, that the gospel had reached its shores, and that some missionaries had visited them. Soon, a native canoe came off to inquire, in the name of the king, who we were and what we wanted. The man was quite overjoyed when he found who were on board, and hastened back to give information. From him we learned that the island was Rurutu, concerning which, we presume, you will have received information from the missionaries before this reaches you. Until fifteen months before our visit, this island had remained in the hand of the *enemy*, and in the slavery of idolatry. Then two pious men, natives of Raiatea, were taken thither by the missionaries, and the people abandoned their idols, which probably have reached you,* and have embraced the gospel. Soon, a canoe came off from the shore to invite us to land; this was very difficult, and attended with no small danger. A heavy surf was breaking upon a reef, which extends across that part of the bay where the landing place is. Through this reef is a narrow, crooked opening, scarcely wide enough to allow a boat to pass; but di-

* The idols alluded to by the Deputation have been received, and will be placed in the Society's Museum.

rected by a kind Providence, we reached the shore in safety, and landed upon an artificial stone quay, which the people have lately built, and carried forwards into the sea. The king, a pleasant youth, the two native missionaries, and all the people, were waiting to welcome our arrival upon their island, and expressed their joy by frequent volleys of musquetry, if this expression may be applied to the discharge of two or three guns, which are all they have.

We were kindly invited to the houses of the missionaries, (native) where we received every possible attention both from them and from the natives, who soon supplied us with baked pigs, fowls, and yams, in profusion. Besides the two comfortable houses of the missionaries, we were surprised to find a large place of worship, (80 feet by 36) wattled, plastered, well floored, and seated; built within a twelvemonth at the expense of great labour by these industrious people, under the direction of the two native missionaries, who performed a great part of the work with their own hands. We remained here nearly two days, during which time, Mr. Ellis preached several times to the people, when nearly every individual on the island attended, and such an attendance on divine worship is usual every Lord's Day, and at the weekly services. We were astonished to see the decent appearance which the people made. Many of the chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God, no congregation could have behaved with more propriety; all was solemnity. We had one meeting with them as the representatives of the Missionary Society, and in your names gave them the right-hand of fellowship, which afforded them great pleasure. All the people, men, women, and children, attend school, and are in a train of instruction, and treat their two teachers with great respect and kindness. Not a vestige of idolatry was to be seen; not a god was to be found in the island. So great a change, effected in so short a time, is almost beyond credibility, but we witnessed it with our own eyes. What hath God wrought! Oh, what a miracle of mercy! We have reason to hope that our visit to this island, and Mr. Ellis's preaching and advice, were the means of much good; and we are truly thankful for those adverse winds which would not allow us to reach Huahine till we had seen this island, which we shall never forget.

Within a few miles of Rurufu is another small island called Rimatura, to which the missionaries of the Leeward Islands have lately paid a visit in the Tuscan, Captain

Stavers; and where they also left two natives from Borabora, to instruct the people, who received them with joy. This island, also, has embraced the gospel. Indeed, it appears that such is the state of all the islands in this quarter of the Southern Ocean, that it is only necessary to send the gospel to the people, to insure the downfall of idolatry, and their conversion to Christianity. These fields are all white to the harvest, and God is raising up many native labourers to go and put in the sickle of the word, and reap them.

Arrival of the Deputation at Huahine, and discovery of the imminent danger to which they had been exposed during the Voyage.

Towards the evening of the second day, we took an affectionate leave of the pleasant inhabitants of this delightful island, regretting that we shall probably see their faces no more. The wind was now favourable; we passed close to the island of Tapuamanu,* but did not land; and next day reached the island of Huahine, to the no small joy of our friends there, who had entertained many painful apprehensions for our safety. We all landed in health and safety, sensible, we hope, in some degree, of our obligations to that all-gracious God, under whose care we had been so mercifully carried out and returned. The vessel, in which we had performed this voyage of between 6 and 7,000 miles, was only 84 tons burden, and by no means in the best condition. The kind attentions of Captain Kent during the voyage we shall ever remember with gratitude. He spared no pains to compensate for the inconveniences of so small a vessel by his own assiduous and polite attentions. But it was not till two or three days after we landed, that we were made fully acquainted with our obligations to a kind and superintending Providence over us during the voyage. We then found that the rudder of our little bark had broken two of the pintels on which it turned. Had the third also broken, we must have been in the most distressing condition imaginable. How long we had been in this perilous state we know not. Had we known it, our distress would have been great indeed, without the power at sea of remedying the evil; but God mercifully kept us ignorant of our situation, till we had passed the danger and reached the desired haven.

Consultation of the Deputation and the Missionaries on various important subjects.

We left Huahine and reached Raiatea

* Sig Charles Saunders's Island.

on the 20th of last month. We had made previous arrangements for obtaining a general meeting of the brethren of the Leeward Islands when we arrived here; and had the pleasure to spend several days in consultation with Messrs. Threlkeld and Williams of this station, Barff and Ellis of Huahine, Orsmond of Borabora, and Bourne of Taha.

The first thing which occupied our attention was the removal of Mr. Ellis and his family from Huahine to the Sandwich Islands. We stated to the brethren the whole of the circumstances of the case, and after the most deliberate view that we all were enabled to take of them, there was but one opinion, that it is Mr. Ellis's duty to attend to the call, which appears to be singularly of Providence, and to go thither. We next considered the question, Whether he should go alone, or whether some one of the brethren should accompany him?—and we as unanimously concurred in the opinion, that no one should go with him. We then deliberated on the propriety of attempting immediately a mission to the Marquesas. This interesting subject engaged much of our attention. We were all anxious to commence a mission there immediately, if possible; but as it is desirable that when an attempt is made there, two brethren should go together, and as two could not be spared at present from the stations, it was resolved on to send four pious natives, one from each of the Leeward churches (on the return of Mr. Ellis to the Sandwich Islands) to commence the work, and to send two brethren,* so soon as they can be obtained. We next took the opinion of the brethren on the propriety and necessity of establishing a school for the education of the children of the missionaries. We perceive that great difficulties lie in the way of accomplishing this object; but its importance to the mission, as well as to the missionaries themselves, appears to us so great, that we are resolved, if possible, to carry it into effect; and we are not without hopes of success, though we also have our fears. A seminary for the education of young natives for the work of the ministry was now considered. We perceive many obstacles lie in the way of this most important object also, and whether we shall be able to effect it, appears to us very problematical; however, our consultation on the subject will be of service; and each of the brethren engaged to look round his congregation, and should he find any young men of promising piety

and talents, to take them under his immediate tuition, with a view to their going ultimately to such an institution as we contemplate. Our view in consulting the brethren of the Leeward Islands upon these questions now, was, that we might ascertain their opinions, and be better prepared to converse thereon with those of the Windward Islands, whom we hope to see again in three or four months, when some of these points will, perhaps, be finally decided.

[The Deputation then proceed to state the want of more missionaries to fill up the places of Messrs. Ellis and Williams; (should the latter, whose health is in a very precarious state, be finally obliged to remove from the islands,) to assist in the establishment of a mission in the Marquesas: and, perhaps, also of another in the Friendly Islands, to which latter, three native teachers have already been sent out by Mr. Orsmond.]

Translation of the Scriptures, &c. &c.

We are happy (observe the Deputation) to be able to inform the Directors, that a considerable proportion of both the Old and New Testaments is in an advanced state of translation by the different missionaries, but the difficulties of completing them are so great, that we fear it will yet be a long time before they will be all in the hands of the people. The Acts of the Apostles is however in the press at Tahiti. Be assured we shall continue to use our utmost influence to facilitate this most important object. Ample materials are in the hands of the missionaries for publishing a dictionary of the language, but there are great difficulties in this work also. The language is far more copious than has been supposed. From 14 to 16,000 words have been already collected, and the missionaries are almost daily meeting with new ones. Several attempts have been made at compiling a grammar, but no one has, as yet, been able to satisfy himself in this difficult task.

Proposed Visits of the Deputation to the other Islands, &c.

Having been detained so much longer by our voyage to the Sandwich Islands than we expected, our stay here must be protracted somewhat beyond the period originally proposed. It is probable that we shall not be able to leave these islands finally till towards the autumn of 1823. After spending four or five weeks in this station (*i. e.* Raiatea), we propose visiting Borabora, and then Taha. Afterwards, we intend returning to Tahiti and Eimeo, and shall spend about the time before

* Missionaries from Europe.

mentioned at each of these stations. With the state of things at Huahine, we have been most highly gratified. We are much pleased with what we have seen at Raiatea, and hope to be able to make such a report of this station also, as will afford the directors and the religious public a high gratification, and great encouragement to persevere in the work of the Lord.

Success of the Gospel in the South Sea Islands.

We often wish it were possible that both the friends and the foes of missionary exertions could but see what we have seen, both in these islands, where the gospel has had so glorious a triumph, and in those which we have lately visited, and where "Satan's seat" yet is—the *foes* of missions would retire ashamed and confounded at their inhumanity, while the *friends* of missions would "thank God, and take courage," while they gave scope to more abundant liberality, and redoubled their zeal in this most glorious of all benevolent undertakings. How far the gospel has extended its victories among the islands of these oceans it is impossible to say, but we have reason to believe that it has reached many of the islands in the *dangerous Archipelago*, induced them to abandon their idols, and reconciled those who have been from remote periods, the most cruel and savage of all human beings. Among these islands we hope to extend our inquiries before we finally leave the South Seas.

Providential Mercies acknowledged.

We have been in dangers oft, but we prefer recounting our mercies, and speaking of the goodness of that God whom we are anxious to serve, and whose glory we are solicitous to promote. Hitherto we have been singularly preserved amidst vast oceans, and the innumerable and dangerous reefs by which these islands are every where surrounded. No real evil has befallen us. We are favoured with good health, and meet with the most affectionate treatment wherever we go, both from the missionaries and from the natives, kings, chiefs, and people. All concur in one wish to give us proof of their friendship and esteem. They thus testify their gratitude to God for sending them the gospel of his Son, and to that society whom we have the pleasure and honour to represent. In our multiplied mercies, we recognise the answers of your prayers and those of our beloved friends, who have the direction of the affairs of the society, and those of the religious public in general, who, we doubt not,

continue to take a lively interest in the success of our mission, and our personal success. Brethren, pray for us.

We wish you to present our united Christian love to Mr. Hankey, with all the officers and directors of the society. Accept the same yourself, and be assured that we remain,

With great affection and esteem,
Your Friends and Brethren,
for Jesus' sake,

DANIEL TYERMAN,
GEORGE BENNET.

After the foregoing view of the prosperous return of Messrs. Tyerman and Bennet from the Sandwich Islands, it will be pleasing to observe the promising state of the mission there, and the cordial co-operation of Mr. ELLIS, the British missionary, with those from our own country who had the preoccupation of that important station. These accounts are taken from the *Missionary Herald* for the last month.

JOINT LETTER OF THE MISSIONARIES.*

By this conveyance we are able to inform you, that the uninterrupted work of instruction, and the demand for more labourers, continue to increase. The government has to some extent, and much to our satisfaction and encouragement, publicly acknowledged the Christian Sabbath, and required a suspension of ordinary business and sport on that sacred day; especially where there are Christian teachers to lead the people into the worship of Jehovah, whom they allow to be the true God.

Various Improvements.

There is, we are happy to say, an increased attention of the rulers and the people, though less than we could wish, to public preaching, to occasional lectures, to funerals, and more private instruction, to family prayer, and to epistolary correspondence, which they are, in many instances, able to maintain among themselves; and in which the king and queen, and some others, are very pleasantly engaged with the rulers of the South Sea Islands. Of their ability to engage in such a correspondence, the king's letter to the American Board, and to the directors of the London Missionary Society, indited

* This letter was sent to the American Board of Foreign Missions.

by himself, and written by his own hand, will, we doubt not, be regarded as very interesting and satisfactory proofs. We cannot but hope, that the very suitable acknowledgments which this young ruler has made to the Board, and to the Christian publick, for the favour they have conferred on him and his people by sending Christian teachers to enlighten them, and show them the way of salvation, will greatly encourage our patrons, and all the friends of the mission, to persevere in their kind exertions, and their fervent prayers for the conversion of the king and his people. As a pleasant proof of the carefulness and proficiency of the king, as a pupil in the art of writing, we send to the Board his second copy book, written principally in December last, in his more lucid days, and which may be regarded as marking his improvement for the quarter preceding the 9th of Jan. last. The covering is a neat specimen of native manufacture from the bark of the *tapa* trees.

Domestic Industry.

We might also mention the obviously increasing attention of the people at this place to the use of the needle, and to the wearing of decent apparel of foreign manufacture. Bonnets, hats, gowns, shoes, stockings, &c. are becoming more fashionable in the higher classes. Our female helpers have assisted the principal women in furnishing themselves with gowns, bonnets, &c. Some have bought them from merchant vessels; some have received bonnets from the chief women in the Society Islands, manufactured there by native females, and somewhat resembling chip. They are valued by the female chiefs here, as tokens of affection, as specimens of improvement in kindred tribes, and as convenient articles of Sunday dress.

Attention to Publick Worship.

Honoruru, the present seat of government, occupies about one square mile, and contains about 550 houses. Allow 50 to be uninhabited, and allow eight souls to each house of the remaining 500, including persons who are present from other districts and other islands, and the number of souls in the village of *Honoruru* is 4,000. It is truly animating to see one-fourth of this number, including the king and several of the principal chiefs of the islands, come out on the Sabbath to the place of worship, filling the house to overflowing, and thronging the doors and windows, as if they would know what our new doctrine is. We are, in answer to your prayers and by the favour of God,

allowed to call on them from Sabbath to Sabbath in the language of the prophet, *O, ye dry bones, hear the word of the Lord;* and, in the midst of this great valley, to lift up the aspiration, *Come from the four winds, O breath, and breathe upon these slain, that they may live.* But alas, how few are the signs of returning life! Will not our patrons, will not the churches, especially on the Sabbath and on the monthly concert, now observed by our congregation, more earnestly and fervently pray, that as the people have begun to lend their ears to the preaching of the gospel, they would also give their hearts to Christ; and that the life-giving Spirit of God would descend upon them and new-create their souls.

In our communications we have acquainted you with our prospect of assistance from the Rev. Wm. Ellis, a missionary of the London Missionary Society, stationed at *Hualahine*. We are now able to apprise you of his safe and seasonable arrival, with his family, on the fourth of February;—of their welcome reception and quiet settlement among us; and of his prompt and cheerful entrance into our labours, with a fair prospect, not only of a happy and permanent union with us, but of great usefulness to the people. Though his associates at the Society Islands clung to him, and for some time studiously endeavoured to put a different construction upon the language of Providence from that which we had conceived the Lord of the harvest intended, they at length held their peace, believing it was of the Lord. The movements of Providence, which led the way, and which were so striking from the beginning, have continued to be marked through every step of his progress in leaving the Society Islands, and settling in the Sandwich Islands. He seems to have had the cloudy pillar continually before him, which has occasionally shown so much of the dark side, as clearly to evince its presence.

Clerical Association and License of Mr. Whitney.

Mr. Thurston, Mr. Bingham and Mr. Ellis, have already united in an association for mutual improvement and aid in this great work; and as the first important act, they examined Mr. Whitney and gave him license to preach the gospel; who, having preached here once in English, has returned to *Tauwai* to hold forth the word of life in that opening field. Thus two preachers, in addition to the number before employed, have taken up the trumpet, and we are daily looking for five more, with their associates, to join our little band.

It is a peculiarly encouraging feature in the present aspect of things, that the chiefs are desirous to engage teachers for themselves and people, from among those who have not yet arrived.

Governor Adams at Kairua, where Hopu has a school of 60 pupils, wishes some of our expected helpers to settle on Hawaii, which others also approve. Most of the chiefs we believe desire that some may settle on Maui. Taumuarii has given permission to build two houses at Tauwai for the accommodation of two of them; and should one of us remove to a new station, there will be room at least for two of the number at this place. Thus the way appears to be open for their reception.

Obstacles to Secular Improvement.

But little or no encouragement is yet given to our cultivating the soil. We have not yet been able at this station to procure from the government, or from any other quarter, a cow, or an ox, or a horse, though we could wish, that some of these animals might be possessed at each station. This fact is the more remarkable, as there are cattle and horses in considerable numbers on the plain, and as our large and small carts are in great demand for drawing stone and other materials for buildings, and for fences, &c. but they are still drawn entirely by hand. Such, too, is the very precarious tenure, by which land, or even the fruit of it, is held, united with the natural suspicion of the government, that any considerable attempts to cultivate the soil, to change the mode of agriculture, or to meet our current expenses by the fruit of our labour, would, we fear, tend to embarrass, rather than facilitate, what we deem the more important work of the mission in its present infant state.

The facts already mentioned in this letter, together with others that might be stated of the same bearing, seem to indicate, that it is the design of Providence to diminish the proportion of laymen and increase the number of preachers; though schoolmasters, physicians and mechanics, would find encouragement, and be highly important agents in the cause.

LETTER FROM THE KING.

Composed and written wholly by himself.

"Oahu, March 18, 1823.

"To the body of the American Board.
Great affection for you all, dwelling together in America.

"This is my communication to you all.

"We are now learning the *palapala*,

(reading, writing, &c.) We have just seen, we have just now heard, the good word of Jehovah. We are much pleased with [or much do we desire or love] the good instruction of Jesus Christ. His alone is the good instruction for you and us. [That is, for all.] This recently, is the first of our being enlightened. We have been compassionate by Jehovah. He has sent hither Mr. Bingham, and Mr. Thurston, and the whole company of teachers to reside here with us. Our islands are now becoming enlightened. Our hearts greatly rejoice, in their good instructing of us. Greatly do our hearts rejoice in what Jehovah hath spoken to us. This part of my address is ended.

"This is another communication to you. You have heard perhaps before; but I will make it more clearly known, for your information; our gods in former times were wooden gods, even in the time of my father before me; but lately, in my time, *I have cast away the wooden gods.* Good indeed was my casting them away, before the arriving here of Mr. Bingham, and Mr. Thurston, together with all the company of instructors.

"Our common Father hath loved you all. Benevolent also was Jesus Christ, that in speaking unto you, he should say unto you, *"Go ye, teach all nations, proclaim the Good Word of Salvation."* The ministers came hither, also, to do good to us, and we have been exceedingly glad. Moreover, at some future period, perhaps, we may possibly become truly good. We are now observing the *Sacred Day* of the great God of heaven, the Author of our salvation.

"Spontaneous was your love in your thinking of us, and in your sending hither, to this place. Had you not sent hither the teachers, extreme mental darkness would even now have pervaded all our islands. But no. You have kindly compassionated us;—and the people of our few islands are becoming enlightened.

"Grateful affection to you all. May you and we be saved by Jehovah, and also by Jesus Christ our common Lord.

"TAMEHAMEHA.

King of Hawaii."

LETTER OF MR. ELLIS.

Our dear brethren and sisters of the mission family, says Mr. E. greeted our arrival in the most affectionate manner; and, by their kind attentions, have laid us under the most lasting obligations. The king and chiefs also heartily welcomed us to their shores.

We have been happy in uniting most cordially with your indefatigable missiona-

ries here, in bearing a part of the burden resting upon them, and sharing the toils and fatigues peculiar to the station we appear called unitedly to fill. The only interest I desire to promote is the advancement of that cause, which we have given ourselves up to support and extend. In the translation of the scriptures, preaching the everlasting gospel of the Son of God, gathering and planting Christian churches under the Great Head of the church, and advancing the moral and intellectual improvement of this interesting people, I shall always feel the greatest satisfaction in lending my feeble aid.

I am happy to present you by this opportunity with two copies of the gospels by Matthew and John in the Tahitian language, together with a specimen of the hymns, used in the various congregations of the Society Islands. Most of the hymns are original compositions, and are employed constantly by many thousands of worshippers. I trust the period is not very remote, when you will receive similar portions of the scriptures from your interesting mission here.

We give the following short extract of a letter from Mr. LAIDLER, a missionary at Bangalore, in India; with a view of enforcing what we lately said on the importance of female education in India. The writer makes his appeal to Christians in Great Britain—we make ours to Christian women particularly, in behalf of their own sex.

Female Education.

The native prejudices against female education are strong. Six girls have been taken away since January last. Nineteen children are now wholly under our care, and two females to wash, prepare their food, &c. Female education must be kept in view. Whatever the trials, disappointments, and sacrifices may be, they must not paralyze our efforts, nor cause a moment's hesitation. The awfully degraded and ignorant state of the female population in India, will, as long as it exists, remain an intolerably oppressive weight on the very springs of moral principles, and will continue to convey a deadly poison through every vein in organized society. The Israel of God have done much in highly favoured Britain, but a great deal more is necessary, and a great deal more is expected—yes, expected.

In our last number we communicated an account of the conversion
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of a Persian by the missionaries at Astrachan, and of the decision of the Emperor of Russia, that he should be baptized agreeably to his own wishes. We find in the Evangelical Magazine, from which we have already quoted, the following detailed statement of the whole transaction, which we think will be read with great interest. Whatever may be the religious state of the Russian Emperor, we think there is good reason to hope that Prince *Alexander Galitzin* is a Christian in more than name and profession.

Scottish Mission, Astrachan.

[To the Secretary.]

Dear Sir,—I have lately received a letter from St. Petersburg, informing me of the conversion of a young Persian of the name of Mirza Mohammed Ali Bey, by the blessing of God on the labours of the Scotch missionaries who are settled in the government of Caucasus. He in consequence expressed a wish to be baptized into the Protestant faith, and by the hands of those missionaries who had been the instruments of his conversion. An objection however was made to this proposal; but the subject being laid before the Emperor, the following satisfactory reply was communicated by Prince Galitzin.

I remain, Dear Sir,

Yours, very respectfully,

W. R.

Bridport, August 14, 1823.

His Excellency Prince Galitzin's reply to the British missionaries at Astrachan, respecting the converted Persian's request to his Imperial Majesty; dated 30th May, 1823.

Your most agreeable letter, dated Astrachan, the 7th of May, respecting the conversion of the Persian Mirza Mohammed Ali Bey, and the enclosed petition from him to his Majesty the Emperor, I have duly received. I was at the same time favoured with a communication from his Grace Abraam, Archbishop of Astrachan and the Caucasus, relative to the same subject. Taking a cordial interest in the conversion of this young Persian, I considered myself bound to embrace the earliest opportunity of bringing it before his Imperial Majesty, that the pious wish of Mirza Ali Bey to obtain the sacrament of holy baptism might be fulfilled with all possible despatch. His Majesty the Emperor, having himself perused with the greatest satisfaction the account of the conversion of this Mahomedan, has most

graciously been pleased to order me, gentlemen, to inform you of his Majesty's pleasure, that this Persian should receive baptism in that communion with which he wishes to be united. This measure is in perfect accordance with the privileges graciously bestowed on the 25th of December, 1806, on the Scotch colony settled in the Government of Caucasus, in the 12th, 13th, and 19th articles of which is contained a sufficient decision, authorizing them to receive by holy baptism, all who are converted to the Lord, through your instrumentality. The delight with which I communicate to you this pleasing intelligence is equal to the cordial joy which was afforded me by the perusal of your interesting letter. May the name of our Lord Jesus Christ be blessed and glorified! May His blissful reign be extended every where throughout the earth!

Requesting you will transmit to me in future an account of those individuals who like this Persian are converted with their whole heart and soul to the faith of Christ, it is with pleasure I at the same time assure you of my sincere good will towards the object of your society, and my constant readiness to render you my services and all necessary protection. With the highest respect, I have the honour to remain,

Gentlemen,

Your most humble servant,

(Signed) PRINCE ALEXANDER GALITZIN.
St. Petersburg, May 30th, 1823.

DOMESTICK.

From the Missionary Register.

UNITED FOREIGN MISSIONARY SOCIETY.

Since our last number was issued, we have received letters from the *Union Mission* to the 15th of July, and from the *Great Osage Mission* to the 1st of August. These communications are, in some respects, more encouraging than any other which have been received in the course of the year. A number of the Osages of the Arkansaw were turning their attention to agricultural pursuits, and were preparing to form a settlement for this object within two or three miles of our missionary establishment at Union; and an accession of nine Indian children had, recently been made to our mission school at Harmony. There was ground, also, to believe that the Great Osages would soon return to the village, (in the vicinity of that station,) which they abandoned in the autumn of last year.

In the month of July, the Rev. Dr. Milledoler and the Rev. Dr. Spring were appointed commissioners to visit our mis-

sionary stations at Tuscarora, Seneca, and Cataraugus. They commenced their journey about the 10th or 12th of August, and returned to this city on the 23d of September. A report of their proceedings will be presented to the Board of Managers at its first meeting; and will probably be published in our next. A statement of the collections and donations received on their tour will be inserted at the close of the present number.

In the month of August, the Board resolved to commence a missionary establishment at Mackinaw, in the territory of Michigan. The Rev. WM. M. FERRY, who had resided at that place about ten months, and who tendered his services to the Board, was appointed superintendent of the mission. His commission and letter of instructions, dated the 20th of August, were transmitted to him at Northampton, in Massachusetts; and on the 5th of September he and his wife, having made the necessary preparation, passed through Albany on their way to their destined residence. Mr. Ferry is instructed to open a school for Indian children as soon as practicable. Should the success of his enterprise and the liberality of the Christian community warrant the measure, additional teachers, together with a farmer and his family, will be sent to his assistance in the course of the ensuing year.

The Board have also acceded to a proposition from one of their auxiliaries, the Northern Missionary Society, to take the management of its mission at Fort Graciat, in the Michigan Territory. This mission is located on the river St. Clair, about one mile below the outlet of Lake Huron, and embraces at present one male and two female teachers, with a school of fifteen or twenty Indian children.

Thus, in the course of a few weeks, the managers have added two missionary stations to the number previously under their care. This extension of their operations will require a proportionate augmentation of their funds. To the liberality of the friends of Indian missions, controlled by the influences of Divine Grace, they look with confidence for the requisite means to carry on their missionary labours with promptitude and energy.

UNION MISSION.

EXTRACTS OF LETTERS.

From the Assistant, to the Domestick Secretary.—July 15, 1823.

Notwithstanding the trying circumstances and the dark prospects of the mission at the commencement of June, yet, by the favour of a kind Providence, that month closed with a brightening

scene, the lustre of which has not yet been diminished. On the 1st and 2d instant we raised our mills. To accomplish this, about thirty men, besides our own family and hired men, were collected, as by a Divine impulse, from the states of Missouri, Illinois, and Ohio, at the very moment their assistance was needed, and the provisions necessary to make them comfortable were afforded, only the day before, by the arrival of our supplies from Cincinnati. Probably two-thirds of these men never before saw a frame building of any size raised; yet, notwithstanding the weight of the timber, the extent of the building, and the inexperience of the men, no frame ever went up with more precision and promptness. Not the smallest disaster was sustained by a single individual. Surely the hand of God was visible here. It is judged by all who have seen the frame, that it is remarkably strong and skilfully constructed.

On the 10th inst. brother Vaill returned from the post of Arkansaw. He brought letters from the Board, of the 17th of December, the 6th of March, and the 3d of April. He also brought letters for the family, and papers, pamphlets, &c. as mentioned in his late communications to the secretary of the Board. He informs us that the iron for our mills, which had been ordered from New Orleans, is now on its way up the Arkansaw.

The family enjoy ordinary health. Sister Fuller, although still feeble, is recovering. She is now able to walk about, and occasionally to ride. The school is now under the care of brother Spaulding, and is making good proficiency.

I expect in a few weeks to commence a settlement, about two or three miles from this place, with a few Osage families, who wish to adopt our habits and mode of living. The probable advantages of such settlements cannot at present be calculated. The late dispensations of Providence seem plainly to require the adoption of this measure. It may prove to be the corner-stone of civilization in this tribe.

That the Divine blessing may attend every effort of Christians for the spread of the gospel, direct the deliberations of the Board, and crown every labour with success, is, dear sir, our constant prayer.

GREAT OSAGE MISSION.

EXTRACTS OF LETTERS.

From the Superintendent to the Domestic Secretary.—August 1, 1823.

We have now, as you may learn by the journal, eighteen Osage children in our mission school; thirteen girls and five

boys. Some of the girls who first entered the school can now converse intelligibly in English, and are beginning to read in the Testament.

Our prospects, we think, are brightening. It is said that the Kickapoos are about to fix their residence within twenty-five or thirty miles of our station. To them we intend to give an invitation to avail themselves of the school for the instruction of their children, and we think that kind treatment will soon soften the Osages, and bring them back to the village in which they formerly resided. Could we bring the children of different nations into the same school, much would be done to remove their national enmity, and to induce them to live on terms of peace and friendship.

Information from Mr. Pixley.

Monday, May 26.—Two Indians arrived with a note from brother Pixley, who is on his return from the Indian village, stating that he has been for two days water-bound, within eight miles of our station, and entirely destitute of food and shelter. The rivers in this country have been rising for several weeks, and are now so high that the banks in many places are overflowed for miles in extent. We have sent provisions for his relief, and hope he will soon be enabled to reach home in safety.

Sufferings and Arrival of Mr. Pixley.

Tuesday, May 27.—Brother Pixley arrived to-day, after an absence of nearly eight weeks. He has had, in consequence of the rise of the rivers, a most unpleasant and perilous journey. He set out for home on Friday last, in company with one of the Indian traders. Having swam the Neosho, or Six Bulls, the river on which the Indian village stands, they proceeded on, without impediment, until they came within eighteen miles of Harmony. Here they swam the river, and on Saturday, about noon, they came to another bend of the river, where the water was, apparently, still higher. Being then with ten or twelve miles of home, and anxious to arrive there that evening, they left their blankets and other baggage, stripped off their coats, and plunged into the stream. After much difficulty and delay in crossing the horses, they passed through a prairie covered with water, and in less than half a mile they were compelled again to swim. They then passed on in sight of Whitehair's old village, where, to their surprise, they had to swim a third time, and then to wade a long distance on a low prairie, in water reaching almost to the backs of their horses. They were now upon higher ground, and within seven or eight miles of home, but the sun

was nearly set, and there were two rivers still to cross, besides a long low prairie, which they had reason to suppose was swimming deep through its whole extent. To attempt to proceed at that stage of the water, and especially in the night, would have been highly presumptuous. No alternative remained but to lie down on the spot where they were, without food, without fire, without covering, and dripping with water as they had just ascended from the river. They therefore gathered some old bark for their beds and their covering, and lay down, in the absence of all other kinds of refreshment, to gain a little from sleep. On the Sabbath morning they passed on, in the hope of finding a place where they might cross the first river by swimming. In this, however, they were utterly disappointed. The low grounds were inundated to so great a depth and extent that, without exposing themselves to extreme hazard, they could not reach even the nearest bank. Thus worn down by cold, hunger, and fatigue, they could look for no sort of relief to-day, but from the kind hand of an overruling Providence. Nor did they look to that source in vain. In the course of the day, a young fawn was thrown within their reach, and within an hour after they had caught and dressed it, they met a man who, like themselves, was seeking a place where he might cross the river, and who had the means of striking fire. They soon roasted the fawn, and eat it without bread or salt. On Monday they were overtaken by a company of traders, half-breeds and Indians. This company were also suffering much with hunger. Their hunters had found no game, and they had been nearly two days without food. Two of the half-breeds ventured to swim the river, and to convey a letter to our establishment. The necessary aid was promptly afforded, and to-day brother Pixley has been enabled to surmount every impediment, and to arrive at our habitation in safety.

THEOLOGICAL SEMINARY AT PRINCETON.

On Friday, the 19th of September, last, the semi-annual Examination of the Students of the Theological Seminary of the Presbyterian church, at Princeton, commenced in the public edifice of the Seminary, in the presence of a Committee of the Board of Directors, and terminated early in the afternoon of the following Monday, when the Board met, and

received the report of their Committee.

The *First Class* were examined on the studies of their whole course, viz. the Hebrew and Greek languages; Sacred Chronology; Sacred Geography; Jewish and Biblical Antiquities; Sacred Criticism, including the antiquity of the Hebrew language, letters, and vowel points; the state of the Hebrew and Greek Text; the sources of their corruption, and the means of correcting them, embracing the ancient versions, and the history of the criticism of the Old and New Testaments; Didactick and Polemick Theology; Biblical and Ecclesiastical History; Church Government; the Composition and Delivery of Sermons; and the Pastoral care.

The *Second Class* were examined on Didactick Theology, and Ecclesiastical History. And

The *Third Class* were examined on the Hebrew and Greek languages, on Biblical History, and on Jewish Antiquities.

The *nine* following members of the *First Class* received certificates of having gone through the usual course of instruction in the Seminary to the approbation of the Board, viz. Albert Barnes, Charles C. Darling, Eldad Goodman, Baynard R. Hall, John Kennedy, John Knox, Nathaniel Pratt, Joseph Sanford, and George Stebbins.

On the afternoon of Monday, the 22d, the Students were dismissed with an Address by the Chairman of the Examining Committee. This Address will be found in a preceding part of our present Number.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of October last, viz.

Of Rev. Charles C. Beatty, Steubenville Church, for the Contingent Fund	\$10 00
Of Rev. Michael Graham, Peaks and New London, Virginia, Hanover Presbytery, for do.	25 00

Of Peter Ludlow, Esq. from Jamaica, Long Island, for do. -	14 00	the Presbytery of Fayetteville's Assumption in aid of the Southern Professorship, 205.60, viz.	
Of Joseph Cushing, Esq. from the Church in Taminy-street, Baltimore, under the pastoral care of Rev. Mr. Duncan, for do. -	101 75	From the Congregation of Sharon -	28 00
Of Rev. John W. Scott, a quarter's rent, for do. -	87 50	Bluff, Barbecue, Averbursburg, and Tirza -	7 00
Of the Second Presbyterian Church, for do. -	68 25	Philadelphus, St. Paul's, Lumberbridge, and Bethel -	20 00
Of Benjamin Strong, Esq. Cedar-street Church, New York, for do. -	123 67	Centre 14.75, Ashpole 14.35, Laurelhill 12.50 -	41 60
Of Peter Ludlow, Esq. Orange-street Church, New York, Rev. Mr. McCarree pastor, for do. -	10 00	And from Pinetree and Sandy Run -	109 00
Amount received for the Contingent Fund -	440 17	Of Rev. Charles Hodge, from Mr. John Kennedy and Mr. Trimble, each \$10 for the Scholarship to be endowed by the Senior Class of 1823. -	20 00
Of Rev. Dr. Janeway, the fourth and fifth instalments in full of his subscription for the Philadelphia Synod's Professorship -	100 00	Of Rev. William Henderson of Lexington, Kentucky, for the Eumenian Society Scholarship -	10 00
Of Rev. Colin M'Iver, in part of		Total	\$775 77

View of Publick Affairs.

SPAIN.—During the last month, the accounts from Spain show beyond a question, that the French arms have been almost uniformly successful in contending with the Constitutional troops. Malaga has been retaken; and Riego, the Constitutional general, is, by one statement, represented as having retired with his troops into the interior, and by another, to have found his way into Cadiz; and to have opposed with success the attempt of General Alava to treat with the Duke de Angouleme, although authorized to do so by the Cortes.—Alava, it is said, has fled to St. Sebastians, to avoid being put to death by Riego. But how he could get to St. Sebastians, unless favoured by the French, we cannot conceive. Tariffa has also been lost to the Constitutionalists. The French have likewise taken the Trocadero, a fortress about six miles from Cadiz—whether by treachery, by surprise, or by valour, we are unable to decide. It would seem that the Cortes, notwithstanding their solemn protestation that they would never treat with the French in regard to the validity of the existing constitution, are now desirous to form a treaty of some kind: that the Duke de Angouleme refuses to treat, unless the king be first set at perfect liberty, and the possession of Cadiz be put, if not into his actual possession, yet so within his power, that he can take it whenever he may be so disposed.—These humiliating terms are said to have been rejected.

The taking of the Trocadero is no doubt a subject of exultation for the French, and of mortification to the Spaniards. Yet it is to be remembered that after this strong hold, and two others, more in advance towards Cadiz, had been captured by Bonaparte, he was unable to take the city itself. On the 19th of Sept. last it was not taken, if we may credit an account which appears to be authentick: and if it continued to hold out for two or three weeks after that date, the French would probably find a far more formidable enemy in the season of the year, than they have ever found in the ar-

mies of the Cortes.—The elements defeated one French army in Russia, and may defeat another in Spain.

We profess ourselves utterly at a loss to determine—so various and uncertain are the accounts—whether the leaders of the Constitutional cause are, or are not, in a state of despair or discouragement, and desirous to treat with the French for their own safety, and in regard to some provisional measures relative to the future form of government in Spain. The mediation of Britain is mentioned with confidence in some accounts. But in any event, we are confirmed in the opinion which we intimated in our last number, that no treaties, nor any arrangements that can be made, will give any thing like *tranquillity* to Spain, for years to come. The hostile parties cannot be reconciled speedily, and internal bloody feuds will probably distress and harass that unhappy country, till they exhaust themselves by their own conflicts. We apprehend, as we have heretofore said, that the righteous Sovereign of the universe has a controversy with this nation, which, in one form or another, he will carry on, till his retributive justice shall have received its full demand. In the existing contest we have always considered the French as the guilty aggressors; and whatever may be their successes, we have not a doubt that it will be seen in this, as in all other cases, that “the triumphing of the wicked is short.” The counsels of the Most High are unknown to mortals: but if He who rules the seasons and guides the course of nature, should make use of these as “the besom of destruction” to sweep the armies of France from the soil of Spain, the dispensation would not be wonderful. It would be conspicuously just, and the destruction would appear, to all but Atheists, to come immediately from the hand of God.

PORTUGAL.—It appears that the ruling powers in Portugal have actually taken part with the French against the Constitutional cause in Spain, and have sent some vessels of war to assist in the siege of Cadiz.—We are nevertheless made to believe that there is a great and general dissatisfaction in this kingdom, in regard to its rulers and to all their proceedings; and that another revolution can hardly fail to be soon attempted.

GREAT BRITAIN AND FRANCE.—Nothing has transpired, during the last month, in regard to these two great powers which we think necessary to notice, except what relates to Spain, of which we have already spoken.

PRUSSIA.—It appears that the King of Prussia is attempting to introduce something like a very limited and guarded system of representative government among his subjects. This has doubtless been done to pacify clamours which he is afraid wholly to disregard, and to which nevertheless he is resolved to yield as little as possible. We suspect the experiment will not prove successful. In such a case it is commonly easier to refuse altogether, than to yield a little and then stop. We might parody a couplet of Pope, and apply it to this subject, with quite as much truth as the original contains, in reference to learning—

“A little freedom is a dangerous thing,
Drink deep, or taste not Elcutheria’s spring.”

A little liberty always whets the appetite for more, affords facilities for urging its claims, and for asserting them by force, if they are denied to entreaty.

To our apprehension the state of the nations of continental Europe, generally, is a fearful one. It would seem as if they could not obtain the blessings of free government, without convulsions at which humanity shudders: and yet they are becoming so well informed in regard to these blessings, and of their right to enjoy them, that they will not much longer be kept out of

the possession, by all that can be done by their present masters—Oh that a way might be opened in the providence of God for emancipating the world without deluging it in blood!

THE GREEKS.—There is nothing in the political world in which we take a more lively interest than in the cause of the Greeks. Of the exact state of that cause at present, we are not able to give such information as can be relied on. We think however that it is on the whole prosperous—more so than it appeared to be a month ago. By an arrival at Baltimore, bringing advices from Smyrna, as late as the 14th of August, we learn that that city was perfectly tranquil; that the Greeks were completely masters of the Morea, except the fortress of Patras; that the Greek fleet was at Ispara, contemplating a desperate attack on the Turkish fleet. A private letter from Smyrna, of the 19th of August, received by the same arrival, is said to represent that the Greek cause is every where prosperous; that the Pacha who commands the Turkish fleet before Patras, had been able to effect nothing, on account of a fever—we suppose it to be the plague—which prevailed among his men, and had much reduced their numbers; and that the Senate of the Morea had ordered their fleets to be prepared to attack the Turkish fleet on the 22d of August.

SOUTHERN AMERICA.—The Mexican congress, by the latest intelligence, was expected to convene in a few days, for the purpose of forming a constitution, which it was generally expected would be that of a federative republick. It appears that a quarrel has arisen between the authorities at Mexico and the Spanish general who yet retains the island of Sacrificos, on the Mexican coast near to Vera Cruz—which it was expected would have been amicably settled; but we are informed by the last accounts that Vera Cruz “has been battered down by the guns of the castle.”—Of the Colombian republick we have nothing to report at present that could be deemed interesting.

Don Pedro I. the new emperor of the Brazils, has changed his ministers; because, as he says, he found that such was the wish of his people, to which he declares it to be his opinion that every monarch ought to conform. This is a doctrine which will not be received with implicit credence by his brother emperors in Europe. To them, however, it is said he has addressed a request, that they would acknowledge him as the rightful head of his new empire. His father-in-law, the Emperor of Austria, to whom the request was immediately made, consulted his allies, the Emperor of Russia, and the King of Prussia, on this subject; and they have all agreed not to sanction the claim of Don Pedro, till it shall have been sanctioned by his father, the reigning King of Portugal. All these monarchs seem firmly resolved to maintain what they think the rights of legitimacy. They are evidently much disturbed by the disposition to deny these rights, which seems to be gaining ground throughout the civilized world. Their disturbance is likely, we think, to be greater before it is less, *nec dolemus*. The new emperor and his republican neighbours of Buenos Ayres, are in a state of hostility with each other; which, although open warfare has not yet taken place, appears to be ripening fast for such an issue. When the territories of an empire and those of a republick unite, and those kinds of government are both in their infancy, good neighbourhood will not easily be preserved.

On the western side of South America, an ardent contest is yet carried on for the government of Peru, between the Patriots and the officers and armies of Old Spain. The latter, by the last accounts, were in possession of the town of Lima; while the almost impregnable fortress of Callao, two leagues distant, and commanding the approach to Lima by water, was in the hands of the Patriots. We had hoped that Spain had done with at-

tempting to subdue any of her former South American provinces by force of arms. It is yet otherwise in Peru; and how long the conflict will last we are unable to say, although we have no doubt of the ultimate triumph of the patriotick cause.

UNITED STATES.—In addition to the numerous other calls to pious gratitude, which the inhabitants of our favoured land should hear and remember, the return of health to the most of those regions, which for several months had been visited with unusual sickness, is one that ought to be particularly regarded. The man after God's own heart, when he had the choice of calamities, said, "let us fall now into the hand of the Lord, (for his mercies are great) and let us not fall into the hand of man." It is added—"So the Lord sent a pestilence upon Israel." We have not been afflicted even with pestilence during the past season. But while the righteous Sovereign of the universe has been correcting other nations by the worst of all scourges—war, and its attendant evils,—and has not permitted us "to go wholly unpunished," yet he has chosen for us the same kind of infliction, and in a very moderate degree, which only in its most terriffick form, his servant of old was permitted to choose for himself and his people.—He has held the rod in his own hand; his strokes have been infinitely "lighter than our sins;" and the comparatively gentle chastisement has been speedily removed. But let us recognise the chastisement as really coming from the *divine hand*; let us not stop at second causes, but look through them all to Him who orders and governs them at his pleasure. Let us be truly and deeply humbled for our sins, and penitently and thankfully turn unto Him who hath corrected us "in measure and in mercy." We do exceedingly rejoice that the General Assembly of the Presbyterian Church has appointed a day in this month, to be especially set apart for *thanksgiving, humiliation and prayer*.* We hope the day will be solemnly observed agreeably to its designation; for if the circumstances of our country had been foreseen, the specification of the particular duty now incumbent, could not have been more distinctive. Let then the language, not only of our lips, but of our hearts be—"Come, and let us return unto the Lord: for he hath torn, and he will heal us, he hath smitten, and he will bind us up."

TO READERS AND CORRESPONDENTS.

If we need an apology for occupying so large a part of our present number with the address to the theological students of the Seminary at Princeton, we have to say, that we have been chiefly influenced in this by a desire to accommodate the pupils of that institution, in giving them the whole address in a single pamphlet. At the same time, we hoped that the general reader would find interest enough in the address, to carry him through it without great weariness. We are not at present deeply in debt to our correspondents. We could wish to be a little more so, especially in short essays. *Mixpos* is received.

* See Religious Intelligence for June, page 281.

THE CHRISTIAN ADVOCATE.

DECEMBER, 1823.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE IV.

(Concluded from p. 439.)

Let us now, very briefly, consider the *external* evidence that the scriptures contain a divine revelation. Among the numerous sources of this kind of evidence, I have time to mention only two of the chief—miracles and prophecy:—If, indeed, there be any just ground for a distinction between these two kinds of proof.

A miracle has been defined “an effect contrary to the established constitution and course of things, or a sensible deviation from the known laws of nature.” That a miracle should ever be wrought for a trivial purpose, is certainly contrary to all our ideas of fitness—to all our perceptions of the wisdom, regularity, order and stability, which we observe in the works of God. But that for a great and important purpose, there should be some deviation from the established laws and order which we observe in the works of creation and providence, is in no respect unworthy of the power, the wisdom, or the goodness of the great Author of nature. “Man (says Dr. Gleig) is unquestionably the principal creature in this world, and apparently the only one in it, who is capable of being made acquainted with the relation in which he stands to his Crea-

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tor. We cannot, therefore, doubt, but that such of the laws of nature as extend not their operation beyond the limits of this earth, were established chiefly, if not solely, for the good of mankind; and if, in any particular circumstances, that good can be more effectually promoted by an occasional deviation from those laws, such a deviation may be reasonably expected.” Now, when we consider, as already shown, how desirable, useful, and even necessary, a revelation is, to teach man the true knowledge of God and the method in which he may be restored to the favour and eternal fruition of his Creator, we cannot deem it unworthy of infinite wisdom and goodness, and therefore not unreasonable, that we should expect some occasional deviation from the established laws of nature, for this great and important purpose. And you will observe, that in whatever degree it is reasonable to expect that a revelation should be made to mankind, in that same degree it is reasonable to expect that miracles should be wrought—For without a miracle, the supernatural communication could not be verified to the world at large.

When any one affirms that he has a supernatural communication to make, we justly demand of him the evidence of this. And let it be remembered, that this is the doctrine of scripture, and the test to which, as I have heretofore intimated, all who profess to have received revelations ought, in all cases, to be brought.

If what they profess to teach were a mere matter of reason, we might judge of it by reason; or if a reliance were placed on argument, we would listen to the argument. But here is a communication to be made, of which reason is not, abstractly, the competent judge; and which demands regard, not from argument, but from divine authority. Show us, then, the authority by which your demand is sanctioned. This can be done, only by working an undeniable miracle. If this be done, but not otherwise, we submit to the demand. We submit, because we cannot believe that He alone who can control and change the laws of nature, would do it to confirm a falsehood; and by doing so, impose in the most grievous manner, on his rational creatures. Miracles, therefore, are essential to a revelation for the good of mankind at large; and when *really* wrought they give it a divine sanction.

That almost every kind of religion in the world has professed to have miracles connected with its pretensions, we admit. But mark a difference, which at once annihilates this objection, as it relates to the Jewish and Christian systems. Yes, although this objection has been so much dwelt on, yet it is an undeniable fact, that the Jewish and Christian systems are the *only ones* since the foundation of the world, that professed to take their *ORIGIN* from *miracles, wrought in the face of the world, and of which both friends and enemies might judge*. This is what those systems professed to do, and they succeeded in it; and this has never been attempted, with success, by any other religion of which the world has yet heard. No other religion, I repeat, has ever *begun* its career and professed to *rest* all its pretensions on *open undeniable miracles*, wrought in the presence of foes as well as friends, and succeeded in the attempt. Mahomet did not found his pretensions on miracles. He disclaimed this. He professed indeed to have divine communi-

cations; but they were all in *secret*. He avowed that his religion was to be propagated by the sword; and accordingly by the sword it was propagated.

Mr. Hume is the infidel writer of most note who has opposed the credibility of miracles. But he has been answered by Dr. Cambell, in a manner which seems to me to preclude all reply. The answer is the most satisfactory piece of controversy that I have ever read. Mr. Hume's bold position is, that *no testimony whatever* can warrant a belief in miracles, because miracles are a violation of the laws of nature; and all our experience, he says, tells us that the laws of nature are never violated, while the same experience tells us that human testimony is often false—therefore, it is more reasonable to believe that the testimony is false, than that miracles are true. This is certainly very specious, and yet it is perfectly deceptive. What does he mean by *experience*? Would he confine it to what he and those with whom he had conversed, had seen or observed for themselves? No—he was a historian himself, and would believe *well authenticated history*. History and written records, then, make a part of experience. And does all history say that miracles must be false? So far from it, that there is no better authenticated history on earth, than that which attests that miracles are true. The whole then, is a perfect sophism, built on the equivocal use of the word *experience*.

If miracles were frequently wrought, they would lose their effect and use; because they would then come to be considered in the light of the ordinary course of things. Had the sun never risen and set but once, it would probably have been regarded as the greatest miracle that was ever recorded. We cannot, therefore, look for miracles in every age. They were given to sanction God's revealed will, and that being done, they have had their use and have ceased.

Testimony can give us as *satisfac-*

tory, though not as *impressive* evidence of miracles, as if we had witnessed them ourselves. Miracles are just as easy to Almighty power, as the carrying on of the most ordinary operations of nature. If miracles, then, are wrought, in which those who witness them cannot be deceived, *testimony* may verify this fact to others, as fully as any other fact. All we want is *honest competent witnesses*. How do we know then that we have such witnesses, in regard to the miracles—let us say, of the New Testament? This is a proper and rational inquiry: and I answer it by taking a single miracle—which being authenticated, all the rest will be found to be connected with it. I take the resurrection of Christ from the dead. None deny that he was put to death on the cross. The Roman historians, the Jews, Christians, all attest and agree in this. His apostles affirm that he rose from the dead on the third day; that he ate, and drank, and repeatedly conversed with them, during forty days after his resurrection: that at one time he appeared to five hundred; and that at last, in the presence of his apostles, and in their open broad day view, he ascended into heaven. Here is a fact, in regard to which the apostles could not be deceived. They knew the Saviour perfectly; they had been his intimate companions for three years; they were not easily convinced that he was risen, although he had told them repeatedly that he would rise. One of them was very incredulous; but they were, at last, all convinced: so perfectly convinced, that they spent their lives in publishing this event, and the whole gospel system connected with it, to the world. They did this, and nothing could prevent or deter them from doing it; although they were hated, and despised, and persecuted, by almost the whole Jewish nation, for persisting in their testimony. They endured every indignity, every hardship, every loss and privation for doing it; yet they still persisted, and at last died

martyrs to their testimony, sealing it with their blood. No falsehood ever was, or can be, thus attested. And we have four separate histories of this transaction, as well as of the whole life and other miracles of Christ, all agreeing in the same account: and we have not only as much, but far more evidence that those histories were written by the men whose names they bear, very shortly after the transactions recorded, than we have that Homer wrote the *Iliad*, Virgil the *Eneid*, or Livy and Tacitus the histories which bear their names. On this solid ground it is that we believe the miracles of the New Testament. It cannot be deceptive: no falsehood, I repeat, ever was, or ever can be, attested in this manner. Miracles, therefore, have been wrought, to confirm the doctrines and facts of the New Testament, as well as the Old. The God of truth has stamped these doctrines and facts with his own signet, and we rest on them without a reasonable doubt of their verity.

Prophecy we are next to consider. This, indeed, is a kind of miracle. For who, without the dictation of Him who sees the end from the beginning, can foretell, with certainty and particularity, events that shall take place hundreds of years after the time of the prediction; and this too when, at the time of prediction, nothing is more unlikely to happen than many of these events. But the Bible abounds with prophecies of this very character; prophecies, some of which have been fulfilled; some that are now fulfilling; and some which are yet to be accomplished.

When Egypt, and Assyria, and ancient Tyre, were in all their power and splendour, it was prophesied that they should be utterly blotted out—the former as nations, and the latter as a mart for commerce. These prophecies have been literally fulfilled. A still older prophecy—that which predicted that it should be the character of the descendants of ISHMAEL, that their “hand should be against every man, and every man’s

hand against them," and yet that they should never be subdued—has been fulfilling for more than three thousand years, and is yet fulfilling. The Arabs boast, at this hour, of their descent from Abraham: they have always been, as they now are, depredators on all surrounding people; and yet, though frequently worsted and partially conquered, they have never been subdued.

Seven hundred years before the birth of Christ, Isaiah predicted his coming, and described his character. Read this prediction and description, in the 53d chapter of Isaiah, and you really seem to be reading a history of Christ, rather than a prophecy concerning him. Daniel, also, prophesied of the Messiah, by his very name; and marked the period of his advent so exactly, that it seems impossible to deny that it was Christ Jesus to whom he referred. That these prophecies were not written after the events to which we refer their fulfilment, there is the best of all evidence, in the fact that the Jews, who deny their fulfilment, have been the depositaries of the books which contain the predictions.

Our Lord, in the most remarkable and explicit manner, predicted the destruction of Jerusalem, and warned his disciples to flee from it; which all accounts testify that they did. Jerusalem was destroyed in the seventieth year of the Christian era; and before that time there is the best evidence that the whole evangelical history was published, except the gospel of John, in which this prediction is not found—probably because he had seen it fulfilled. But in this same prediction of our Lord, there is an intimation in regard to the Jews, which has been fulfilling from the destruction of their city and temple to the present time; and of which we can judge, in part, from our own observation. "Jerusalem, (said the Saviour) shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." What a remarkable accomplishment has there been, of this declaration?

Julian, the apostate Roman emperor, attempted to rebuild the city and temple of Jerusalem, that he might falsify this prediction. But although he entrusted the enterprise to one of his ablest generals, heaven blasted the attempt—Jerusalem is yet trodden down of the Gentiles, and the Jews are scattered over all the earth. Of this we are the living witnesses; after the lapse of nearly eighteen centuries, since the publication of the prophecy.

Farther—It is conclusively implied in our Lord's prediction, that when "the time of the Gentiles shall be fulfilled," the Jewish state shall be restored: and the Apostle Paul, in the eleventh chapter of his epistle to the Romans, shows at length that it is the purpose of God, when "the fullness of the Gentiles shall have come in," that the Jews shall "be grafted into their own olive tree"—shall be restored to that church of the living God which was originally constituted among their progenitors, and from which, by their unbelief, they will so long have suffered an exclusion. This prophecy, although not as yet fulfilled, has been, from the time when it was uttered, and is at the present hour, in such a train of fulfilment, as to leave no reasonable doubt of its eventual and perfect accomplishment. The Jews have been preserved as a separate people, amidst all their dispersions and all their grievous persecutions. While other conquered, captured, and dispersed nations and tribes have, without a single exception, melted away, and at last been amalgamated with the mass of the population in which they have been mingled, the Jews are as much a distinct people now, as they were at the close of the Babylonish captivity. Is not this a presumption of the strongest kind, that they have been preserved by the special providence of God, for that restoration and that conversion to the Christian faith, which the scriptures assure us are yet to take place? In addition to all, consider how the feelings, of at least some Christian

nations, in regard to the Jews, have within a few years past begun to be changed, from that extreme hatred and abhorrence which had so long existed, to pity, and sympathy, and a degree of kindness; consider the lively interest which many Christians, both in Europe and America, are now taking in the amelioration of the condition of this long neglected and suffering people, and the efforts which are made and the prayers which are offered, for their conversion to the faith of Christ; consider that a number of remarkable conversions have actually taken place, and that a spirit of anxious inquiry, to a greater extent and degree than I believe has ever before existed, has been awakened among the Jews themselves, in relation to the truth of the New Testament, which has recently been translated into their sacred language, and pretty widely diffused among them—consider all this, and it seems to me that no unprejudiced mind can retain a serious doubt, either of the final accomplishment of the prophecy we consider, or that the time of its fulfilment is drawing nigh.

On the subject of prophecy I shall only further observe, that what is intimated in the predictions we have been considering, namely, that “the fulness of the Gentiles” shall be brought into the Christian church, is elsewhere explicitly and repeatedly foretold; and that the signs of the times in which we live seem to indicate the near approach of the millennial age—the age when the great adversary of souls “shall deceive the nations no more till a thousand years be fulfilled;” when “the knowledge of the glory of the Lord shall cover the earth as the waters do the seas;” and “all the ends of the earth shall see the salvation of our God.” More I think has been done for the spread of the gospel within the last thirty years, than had been done in the twelve preceding centuries: and it does seem to me that no one can take a just survey of the world at the present time, and not be convinced

that the glorious days so long predicted and promised to the church, and the subject of her unceasing prayers and hopes, are even now beginning to dawn on the world.

Thus, my young friends, have I laid before you a brief and imperfect statement of a part of the abundant evidence we possess, that the scriptures of the Old and New Testaments are, indeed and in truth, the word of God. I shall close the lecture with three short but important advices, arising out of what you have now heard.

1. Never read infidel books to gratify curiosity, or as a matter of amusement. Curiosity and amusement are improper motives to have influence in so serious and sacred a concern as that which relates to the question, whether God has, or has not, spoken to us in the Bible: and if you are found to trifle with this subject, you will do it at an awful peril. Those who are called to defend our holy religion, whether among the clergy or the laity, must read and examine the writings in which that religion is attacked, in order to make its defence. But all unnecessary and voluntary familiarity with these publications, is certainly dangerous and injurious.—To those who are not prepared to answer the subtle objections of learned infidels, they may be fatally pernicious; and even to those who are well prepared to answer them, they may occasion much trouble and vexation. They may fill the mind with harassing thoughts, which although the reason and judgment are perfectly satisfied that they ought not to be indulged, and that the objections suggested have been most solidly and repeatedly answered, may, notwithstanding, still occur, and for a long time worry and torment, though they never produce a change of opinion, or have any effect on practice. Do not mistake me, my young friends—I am not advising you to a blind and implicit faith in the truth of revelation. If you have time, and inclination, and the means of doing it, and find it necessary to

your satisfaction or stability in religion, examine this whole subject thoroughly. Read with care, and seriousness, and candour, and prayer for light and direction, the ablest writers on both sides of the question; and at the same time read largely in the Bible itself. For the result of such a course I have no anxiety. I solemnly believe that it never yet ended in any other way than in a deep and settled conviction that our scriptures contain a revelation from God. It is not against *inquiry* that I advise and warn you, but against *inquiry unfairly conducted*; and against meddling with profane and blasphemous writings as *a matter of choice*, or without a sufficient reason for doing it. Against this, as pregnant with certain mischief, I do most seriously warn you; and I beseech you to remember the warning to the end of life.

2. Study the sacred scriptures continually, and become as accurate as you can in your knowledge of all that they contain. The advantages resulting from a correct and familiar knowledge of the contents of the sacred volume, are not easily enumerated. Such a knowledge has a far more extensive influence in enlightening the understanding, and in cherishing a just taste, and in giving us a right view of the human heart and character, than is commonly imagined. It puts us in possession of the only perfectly correct system of morals; and shows us the grounds of many of the laws and institutions of our country. It gives us a clear view of the infinite superiority of the religious system of the Bible to the systems of the most refined nations of heathen antiquity, teaches us wherein the true and acceptable worship of God consists, and qualifies us to hear sermons with advantage, and to judge rightly, not only of them but of all the other disquisitions on the subject of religion, whether written or spoken, which profess to be derived from them or sanctioned by them. Make use of all the assistances to which you have access, to improve your knowledge of the sacred

scriptures; consult maps, plates, travels, geographical and historical discussions. Without some knowledge of the country, habits and manners, to which the sacred writers refer, they cannot be clearly and fully understood; and reading on these subjects is at once both pleasant and profitable. Oh, that it could take the place of that eager perusal of worthless, and worse than worthless publications, in which so many youth of both sexes, now consume so large a portion of their precious time! Do not neglect the aid of commentators; and yet do not take your religious system implicitly from any of them. Read and judge of the sacred scriptures for yourselves; always remembering that for yourselves you must answer to the Searcher of hearts, for the manner in which you receive and treat his revealed will.

3. Remember that there is a *saving knowledge* of the holy scriptures, which differs from all merely speculative knowledge, however profound or accurate. Memorable indeed is that petition in the last intercessory prayer of our blessed Saviour,—“Sanctify them through thy truth, thy word is truth.” Your own observation may satisfy you, that there are many who are by no means ignorant of the proper import of much of the language of the sacred volume, who yet are not sanctified by the truths which it teaches and reveals. To produce this effect, the truth must be set home on the heart and conscience, by the operation of the same holy Spirit by whom the sacred scriptures were indited. Speaking of this office of the Holy Ghost, the Saviour himself says—“When he is come, he will reprove the world of sin, and of righteousness, and of judgment—He shall glorify me; for he shall receive of mine and shall show it unto you.” The Saviour hath also said—“If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them

that ask him?" You cannot desire more encouragement than is here given you, to ask earnestly and perseveringly the influence and aid of that almighty Agent, by whom the truths which he hath revealed are made known, in their saving influence, to the souls of men—by whom the human mind is enlightened into "the knowledge of the truth as it is in Jesus," and formed to such a spiritual taste and love of the truth, and made to know such a sweet and powerful application of it, as to render the language of the Psalmist the most expressive of the views and feelings which it produces, of any that can be devised.—"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether; more to be desired are they than gold, yea than much fine gold; sweeter also than honey and the honey-comb. Moreover by them is thy servant warned, and in keeping of them there is great reward—The entrance of thy word giveth light, it giveth understanding unto the simple—Oh how love I thy law! it is my meditation all the day." When you once experience this blessed effect of the divine word—an effect which has been actually experienced by many thousands in every age of the church, you will want no farther evidence of its divine origin: you will know for yourselves that it is the power and the wisdom of God unto salvation to "every one that believeth." And till this effect is experienced, remember that the great design for which the sacred oracles have been given, has not been answered in your case; that you have hitherto perused them comparatively in vain; nay, that the light which you have derived from them has served greatly to aggravate all your offences against God, and that without repentance it will greatly ag-

gravate your final condemnation. Whenever therefore you read the holy scriptures, breathe forth the ardent aspirations of your souls for the enlightening and sanctifying influences of the Holy Spirit, that his word may become "quick and powerful—to open your eyes, and to turn you from darkness to light, and from the power of Satan unto God; that you may receive forgiveness of sins, and inheritance among them that are sanctified by faith which is in Christ Jesus." Amen.

DISSERTATION ON THE ABRAHAMICK COVENANT.

(Concluded from page 498.)

III. The third, and last thing for our consideration, is the discriminating and significant rite attached to this constitution. A separate and distinct society is usually, not only distinguished by name, but also by some badge, mark, or ceremony. And God was pleased to distinguish his peculiar people at first by the rite of circumcision. This rite, considered as a duty, we have already noticed. It now claims our attention as a significant and discriminating ordinance.

1. Circumcision was the *token* of God's covenant; that is, it was the sign or mark, by which all the male members of the church were to be distinguished from the members of other societies, or from the world at large. And hence a painful and disagreeable rite was enjoined, rather than one which would be more likely to be generally adopted. And whatever some may say, respecting the Egyptian origin of circumcision, and of its being practised by others than the descendants of Abraham, reason itself may satisfy any sober mind, that nothing, short of divine authority, could give rise and permanency among any people to such a rite.

2. As a token, or sign, circumcision was not only a mark of membership in the Church of God, but was also *significant* in various respects. It taught that we must pass

out of a natural state into a new and holy relation to God, by a process like crucifixion to the flesh; and by the shedding of blood. That it was significant of regeneration, is evident from Deut. xxx. 6, Col. ii. 11, and Rom. ii. 28, 29. A glance at these texts shows that it signified a change of heart, and also a holy life; and that as a sign it pointed all who received it, to that separation from the world and to that love and devotedness to God, without which none could enjoy his fellowship. In other words, it was significant of obedience. "I testify," says Paul, "to every man that is circumcised, that he is a debtor to do the whole law." Gal. v. 3. And as circumcision marked God's people as the members of his church, so it bound them to walk according to his laws.

3. Circumcision is called a seal, Rom. iv. 11,—a seal of Abraham's righteousness. A seal among men is used for various purposes; but the apostle appears to use it in this place, for *approving* and *ratifying*. Abraham, by faith, brought forward a righteousness which God approved and put a seal upon, as good and valid. The seal however, being applied to Abraham's person, and not directly to his righteousness, we are to consider it as sealing him righteous, and accepted of God. And being a visible seal, it pointed him out as having a right to all the visible privileges of God's church. And here let it be remarked that faith, in Abraham, furnished an acceptable righteousness, and was a prerequisite for the reception of circumcision both for himself and his household. It was upon the account of his *faith*, that he was constituted and called the father of the *faithful*; and if his faith procured for himself and his household, membership in the church of God, shall the faith of a believing parent be less efficacious now? This view of circumcision, as a seal, shows that with Abraham it answered two purposes—it sealed him as a righteous person, and it sealed him and his household as members of God's visible

church. This distinction may remove a difficulty which has been felt by some, respecting the seal being applied to the children of believing parents. If it sealed them as righteous and accepted of God, then no such children could ever be lost. This, however, it does not—it seals them merely as members of the visible church, and as entitled to all her privileges. If they should die in infancy, God appears bound to save them upon the faith of their parents; but if they live to the years of understanding, they must have the faith of their parents, or they will perish in their own unbelief. It is the Holy Spirit, the internal seal, which seals the soul an heir of eternal life.

Thus circumcision, as a token, sign, and seal, distinguished the members of the church from the world—it directed their attention to actual separation—to a change of heart and a holy life, and sealed them to the enjoyment of the inestimable privileges of God's gracious constitution. Now if such be the meaning and uses of circumcision, it is evident that the covenant with Abraham, was an *ecclesiastical constitution*, and that he and his household were formally as much a church of God, as any society now upon earth.

It would be travelling beyond our limits, to prove in detail, that baptism has come in the place of circumcision; but I would ask, what purposes are answered by the former, that are not answered by the latter? Is baptism a distinguishing mark of visible church membership? so was circumcision. Is baptism significative of regeneration? so was circumcision. Does baptism enlist in the service of God and bind to obedience? so did circumcision. Does baptism seal to believers their acceptance with God, and their children, with themselves, the inheritors of God's church? so did circumcision. The only difference is, the one was a painful and bloody rite, the other a simple rite of washing—the one signified that the blessings of salvation were then granted

more sparingly, and confined principally to the natural posterity of Abraham—the other that they flow down now as showers, or as mighty streams to water the whole earth.

In all other respects they signify precisely the same things; and this agreement of signification at once proves that baptism has come in the room of circumcision, and that the Church of God now, is the same society that it was when organized in the family of Abraham. It is evident from the remarks just made, that baptism can do no more now, as a significant ordinance, than circumcision did, when in force; and therefore if circumcision was not a sign of church membership, neither is baptism, and if baptism be a sign of church membership now, circumcision was formerly. This argument appears to us to establish, beyond reasonable controversy, that the church is the same society at the present day, and under the same constitution, that it was when first organized in the days of Abraham.

Again, it follows, that as circumcision was the distinguishing sign of church membership, and was the birthright of children and servants born in the house of a believer, under the constitution in Old Testament times, and as Abraham and his seed were bound to administer it to them in their successive generations; so is baptism, the substitute for circumcision, the birthright of children and servants born in the house of a believer now, and Christian parents and masters are bound to have it administered to them. And all Christian parents and masters, who will not have their children and servants baptized, do not keep God's constitution, but throw their children and servants out of their inheritance; and thus at once violate the command of God and the principles of justice and humanity. They virtually declare that Christ, instead of enlarging and extending the privileges formerly enjoyed, has stripped the church of a dear and important privilege, and driven her tender and

defenceless offspring from his Father's house. We know that this was not the case. He came not to purge his Father's house of the babes and sucklings, who hailed him as the Messiah, and sung the appropriate hosannas to his name. He said "suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He gave charge to Simon Peter to feed his sheep and his lambs. He charges Christian parents to bring up their children in *his* nurture and admonition. And must all this be done for those who are debarred from the distinguishing mark of his children—his lambs?

Having taken this view of the nature and uses of circumcision, and shown that it is superseded, or rather succeeded, by baptism, we are prepared to attend to the question, why were not females of the household of Abraham and of his seed, made partakers of the distinguishing rite, circumcision? A solution of this question is of some importance, since an argument has been formed from it, against baptism coming in the room of circumcision. It is said—"Females neither old nor young were circumcised, and thus not favoured with the distinguishing mark of membership in that society, formed in the family of Abraham; but females do partake of baptism, upon their faith, under the New Testament, in common with men, and are thus recognised as members of the church; therefore that society formed in the family of Abraham was not the church, or females were not members of it, and baptism has not come in the room of circumcision." This argument is more plausible than solid.—It will appear to be so from the following observations. First, it is of no force unless it be taken for granted that Abraham and Sarah were not *one*, according to the institution of God; and that the husband never can stand for the wife, and secure for her social privileges. But to grant this would be contrary to matter of fact, in a variety of familiar cases. We know

that the wife is identified with her husband, in the law of naturalization, in all well ordered communities; and that all her civil rights and privileges are secured and defended, either by her father or by her husband. It is only in criminal cases, or cases of trespass, where she acts by herself, that she is immediately accountable before the courts of justice. In all civil cases—cases of rights and debts, her husband stands and acts for her. And this was the case we find under the Old Testament dispensation. And yet the female sex, then, were denied many privileges which they enjoy under the gospel. It was not therefore absolutely necessary for Sarah, or the wives of believers, under the Old Testament dispensation, to be circumcised, in order to be members of the church.—They enjoyed membership through their fathers and husbands, and in their circumstances, needed not the distinguishing rite.

Again: the argument has no force unless it be granted that the *extension* of a privilege, destroys its nature and use. This consideration we believe to be not only important, but conclusive. Does it follow from the *extension* of the external rite, in the form of baptism to females under the New Testament dispensation, that baptism has not come in the room of the rite in the form of circumcision? It certainly does not—especially as there was no good reason why females should receive the external rite of circumcision under the Old Testament dispensation, and there is good reason why they should receive the same rite in substance, in the form of baptism, under the new. Let it be well observed, that our Saviour teaches us that he came to “send division upon the earth”—to set the nearest and dearest relatives at variance with each other. Matt. x. 34—36. And we find in the history of the church, that it so happened, that frequently the wife became a Christian, and the husband remained an heathen, or an infidel. It was therefore necessary, from the nature

of the case, not only to change the form of the rite, but to extend it to believing females, and their children. And here it ought to be remarked, that females were naturally and of course admitted to the enjoyment of the rite when changed into the form of baptism, as their ceremonial uncleanness had been removed by washings, as well as sacrifices. The ceremonial purifications exhibited figuratively, the purification from sin by the blood and spirit of Christ. These purifications were common to both sexes. We thus see, both a propriety and necessity, of believing females enjoying baptism, which propriety and necessity do not appear in favour of their being formerly circumcised.

In vain it is further urged that females partook of the ordinance of the passover, and that therefore if baptism has come in the room of circumcision, they ought, in consistency, to have been circumcised. From the circumstances in which the passover was instituted, and from its nature and uses, there was a propriety and a necessity of females partaking of it, which propriety and necessity did not exist in the case of circumcision, as has been already shown. The wives and daughters of Israel, on the night when the passover was instituted, composed a part of the Lord's congregation—they were interested in the Lamb, the substitute for the first-born, and whose flesh was necessary for strengthening them for the journey before them.

There is an important question which yet remains to be discussed, before we dismiss the general subject, viz. when did the constitution go into operation, and when did its promises receive their full and final accomplishment? We answer, that the constitution went into *immediate* operation. Abraham immediately circumcised himself, and all the males of his household. The church then was as completely an organized body, as it is at this hour. It was indeed small, few in number, and was afterwards enlarged, and had, at vari-

ous times, for its proper administration, an increase of officers, rites, and precepts. None of these, however, altered or annulled the original constitution, as the Apostle Paul declares, Gal. iii. 17. Like all the constitutions and works of God, it was to produce its effects and accomplish its designs, progressively. Thus when the church was formed and put into operation in the family of Abraham, it was soon spread out into the twelve families of Jacob, under the joint rule of the twelve patriarchs. They were succeeded by the heads of the numerous families which in a few years sprung from them, who were called elders. And thus the administration of the same constitution was carried on under all the temporary appendages of the superadded Sinai constitution, extending the blessings and privileges of Abraham to all the thousands of Israel. At length, under the public ministry of our Saviour and his apostles, its operations were enlarged and its privileges extended, beyond the Jewish nation. The temporary barrier, or wall of partition formed at Sinai, which shut out the heathen world, was thrown down; and Zion, that is, the Church of God, *lengthened her cords, and strengthened her stakes*, according to the prophecy and promise, that "all the nations of the earth might be blessed in Abraham."

This leads us to observe, in the second place, that although the constitution of the church went into immediate operation, yet not into that extensive operation declared in its promissory part, and which it must have before it accomplishes all its designs, or the purposes of God. It must continue in force until Abraham becomes "the Father of all nations; and all nations are blessed in him." This we know was not accomplished in the public ministry of our Saviour and his apostles—we know it is not accomplished to this hour. Many nations yet know nothing of Abraham, and nothing of the privileges of the church organized in

his family. The constitution therefore was not disannulled by our Saviour and his apostles, but is now in full force, and has a more extensive operation than it had at any past period. The four great continents of the earth, and the islands of the sea, are experiencing, in various forms, the blessings promised to Abraham. He is becoming, by the spread of the gospel, the Father of many nations; and all nations are becoming blessed in him. How glorious and wonderful are the ways and works of God! Behold yon little cloud in the east, moving on from *Ur* of the Chaldees, growing in magnitude—overspreading the whole heavens, and pouring its prolific showers abroad upon the parched earth. The wilderness and the solitary place are made glad, and the desert rejoices and blossoms as the rose. The Sun of righteousness arises with healing in his wings, and our fallen, wrath withered world, before his march, resumes the primeval beauties of Paradise. The outcast Indian on the banks of the Ganges, and on the plains of Missouri—the sun burnt African, and the shivering Siberian of the north—the Greenlander, and the Californian—the wandering sinners of all climes, sit down with Abraham in the Church of God, and hail him as their common Father in Christ. This is the work of God, and it is wondrous in our eyes.

Let such as deny Abraham to be their Father, and discard the Old Testament and the constitution of the church, there on record, duly consider these things. How do their sentiments comport with this sublime scriptural view of the church? Is it not surprising, that the period, when Christ removed all obstacles, and opened up the way to give full sweep to the constitution of Abraham, and to accomplish its great and precious promises, should be fixed upon by any as the period of its existence, the termination of all its blessings and benign influence? O! let us not thus impeach the truth, the wisdom, the goodness, and faithfulness of

God. Let us manifest a better understanding of his word, his works, and constitutions; and rejoice in the happy, the honourable privilege, of sitting down with Abraham, Isaac, and Jacob, in the Church of the Lord Jesus Christ on earth, as we hope to sit down with them in the church triumphant in heaven. CLERICUS.

FOR THE CHRISTIAN ADVOCATE.

JESUS OF NAZARETH THE TRUE MESSIAH.

At a time when exertions are making to convert the Jews to the faith of the gospel, it certainly is desirable that Christians in general should be familiar with the leading facts and arguments which should be urged on the Jews; and which, under the Divine blessing, it may be expected will ultimately be effectual to their conversion. Let us then, so far as it can be done in a short compass, show in what manner we may unanswerably prove to a candid Jew, that Jesus of Nazareth is the true Messiah.

I. We may say to him,—Prove the divine mission of *Moses* and you will of necessity establish that of *Jesus*. You cannot demolish the *New* Jerusalem without erecting your batteries on the ruins of the *old*. We wish to offer no disparagement to the miracles and divine mission of *Moses*, but we must insist that the credentials of *Jesus* are even more fully authenticated than those of your great lawgiver. Our argument is of the *a fortiori* kind. The miracles of *Christ* were more numerous, and not less open, incontestable and astonishing, than those of *Moses*; and in addition to this, they were sealed by the martyrdom of many who witnessed them. Did the miracles of *Moses*, in attestation of a certain truth, establish that truth? The miracles of *Jesus* were wrought in attestation of this truth—that he is the very *CHRIST*, the hope of *Israel*; and this truth, therefore, they firmly establish.

II. The verity of the *Old Testa-*

ment establishes the truth of the *New*, and requires the belief of its truth; so that if the gospel be rejected, the *Old Testament* must certainly be abandoned. That a great and glorious prophet is promised in the ancient oracles of *God*, every Jew joyfully admits (*Deut. xviii. 18, 19.*). But this prophet, this *Shiloh*, was to appear before the sceptre had departed from *Judah*, or a lawgiver from between his feet (*Gen. xlix. 10.*) His presence in the second temple was to render it superior—for it was the only thing that did render it superior—to the first (*Hag. ii. 7—10. Mal. iii. 1.*). He was to finish his course at the end of 490 years from the commencement of the reign of *Darius*, the son of *Ahasuerus* (*Dan. ix. 24.*). In this “Branch of Righteousness” the kingdom of *David*, and the office of the *Levites*, was to have a perpetual administrator (*Jer. xxxiii. 14—18.*). If then the sceptre has long since departed from *Judah*, if not even the earth on which stood the second temple is now to be found, if the seventy weeks mentioned by *Daniel* must undoubtedly have had their consummation, and if, on any other supposition than the actual advent of the *Messiah*, the descendants of *David* have ceased to occupy the throne of *Israel*, and the ministration of the *Levites* has long since been suspended—if these things be so, and *Messiah* is not now seated on the throne of *David*, all these declarations must be untrue, and the *Old Testament* itself must be abandoned. In perfect accordance with the preceding declarations, and as what might be expected naturally to result from them, we find, about the time of our Saviour’s advent, a prevalent expectation that the great predicted personage, in whom so many prophecies were to have their fulfilment, was now about to appear on the earth. This is fully attested by *Joseph. 620, c. 6.* and book 18, cap. 12, &c. See also *Suetonius’ Life of Vespasian*; and *Tac. lib. 5.* All the perversions by which the obvious meaning of the scriptural representations to

which we have referred, is attempted to be set aside, only prove that "the wrath of man worketh not the righteousness of God." They are entirely novel and unnatural, and completely at variance with the explications of the ancient Rabbies; and of course, must have been adopted only to answer a present purpose. And, as we have said, they are calculated, not only to discredit the New Testament, but to cast into utter uncertainty all the prophecies and representations of the Old—so that whether these explications be true or false, *Judaism*, at any rate, must be subverted.

III. If Jesus Christ be not the true Messiah, all the predictions concerning him, and the marks by which he was to be known are, to say the least, *useless*. That these all do centre in Him whom Christians acknowledge as the Christ of God, the gospel history fully establishes; and if they be applicable to some other individual, only in common with Him whom Christians esteem the true Messiah, we have no mode of determining which to accredit.

Some of the peculiarities by which Messiah was designated are these—He was to be of the tribe of Judah, of the family of David (Isa. xi. 10.)—He was to be born of a virgin (Isa. vii. 14.). This Ruler in Israel was to come forth out of Bethlehem Ephratah (Mic. v. 2.). They were to give him also gall for his meat; and in his thirst they were to give him vinegar to drink (Ps. lxxix. 21.)—He was to be valued at thirty pieces of silver, and these to be given to the potter (Zech. xi. 12, 13.)—He was to ride into Jerusalem on an ass, even a colt the foal of an ass (Zech. ix. 9.)—They were to part his garments among them, and cast lots upon his vesture (Ps. xxii. 18.)—He was to descend into the grave and yet not to see corruption (Ps. xvi. 10.)—While a mighty conqueror, he was to be, at the same time, poor, and afflicted, and persecuted, and to suffer for the sins of his peo-

ple (Isa. liii.)—He was to be a stone which the builders should refuse, and which should nevertheless become the head of the corner (Ps. cxviii. 22.)—While he was to be for a *sanc-tuary*, he was to be at the same time for a *stone of stumbling*, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem; and many among them were to stumble and fall, and be broken, and be snared, and be taken (Isa. viii. 14, 15.)—He and the children whom the Lord should give him, were to be for signs and for wonders in Israel, verse 18. He was to be "the desire of all nations," (Hag. ii. 7.)—Unto him, it was predicted, should the gathering of the people be, (Gen. xlix. 10.)—and he should be a ruler among the Gentiles (Ps. cx. Isa. ii.). This "Root of Jesse" was to stand for an ensign of the people; to Him were the Gentiles to seek (Isa. xi. 10—16.). It was but a light thing that he should be God's servant, to raise up the tribes of Jacob and to restore the preserved of Israel; he was to be given also for a light to the Gentiles, and to be for salvation to the ends of the earth. (Isa. xlix. 6.) Some "were to come from far, and lo, these from the west, and the north, and these from the land of Sinim—" See the whole 49th chapter of Isaiah. Though "many were to be astonished at him, his visage was so marred more than any man, and his form more than the sons of men," yet "so was he to sprinkle many nations; the kings were to shut their mouths at him; for that which had not been told them they shall see, and that which they had not heard shall they consider." (Isa. lii. 14, 15.). See also the 63d of Isaiah throughout.

If it be maintained that these marks really never applied to Jesus Christ, but have been merely appended to his history by the evangelists, in order to give currency to his imposture—then what, I ask, becomes of the Old Testament history, whose verity depends upon the same, or rather upon *weaker* evidence? By a

Jew, if he will be consistent, the gospel history must necessarily be accredited, and the applicability of these marks to the Messiah of Christians, must be acknowledged to be *real*: and if real they are also *decisive* in favour of his Messiahship. I say they are *decisive*, because many of them are such as no imposter *would* challenge to himself if he were able; for they presuppose his own disgrace and rejection. Many of them also are such as no imposter *could* appropriate to himself, if he were even willing. They were affixed to him by agents over whom he could exercise no control—They were rejection, and mockery, and crucifixion, and death, and interment, and resurrection. These were predicted as marks by which Messiah was to be recognised, and in Jesus of Nazareth they did all meet. *This, therefore, is He*—"We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." John i. 45. Survey his course from the cradle to the grave; he appears the *Messiah* at every step—in his birth, life, death, resurrection and ascension—in his tribe, family, friends, inheritance, and even in his betrayer, "in whom he trusted, which did eat of his bread, and yet lifted up his heel against him," (Ps. xli. 9.)—in his humiliation, in his being numbered among the transgressors, (Isa. liii. 12.)—and in his making his grave with the rich in his death; verse 9. To him has been the gathering of the people; he has been a light to the Gentiles; Zion has "lengthened her cords and strengthened her stakes"—the Gentiles are actually come to her light, and kings to the brightness of her rising. "Lift up thine eyes round about and see, all they gather themselves together, they come to thee, thy sons are come from far, and thy daughters are nursed at thy side—The abundance of the sea is now converted unto thee, the forces of the Gentiles are come unto thee." (Isa. lx. 3—5.)

If a certain *time* was specified at which Messiah was to make his appearance; if certain marks were laid down by which his person would infallibly be ascertained; and if at the appointed time a certain personage did appear who laid claim to the Messiahship, and if in this person all the appropriate marks of Messiah did meet; if Jehovah himself set his seal to the claim by working miracles in attestation of it; if the claim was so incontestable as to enlist in its behalf a considerable part of the Jewish and Gentile world, though at the sacrifice of their national and family prejudices, of their possessions, and often of their *lives*—if all this be true, who *dare* say that this is not the Christ, the Son of the living God?

Objections against a truth clearly established by direct evidence, ought certainly to have but little weight; and those of the Jews do really appear to be mere cavils—destitute even of plausibility, if fairly examined. When we adduce the 53d chapter of Isaiah, to prove that Messiah "ought to suffer these things and to enter into his glory;" they apply the passage to *themselves*; who though afflicted, are yet an holy people, who know no sin. And yet when we urge upon them that the time of Messiah's advent is already past, they say that it has been delayed on account of their *sins*.—Yet one purpose of his advent was to take away sin. (Zech. xiii. 1. Dan. ix. 24.)

The main argument of the Jews against Christianity is the tradition of their fathers. But even admitting the validity of tradition; if the tradition of the *unbelieving* part proves that Messiah is not yet come, the tradition of those who at early and subsequent periods have *embraced the gospel* must prove the contrary. For the testimony of these latter, although the number that bear it is comparatively small, is the more entitled to credit, because it is contrary to their national pride and prejudice. Another argument on which they place some reliance is, that what God

has ordained he cannot alter. The plans of God we acknowledge, in reply, he never alters. But surely the abrogation of a system may not only not involve any alteration of his plans, but may even form a part of them—this abrogated system being merely intended to answer a certain temporary purpose. Besides, the fulfilment of the ceremonial law is not the abolition of it. And if, as the Jews admit, the Gentiles, at and after the advent of the Messiah, are to be brought in, how could the ceremonial law be extended over them? Could every male, from the most distant parts of the world, repair *three times* annually to Jerusalem? Nor on this supposition would the family of Aaron be sufficient for priests, nor that of Levi for ministers. Hence the prediction, "And ye shall be to me a *kingdom* of priests." (Ex. xix. 6.)

Although the children of Israel be "a rebellious house," our "hearts' desire and prayer to God for Israel is, that they might be saved." With humility we desire to remember that "as concerning the gospel they are enemies for *our* sakes," (Rom. xi. 28.) We behold "the severity and goodness of God; on them which fell severity, but towards us goodness." We have seen them "a hissing, and a byeword, and a reproach among all people," and we rejoice "that they shall yet return to Sion with songs and everlasting salvation, and that sorrow and sighing shall flee away forever." We rejoice that "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob, and so all Israel shall be saved."—"For a small moment they have been forsaken, but with great mercies will they be gathered."

We rejoice too at the spirit of inquiry prevalent at the present day; that there is a shaking in "the valley of

dry bones," and that ere long, as we hope, there "will stand up an exceeding great army;" that there are some among them who are looking to Him whom they have pierced and are mourning. And may we be of that people who, both by our language and our conduct, shall say to the Jews, "O house of Jacob, come ye, and let us walk in the light of the Lord;" "come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." If we look at the *past*, we perceive that to them "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God;" that of them are "the promises, and of them, as concerning the flesh, Christ came, who is over all God blessed for ever. Amen." (Rom. ix. 4, 5.) If we look *forward*, we learn "that as the casting away of them has been the reconciling of the world, the receiving of them shall be life from the dead." Gratitude to them, and a regard to our own salvation who are Gentiles, are equally and powerfully urgent in their claims upon our prayers, our exertions, and our purses. Let us merely not say to them, be ye warmed, and filled, and converted—let us give them also those things which are needful to their present and everlasting welfare. The American society for meliorating the condition of the Jews, divests us of the plea of inability to reach the case of the Jews. The benevolence, the sobriety, and scriptural character of its object, as well as the known character of its managers, present it strongly to the attention of those "who pray for the peace of Jerusalem," and whose right hands shall sooner forget their cunning than they forget thee, O Zion.

PHILAETHES.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

CHRISTMAS.

It is known to all who have examined the subject, that we are entirely ignorant of the precise time of our Lord's nativity. There is good reason to believe that the Christian era itself is considerably inaccurate; that our Saviour's birth really took place about four years earlier than the time from which it is commonly reckoned; so that we are now in the year 1827, from the true period of his incarnation. The cause of this error was, that even Christians, to say nothing of others, did not reckon time from the birth of Christ, till about the beginning of the sixth century after his advent; when it was no longer practicable to fix that great epoch with certainty. The publick archives had been destroyed by the burning of the greater part of the city of Rome, in the time of Nero, and probably by his order; and hence, although the empire in the sixth century had long since become Christian, the decree of Augustus for a general taxing, which was cotemporaneous with our Saviour's birth, and the account of his death sent to Rome by Pilate, could not be resorted to, in determining the exact time of these interesting and important events.

The word *Christmas* is composed of the two words *Christ*, and *Mass*, and was first employed to denote the religious service made use of in the Roman Catholick church, in celebrating our Saviour's birth; nor is it improbable, that this very term has increased, if it did not originate, the strong dislike which some protestants have always entertained and expressed, against the performance of any religious service on the day called Christmas.

There seems to be no probability that the great event which Christmas commemorates, happened on the 25th of December; and it is wonderful that

Pope Julius, by whom that day was fixed for religious observance, should have decided as he did. Two events, coincident with the incarnation of our Redeemer, are fully known—the resort of the Jews from the most distant parts of Judea, to the city, or place, where they were born, that they might be enrolled and taxed—and the watching of their flocks by night, of the shepherds, in the vicinity of Bethlehem. Now, it is very improbable, that the season of the year the most unfavourable of all for travelling, should have been assigned for the universal attendance of the Jews at the various places of enrolment: and it is still more improbable, that in a climate not very different from that of the southern part of the United States,* shepherds should be “keeping watch over their flocks by night,” on the 25th of December—encamped, as they clearly were, in the open fields. Those who have investigated the subject most carefully, have placed our Lord's nativity somewhere between the middle of August and the middle of November; and the best and prevalent opinion is, that it happened in the latter part of September, or in the early part of October.

We have no evidence that Christmas was ever observed as a religious festival till toward the end of the second century of the Christian era, under the Roman emperor *Commodus*. The observance of it, however, soon became general, and continued to be so till the time of the protestant reformation. Neither, indeed, was its observance proscribed or discountenanced by the reformers; otherwise than that this might seem to be implied in the great protestant principle, that the scriptures alone

* *Bethlehem*, in Judea, is placed in the best maps, in Lat. 32° 36' north, which is very nearly the latitude of Charleston, South Carolina.

contain the laws and institutions which are binding on conscience and obligatory on the church, and that in the scriptures, there is certainly no command, nor any recorded usage of the primitive church, in favour of the observance of Christmas. The protestant churches, nevertheless, both Lutheran and Calvinistick, have, in fact, generally observed the day, not only as a season of social festivity, but by the performance of some religious service commemorative of the birth of Christ. It is believed that the Scotch church and the English Puritans, with their descendants, stand alone, among all the reformed churches whose origin is coeval with the reformation, in their refusal to celebrate Christmas, in a religious manner—esteeming such a celebration as a departure from the fundamental principle of protestantism already mentioned; and viewing it as dangerous to make any observance habitual, without a clear scriptural warrant; or to act as if any other day than the Sabbath could lawfully be regarded as sacred. We are now prepared to make the following summary statement.

1. That the religious observance of the day called Christmas is not a divine institution, and therefore to represent or regard it as such, is contrary to truth and duty.

2. That the day of the year, and even the month, in which our Saviour was born, is not known.—The day of his crucifixion we know exactly. It is ascertained by the Jewish Passover, the annual return of which is most clearly specified in the Pentateuch, and has been punctually observed by the Jews in every successive age. But, in the providence of God, we are not permitted to know the day on which our blessed Lord became incarnate.

3. That the incarnation or nativity of the Redeemer of the world, is unquestionably an event which we ought often to recollect, with the deepest admiration and the most lively gratitude, and on suitable occasions to celebrate in social worship.

4. That since the second century of the Christian era the great body of Christians, both catholicks and protestants, have assigned a specifick day for the commemoration of the great event by which a Saviour was given to the world.

5. That some protestant sects, notwithstanding, refuse to observe this day, because they have no scriptural warrant for such an observance, and therefore think that it is wrong in itself, and likely to be followed by bad consequences.

On the last of these items it is proposed to offer a few remarks. The writer is a member of the presbyterian church, honours its steadfast adherence to the sole and paramount authority of scripture, and certainly is not disposed to censure those who are conscientiously scrupulous in regard to the observance of the 25th of December, as a season for the religious commemoration of our Redeemer's nativity. He has, however, no such scruples himself; and he begs leave to state to his fellow Christians the reasons why he thinks their scruples might be laid aside: and he does this with the more freedom, because the publick standards of the presbyterian church say not a word on this subject, either in the Confession of Faith, or in the Larger or Shorter Catechism,—leaving it to be judged of freely, by every individual of our communion.

To meditate with profound and adoring gratitude on the incarnation of the Son of God, on his infinite condescension in assuming our nature—in becoming “a man of sorrows and acquainted with grief,” in being “made sin for us who knew no sin, that we might be made the righteousness of God in him;” and to celebrate all this in acts of publick social worship, no Christian, it is believed, will deny to be an important duty. Nor will it probably be denied, that some special season may with propriety be set apart for a particular attention to this duty. It has been well said, “that a duty which we think we may discharge at any time,

we are likely to perform at *no time*." It is certainly prudent and useful, to have a time *appropriated* to every important duty, that it may not be overlooked and neglected. Now, it is feared by the writer, and his fears arise from long observation, that those who have no appropriate season for making the incarnation of our Redeemer the subject of publick discourse, accompanied with special praise and prayer, do too much neglect this duty. It is not affirmed, that *all* the parties concerned are chargeable with this neglect; nor that *any* neglect the duty *altogether*. But that it is *too much*, and *too generally* neglected, is believed to be a fact.

It is not unknown or forgotten by the writer, that days of fasting and thanksgiving are enjoined, in our publick standards, to be observed* "upon special occasions, which are, in their several times and seasons, to be used in a holy and religious manner;" and that this is construed by some, as intimating that there should be no *stated* seasons for these duties. But this is believed to be an unsound construction. The design of the pious and learned framers of our publick formulas of faith, was to withstand the observance of the stated fasts and festivals in the popish church, or any thing of a like nature; because they might, and often did, call those who regarded them to a celebration exactly contrary to the demand of existing circumstances—to fast when they ought to give thanks, and to give thanks when there was a call to be humbled and mourn. This appears to have been particularly in view, both in what we have quoted from the Confession, and in the answer, in the larger Catechism, to the question "what are the sins forbidden in the second commandment." But there is no reason to believe that the framers of our formulas believed, or meant to intimate, that

there were not certain subjects that would always and regularly demand gratitude and thanksgiving, and others that would always and regularly call for humiliation and fasting. They only meant to provide for a *due* and *seasonable* regard to these, and to prevent their *interference* with each other. Accordingly we find, that the descendants of the puritans in New England, although they have disregarded the observance of Christmas, have established a custom, which we think a very laudable one, of having an *annual thanksgiving*, and an *annual fast*—both appointed and proclaimed by the civil authority. This custom is continued to the present day; and it would probably be a very unpopular thing, if any governor should violate the usage, by neglecting to appoint a thanksgiving in autumn, or the beginning of winter, and a fast some time in the spring. We not only wish that this usage may be perpetual, but that it may be adopted in every state in the American Union. But we do think that the nativity of our blessed Lord more imperiously demands a day for its annual celebration, than any other event, or series of events, which can deserve the religious regard of a Christian community. And as a specifick day for this purpose has been fixed by long prescription and the general observance of Christians, why should not this day be observed? Only two objections occur to the writer, both of which have already been brought into view. The first is, that it may happen that existing circumstances may call for mourning and humiliation, and not for the publick expression of religious joy, on the 25th of December. Be it so—and on every such occasion, which certainly will not often occur, let another period be assigned for celebrating the Redeemer's incarnation. This will serve to show, unequivocally, that Christmas is not considered as a divine institution; and thus help to remove the second objection—which is, that the regular observance of this

* Confess. Faith, chap. xxi. sec. 5.—Directory for Worship, chap. xix. throughout.

particular day may tend to foster the notion that such observance, like that of the Christian Sabbath, is appointed and required by the great Head of the church.

It seems much to our purpose here to remark, that there are many Calvinists, as well as other protestants, who do not believe—what the writer of this does firmly believe—that the keeping holy to God of the first day of the week, is an institution of divine appointment. They nevertheless generally think, that one day in seven ought to be set apart for religious worship; and they rightly judge, that it would appear whimsical, singular, and affected, as well as that it would be found extremely inconvenient, to observe Wednesday or Thursday, instead of the day which is generally esteemed the Christian Sabbath. The Sabbath therefore they observe, without regarding it as a divine ordinance to do so. Let the same be done in regard to Christmas. As one day in the year is certainly not too much for a special commemoration of our Lord's nativity, it may be set apart for this service, generally on the 25th of December; in concert with other Christians, without the least danger of its being regarded as a divine institution, especially if the people be occasionally reminded that they ought not thus to regard it. The truth is, we live in an age not likely to go to any extreme in taking a human convention for a divine appointment. That age, we rejoice to say, is probably gone by forever. The popular tendency at present, and it is deeply to be regretted, is strongly toward an extreme the very opposite of that we have mentioned—the extreme of denying and disregarding institutions which are clearly sanctioned by divine authority.

We conclude, then, that it is not inconsistent with protestant principles, nor with the most scrupulous regard to the exclusive authority of holy scripture in matters of religion, nor to the spirit of our publick standards of doctrine, that the nativi-

ty of Christ should be celebrated on the 25th of December—unless there should at that time be a special call in providence to humiliation, fasting, and prayer; in which event, it is admitted, it ought to give way to the duty demanding immediate regard, and be celebrated on another day, discreetly appointed for the purpose.

It has been remarked, and we have dwelt on the remark, that no specifick day for commemorating our Saviour's appearance in the world is prescribed in scripture, or obligatory on the church of Christ. But this discussion must not be closed without observing distinctly, that it seems to be a fair inference from what we find plainly and fully recorded in the New Testament, that this great event ought to have a particular and animated celebration, in every age of the Christian church. Its occurrence was celebrated in the highest strains of angelick eulogy and rapture. No sooner had the celestial messenger announced the birth of the infant Saviour to the shepherds on the plains of Bethlehem, than “suddenly there was with the angel a multitude of the heavenly host, praising God and saying—Glory to God in the highest, and on earth peace, good will towards men.” Were the angels filled with holy ecstasy at the Redeemer's incarnation, and shall men, who have infinitely a deeper interest in the event than the angels have, ever contemplate that event without the most elevated gratitude and praise? Was it *specially* celebrated in heaven, and shall it not have a *special* celebration on earth? Did the angel say to the shepherds, “behold, I bring you good tidings of great joy, which shall be to all people,” and shall Christian people not express “their great joy,” in the most solemn, publick, and emphatick manner? Do Christians, more than fifty times in a year, observe the first, rather than the seventh day of the week, as the Christian Sabbath, because the work of redemption, completed on that day by the resurrection of Christ Jesus from

the dead, is a greater work, and to a fallen race infinitely more interesting, than that of creation—and shall not one day in the year be set apart to commemorate the first appearance of a Saviour in our world, on the great errand which brought him from heaven to earth? Although no positive precept is left us on this subject, yet the example of the holy angels is left us—and is it not for instruction and imitation? Although the providence of God has so ordered it, that we know not the day of our Lord's nativity—instead of taking this for an intimation that no day is to be observed for its commemoration, may we not more reasonably conclude that the two-fold design was, to prevent a superstitious observance, and to give us the opportunity to appoint one that shall be rational and scriptural, and this as a free will offering? To the writer it seems that if the thoughts suggested by these inquiries be pursued, and weighed with a spirit of candour and impartiality, they must lead Christian congregations to conclude, that they ought to celebrate, in as distinct and impressive a manner as they can devise, the most important event that was ever witnessed by angels and men—the gift of God's only begotten and well beloved Son, for the redemption of a lost and ruined world

CHRISTOPHILOS.

The following communication is from the correspondent who furnished the article entitled *THE DEACON*, in our number for May last. His present favour was thus introduced:

"Sir—I was not pleased with *THE DEACON*, and yet the story of the *widow* it is a pity to lose. It rigidly adheres to fact. I do not in this assertion include *Lazy Bob*, &c. In the narrative of the class-leader there is no fiction.

"If you judge it worth while you can assure yourself of the *widow's* story, by conversing with the Rev.

was here specified, and our correspondent has also given his own name. We have not thought it "worth while" to make the inquiry suggested; because we are as perfectly satisfied of the truth of what our correspondent asserts, whom we have long known, as we could be if it were corroborated by a hundred witnesses. The whole narrative must speak for itself, and its *marvels* be disposed of by every reader as he may think right. We insert it in our pages because it affords a graphical description of a country funeral in the neighbourhood of Philadelphia; relates a melancholy instance of the dangerous consequences of trusting to pretenders to medical skill; narrates the conversion of a Methodist class-leader, and makes some remarks which we think worthy of a very serious regard by all who may peruse them.

THE DEACON, OR A COUNTRY FUNERAL.

"Margaret was a *hard* honest woman," said lazy Bob, (a shirking worthless fellow, that lived nobody knew how,) as the Deacon stood a few moments at the door of the deceased widow. The speaker was himself very *liberal* among idlers in a pot-house: and his family were welcome to what *remained* of his *accidental* earnings. "Bob," said the Deacon, "Margaret had three infant children, and little enough to educate them. Her delicate health made it very improbable that she would live to raise them. The world, on which it was evident they would soon be thrown, is *hard* enough, but not quite so *honest* as Margaret was."

"She was too honest," said Bob. "She refused to sell whiskey, because there was nothing to be made on it, without reducing it with water. Some of the shopkeepers are not so scrupulous. There's Billy Small makes his so weak, a fellow might drink it in harvest without water: but some of his whiskey got sour in his own store: he lost a whole barrel."

The name of the Rev. gentleman

Bob was correct in this fact. "You told me you wanted the wine for *immediate use*," said a wine merchant to a country gentleman, who gave him a glass of his own manufacture, compounded of things, which, as friend Elias ——— says, (speaking however of medical combinations,) "God never designed to be compounded:" and he adds—"The doctors *kill* nine out of ten, and the chemists assist them."

The neighbours, assembled in the house, at the widow's funeral, conversed, as usual, on the news of the day, and the merits of the deceased. "She made her peace so nice with her Saviour," said a lady. This lady would have said just the same of one who had never thought of her salvation till the earthly tabernacle was evidently falling; but had then acknowledged herself a sinner, received the eucharist, and died. The lady herself did not cross the threshold of a church twice a year. Yet she had a bigotted attachment to her own denomination, and an utter contempt for *Irish religions* and *Methodists*.

"Aye, aye, she died *happy*," said a man, taking a chew of tobacco. The Deacon had heard him express just the same consolatory persuasion concerning a drunkard, whom death had sobered, but whom the approach of death did not even alarm.

There is a generation in some of our country places, perhaps in our cities too, who have hardly knowledge and impression of religious truth sufficient to prevent them from talking ludicrously, when they really mean to talk seriously. The hope of future bliss, when they do indulge it, that is when they think of the subject at all, seems to be founded in some cases on their honesty, although that is sometimes very questionable. In others, the reliance is on their being good neighbours, however doubtful that fact may be. Others, and perhaps the most numerous class, comfort themselves with the reflection and remark, that they are *no Pharisees*. There is nothing, probably, that more affectingly indicates the neces-

sity of religious experience, and prudence, and fidelity, in a Christian teacher, than the extent to which an ignorant people of this kind turn many of the most salutary truths into poison.—If it be not counteracted, it must destroy them.

"Was there a sermon yesterday, Peter?" said the Deacon, once to a labourer, referring to the funeral of Peter's mother.—For in some country congregations a sermon is preached on the death of every member, of every age, and every character. "Yes," said Peter, "and Mr. ——— did give it to the rich people. Tommy ——— held down his head the whole time." The fact was, that this was the only occasion that had drawn Peter to church for many years. The appearance was new to him. But in reality careworn Thomas ——— was in the habit of leaning forward at every sermon, that he might sleep the more conveniently. And when not asleep, he was engrossed by day and by night with plans to increase his wealth; and he probably heard as little of this sermon as of any other. The discourse contained the usual solemn warning both to rich and poor, against the love of the world.

Nothing is more certain, than that a *seemingly* pious man *may* be the very reverse; that a disposition to condemn those whom we think less holy than ourselves is no indication of true piety; that the practice of some external duties may yet leave the heart enslaved to sin; and that a professor of religion, desiring only to be seen of men, is abhorred of God.

A pious minister may describe a Pharisee to his flock correctly, and so far discharge his duty. But if, through fear or affection, he fails to make those of his flock who possess the character apply it to themselves, he does them an inconceivable injury, and incurs an awful responsibility for himself. There are many religionists now, who are emphatically Pharisees; and who differ from those in the time of our Saviour in nothing but in circumstances. It may

be that what little of religion, or rather of its appearance, which they possess, consists in an adherence to elements more "weak and beggarly," than those of him who scowled on the publican; while their most striking religious characteristic is a haughty, hearty, and heedless contempt, of all denominations more zealous than themselves,—whom yet *they* consider as incorrigible Pharisees, and so represent them.

"She died safely," said the Deacon, addressing himself more particularly to a pious Methodist, sitting beside him—"Her tranquil confidence was not *essential* to salvation." Here the good man groaned deeply, with closed eyes. "But it was *her* happiness to enjoy it: and it is our duty to seek it;" here he opened his eyes. "The cause why we do not possess it, is always some sinful defect in ourselves."—The pious man here rose from his chair—"Dear brother!" said he, and sat down. His heart was full. It was filled with Christian joy to find that the Deacon was not in such dangerous error as he had at first feared. "Joy in the Lord," said the Deacon, "ought not to be our primary object. To know and do his will, should be that object. Our first great work is repentance. And as far as we are conscious that we are true believers, so far we know that we are justified—and may rejoice in hope."

The good Methodist did not reject or controvert this statement. But he was manifestly not particularly pleased with it. That denomination teach their members that Christian joy is *essentially* connected with the renunciation of all sin. But they appear to allow to an incipient faith not merely a joyful hope, but the triumphant confidence of a confirmed Christian. They seem to consider the *happiness* which it produces, as a criterion of true religion, and to encourage a mere babe in Christ to adopt the language which St. Paul used in the close of life.

"Yes, yes, she *did* die safely," said

a thin keen-eyed, discontented, Christian lady—a sensible and good woman, but terribly vexed with *temptations* to slander. "She *was* a good woman. I have *long* thought so. Ever since I spent an evening with her, *I* have set her down as such. My mind was then made up." This lady devoted too much of her time to calculations respecting the exact degrees of piety possessed by individuals—calculations very profitable with regard to ones-self, but for which, with regard to others, we have not the data necessary to a correct decision.—God has reserved them to himself.

"*My mind was made up*," said the Deacon, "when she was baptized." The Deacon, whatever his other faults were, and he had many, was more employed in judging himself than others. He never doubted the real piety of professing Christians, in an enlightened congregation, if they were moral in their lives. Devotional habits, and correct religious experience, when known to him, *confirmed* his confidence in the piety of such professors. But even if mistaken with regard to some, his mistake was injurious to no one.

She whose remains were about to be deposited where they now rest in hope, was neither ignorant, careless, pharisaic, nor presumptuous. Her reason had been exercised on, and instructed by, that holy book, which she read by day, and meditated on in the watches of the night. She devoted herself to the Redeemer in comparative health and prosperity. Yet probably she was led to seriousness by an impressive dispensation of divine Providence. Sometime after the death of her husband, the Lord opened her heart to attend to the things that were spoken in his house, which she frequented: and she and her children were, in consequence, baptized.

"He died *in prison* a happy death," said one good man of another. The widow died a happy death, but in that death she suffered

the tortures of the stake. She lingered in the pains of *burning* for the greater part of a whole day.

It is surprising, that such things can occur at this period of the world, and in the places where they do. It resulted in this case from an assemblage of causes. This righteous person was given into the hands of the wicked, and was tortured to death in her own house, and under the eyes of affectionate relatives and friends, none of whom interposed soon enough for her rescue.

It is not designed to go through the disgusting detail of her cruel usage. Her relatives, anxious for her life, urged her to try a —— doctor. Perhaps a lingering hope of a return to health may also have weighed with her. But of this, if it were so, she was not aware. The —— doctor came, and in fact took possession of the house. When he departed, he left her in charge of *his* nurse. The employment of this assistant was the condition of his prescribing for her.

The widow sustained their horrible treatment only a few days. She was compelled to take uncommon quantities of *unknown* medicines; and when actually dying, to undergo the most severe and useless medical treatment. The —— doctor told her, even at this time, that her cure was certain. But the widow knew, and said she was dying.

The second and last visit which he made, was on the day previous to her death. A pious friend and neighbour called to see her on that day, whom she implored not to leave her in the hands of these persons. The lady promised to remain, and did so, till she ceased to breathe—just before daybreak, on the following morning.

After taking a dose of medicine on the morning of her last day, she told her friend she could not survive long, for she was *burning* to death. From that moment, till her end on the subsequent morning, she endured unceasing agonies, of a most uncommon kind. Convulsed with pain, she implored relief from God. She beg-

ged her friends to pray for the mitigation of her sufferings, and that she might be enabled to bear them patiently. The mortifying reflection is, that they were the effect of human art and avarice.

After the dose of medicine just mentioned, her friend interposed to prevent any more being given to her. The —— doctor and his nurse retired to another room quarrelling. Among other things she was heard to say to him, "You have done it at last." Late at night he requested brandy, and went to bed intoxicated.

The widow, in the midst of her sufferings, asked for her will. She requested it to be endorsed, and returned to the place where it had been deposited. "All is now done," said she to a pious woman who had nursed her, and still remained: "Be good to my children."

Her confidence in Christ never failed. Her soul was tranquil; and her assurance of future bliss was humble, but *unwavering*. She died in horrible agony, but in the exercise of *faith*, and *struggling to be patient and resigned*.

During the preceding day the —— doctor demanded —— dollars, as his charge. When his patient had been dead about fifteen minutes, he increased his demand one half. There were only three or four women in the house, beside *his* nurse, who remained when he went away. They were glad to be rid of him.—They paid him and he departed.

It was now light. The women were all in the room where the deceased lay. They were at a loss what to do, on account of an unnatural warmth in the body. They were ignorant that it proceeded from the medicines. It continued nine hours after death.

About an hour after the victim had ceased to suffer, an alarming noise shook the house. The noise is to this moment unaccounted for. The whole ceiling of the room seemed on fire. The women were horror struck. "What is it?" said the affrighted

nurse;—"I did what I was ordered. He will have to answer for it."

The noise continued long. No cause could be discovered, though every part of the house, *during its continuance*, was carefully searched. "Had it not been light," said a pious class-leader, when this narrative was given by one of the persons present, "you would have seen the flames." "We ought not," said the Deacon, "to suppose such occurrences supernatural. I have heard similar, but slighter noises, in old houses. At any rate, we do not really know that the causes here were other than natural. It were better, as we cannot account for the fact, to suspend our judgment. But there is a distinction, very little regarded—this was certainly *providential*. It may prevent a similar occurrence."

Devout men were now carrying the deceased down the village street, and the class-leader and the Deacon were following among her friends. "You think then," said the Deacon, "this noise was supernatural." "I have no doubt of it," said the class-leader. "Something as remarkable happened early in life to myself. My father was a Dunkard. He was a serious man; he never allowed us to swear, or grossly to violate the Lord's day. But we might play on it, as children usually do. We had no instruction. We lived at a considerable distance, in the country, from our place of worship in this village. We children never attended worship, public or private. We heard, however, pious conversation, especially when the preachers visited us. Old ——— came often—he preached regularly here at that period."

"At twelve years of age my favourite sister died of the small-pox. She lay in a back room on the first floor of the house. She had not spoken for several days; my mother and others were in her room: I walked to the front door, and was standing there, when I heard her voice distinctly. It was a sound like a continued mournful O I could not

be mistaken—it was clearly and unquestionably hers."

"I ran to the room, deeply affected with the melancholy sound. I asked the cause. Nothing had occurred there. They smiled at my inquiry respecting the voice. My mother ridiculed it. But it was a *supernatural* warning of her death." "I would say," replied the Deacon, "it was *providential*. It was beneficial to your soul—whencesoever it proceeded, it was to you the voice of God."

"It was supernatural," said the class leader. "It was a *death-token*. That voice is still in my ears. In all my wanderings it never left me. My sister died in a few days. Her death was pious and happy. I was much impressed, and became serious. I was *truly converted*. I was in total ignorance, but was led by Divine goodness. My pillow at night has often been wet with tears shed for the love of my Redeemer."

"——— was old and ugly. He wore a large beard. It was his custom to kiss the children, when departing. Before this I would have run from him rather than shake his hands. But now, when I saw him about to leave the house, I ran *from any thing* to take leave of him."

"My serious impressions continued for several years. I came to this village to learn a trade, and here my impressions wore off. After my apprenticeship had expired, I resided in the city. On the commencement of the first yellow fever I left it, and went to ———. I settled there with my brother, and our business was prosperous. But I was continually wretched. The voice followed me. It was in my ears—it was in my heart. At horse-races, cards, and every kind of vice, it still pursued me. I was conscious I was a sinful backsliding man, and destitute of true religion. But I thought if I were again among the good people I once knew here, the probability would be greater of my obtaining religion again. I had been at ——— thir-

teen years. I could remain there no longer. I divided our property with my brother, and told him I left that place for ever. To get true religion was in part my motive.

"I settled here, and attended my old place of worship. But I was as *a door on its hinges*: I derived no benefit. I married—My wife died, leaving me with a young family. I found it almost impossible to get a house-keeper, who would stay at home with my children. At last I engaged a person, (highly recommended to me) on condition that she should attend *no religious night-meeting*. But the first Lord's day evening she staid out till twelve o'clock. About that hour she knocked at the door. I went to it, almost determined to turn her off immediately. She told me she had been at worship. She sobbed aloud, and declared she had been unable to leave the place. On a sudden the thought struck me—here is true religion: here is what I need: dare I oppose it? I left the spot.

"Her place of worship was the Methodist meeting-house. I thought I might there find the blessing I sought. I went there on the next Lord's day evening. I was deeply concerned. Mr. ———, after the publick exercises were over, requested all such members as chose, and all under concern to remain. A number of persons remained. He then requested all who only staid from curiosity to go. 'He does not wish me to stay,' said I to a friend; and I rose to depart. 'You hear what he says,' replied my friend; 'he requests *all under concern* to remain.' 'Then he requests me to remain,' said I, and sat down. Several under concern kneeled at the altar. I sat still and wept freely. I was much distressed. M. ——— came to me. He expressed his joy to see me thus, and invited me to his house at the class meeting on the next evening. A party of pleasure took me in another direction. But I neither communicated nor received pleasure.

The next Monday evening I went to the class meeting.

"A few days after this, working in my garden, bemoaning my sad state, determined to serve God and forsake all sin, on a sudden there was poured into my soul a joy, that he who has not *experienced it, cannot conceive*. I left the Dunkards; among the Methodists I received the truth: there I have remained."

The narrative had been interrupted—Dust had been committed to dust, and ashes to ashes; and that voice had been again heard on earth, which was once heard from heaven—"*Blessed are the dead who die in the Lord, from henceforth (yea saith the Spirit) that they may rest from their labours, and their works do follow them.*"

EXTRACTS FROM MR. IRVING'S "ORATIONS AND ARGUMENTS."

Agreeably to an intimation given in our last number, we now offer to our readers some extracts from the publications of the Rev. EDWARD IRVING, who is at present attracting an unrivalled attention in London, both as a speaker and a writer. We have not been able, as yet, to get a sight of the volume of "orations and arguments" which he has recently sent abroad; and on which all the criticks in Great Britain, great and small, are exercising their acumen, and lavishing their remarks, commendatory and condemnatory. Our first extracts shall be taken from the Eclectic Review, which, with some pretty severe, and we think perfectly just strictures, gives a very favourable verdict, in regard to the general character of Mr. Irving's work. Our object is to exhibit what has been said by Mr. I., and not by his reviewers. But we shall take a few sentences from the latter, both because they are explanatory, and because they serve to show what different criticks think and say of the author of the extracts.—From the

Eclectick Review we make the subsequent quotation.

"We shall now lay before our readers some specimens of the powerful character of his declamation, reserving till the close any further observations on his style, and the theological merits of the volume.

"The Orations are on the following subjects. I. The Preparation for consulting the Oracles of God.—II. The Manner of consulting them.—III. and IV. The Obeying of the Oracles of God. We take for our first extract, the conclusion to the second oration.

"Why, in modern times, do we not take from the Word that sublimity of design and gigantic strength of purpose which made all things bend before the saints, whose praise is in the Word and the Church of God? Why have the written secrets of the Eternal become less moving than the fictions of fancy, or the periodical works of the day; and their impressiveness died away into the imbecility of a tale that hath been often told? Not because man's spirit hath become more weak. Was there ever an age in which it was more patient of research, or restless after improvement? Not because the Spirit of God hath become backward in his help, or the Word divested of its truth—but because we treat it not as the all-accomplished wisdom of God; the righteous setting works of men alongside of it, or masters over it, the world altogether apostatizing from it unto folly. We come to meditate it, like armed men to consult of peace—our whole mind occupied with insurrectionary interests; we suffer no captivity of its truth. Faith, which should brood with expanded wings over the whole heavenly legend, imbibing its entire spirit—what hath it become? A name to conjure up theories and hypotheses upon. Duty likewise hath fallen into a few formalities of abstaining from amusements, and keeping up severities, instead of denoting a soul girt with all its powers for its Maker's will. Religion also, a set of opinions and party distinctions separated from high endowments, and herding with cheap popular accomplishments—a mere serving-maid of every day life; instead of being the mistress of all earthly, and the preceptress of all heavenly sentiments, and the very queen of all high gifts and graces and perfections in every walk of life.

"To be delivered from this dwarfish exhibition of that plant which our heaven-

ly Father hath planted, take up this holy book. Let your devotions gather warmth from the various exhibitions of the nature and attributes of God. Let the displays of his power overawe you, and the goings forth of his majesty still you into reverend observance. Let his uplifted voice awake the slumber of your spirits, and every faculty burn in adoration of that image of the invisible God which his word reveals. If Nature is reverend before Him, how much more the spirit of man for whom he rideth forth in his state! Let his Holiness, before which the pure seraph veils his face, and his Justice, before which the heavens are rebuked, humble our frail spirits in the dust, and awaken all their conscious guilt. Then let the richness of his Mercy strike us dumb with amazement, and his offered grace revive our hopes anew; and let his Son, coming forth with the embraces of his love, fill our spirits with rapture. Let us hold him fast in sweet communion; exchange with him affection's kindest tokens; and be satisfied with the sufficiency of his grace; and let the strength of his Spirit be our refuge, his all-sufficient strength our buckler and our trust!

"Then, stirred up through all her powers, and awakened from the deep sleep of Nature and oblivion of God, (which among visible things she partaketh) our soul shall come forth from the communion of the Word, full of divine energy and ardour, prepared to run upon this world's theatre the race of duty for the prize of life eternal. She shall erect herself beyond the measures and approbation of men, into the measures and approbation of God. She shall become like the saints of old, who, strengthened by such repasts of faith, 'subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.'" pp. 47—9.

"In enforcing the awful alternative, 'Obey the Scriptures, or you perish,' after describing the hopeless doom of the sinner, in a passage of considerable force and vigour, and, we doubt not, extremely impressive in the delivery, though in a style somewhat too florid for the press, the preacher exclaims:

"'Tis written, 'tis written, 'tis sealed of heaven, and a few years shall reveal it all. Be assured it is even so to happen to the despisers of holy writ. With this in arrears, what boots liberty, pleasure, enjoy-

ment—all within the hour-glass of time, or the round earth's continent, all the sensibilities of life, all the powers of man, all the attractions of woman!

"Terror hath sitten enthroned on the brows of tyrants, and made the heart of a nation quake; but upon this peaceful volume there sits a terror to make the mute world stand aghast. Yet not the terror of tyranny neither, but the terror of justice which abides the scorers of the Most High God, and the revilers of his most gracious Son. And is it not just, though terrible, that he who brooked not in heaven one moment's disaffection, but launched the rebel host to hell, and bound them evermore in chains of darkness, should also do his sovereign will upon the disaffected of this earth, whom he hath long endured and pleaded with in vain. We are fallen, 'tis true—we found the world fallen into ungodly customs, 'tis true—here are we full grown and mature in disaffection, most true. And what can we do to repair a ruined world, and regain a lost purity? Nothing—nothing can we do to such a task. But God hath provided for this pass of perplexity; he hath opened a door of reconciliation, and laid forth a store of help, and asks at our hand no impossibilities, only what our condition is equal to in concert with his freely offered grace.

"These topics of terror, it is very much the fashion of the time to turn the ear from, as if it were unmanly to fear pain. Call it manly or unmanly, it is Nature's strongest instinct—the strongest instinct of all animated nature: and to avoid it is the chief impulse of all our actions. Punishment is that which law founds upon, and parental authority in the first instance, and every human institution from which it is painful to be dismembered. Not only is pain not to be inflicted without high cause, or endured without trouble, but not to be looked on without a pang: as ye may judge, when ye see the cold knife of the surgeon enter the patient's flesh, or the heavy wain grind onward to the neck of a fallen child. Despire pain—I wot not what it means. Bodily pain you may despise in a good cause; but let there be no motive, let it be God's simple visitation, spasms of the body for example, then how many give it license, how many send for the physician to stay it? Truly, there is not a man in being, whom bodily pain, however slight, if incessant, will not turn to fury or to insensibility—embittering peace, eating out kindness, contracting sympathy, and altogether deforming the inner man. Fits of acute suffering which are soon to be over, any disease with death in the distance, may be borne; but take away hope, and let there be no

visible escape, and he is more than mortal that can endure. A drop of water incessantly falling upon the head, is found to be the most excruciating of all torture, which proveth experimentally the truth of what is said.

"Hell, therefore, is not to be despised, like a sick bed, if any of you be so hardy as to despise a sick bed. There are no comforting kindred, no physician's aid, no hope of recovery, no melancholy relief of death, no sustenance of grace. It is no work of earthly torture or execution, with a good cause to suffer in, and a beholding world or posterity to look on, a good conscience to approve, perhaps scornful words to revenge cruel actions, and the constant play of resolution or study of revenge. It is no struggle of mind against its material envelopments and worldly ills, like stoicism, which was the sentiment of virtue nobly down-bearing the sense of pain. I cannot render it to fancy, but I can render it to fear. Why may it not be the agony of all diseases the body is susceptible of, with the anguish of all deranged conceptions, and disordered feelings, stinging recollections, present remorse, bursting indignations, with nothing but ourselves to burst on, dismal prospects, fearful certainties, fury, folly, and despair.

"I know it is not only the fashion of the world, but of Christians, to despise the preaching of future wo; but the methods of modern schools, which are content with one idea for their gospel, and one motive for their activity; we willingly renounce for the broad methods of the Scripture, which bring out ever and anon the recesses of the future, to up-bear duty and down-bear wickedness, and assail men by their hopes and fears as often as by their affections, by the authority of God, as often as by the constraining love of Christ, by arguments of reason, and of interest no less. Therefore, sustained by the frequent example of our Saviour, the most tender-hearted of all beings, and who to man hath shown the most excessive love; we return, and give men to wit, that the despisers of God's law and of Christ's gospel, shall by no means escape the most rigorous fate. Pain, pain inexorable, tribulation and anguish shall be their everlasting doom. The smoke of their torments ascendeth for ever and ever. One frail thread snapped, and they are down to the bottomless pit. Think of him who had a sword suspended by a hair over his naked neck while he lay and feasted,—think of yourselves suspended over the pit of perdition by the flimsy thread of life—a thread near worn, weak in a thousand places, ever threatened by the fatal shears which soon shall clip it.

You believe the Scriptures; then this you believe, which is true as that Christ died to save you from the same.

"If you call for a truce to such terrific pictures, then call for mercy against the more terrific realities. But if you be too callous or too careless to call for mercy and ensure repentance, your pastors may give you truce to the pictures, but God will give no abeyance to the realities into which they are dropping evermore, and you shall likewise presently drop, if you repent not." pp. 64—8.

"It would not be difficult to select from this portion of the volume, other passages of equal force of thought and of expression; but Mr. Irving seems only to be trying his hand in the Orations: he appears still more of the orator, as well as rises higher in the style of his thoughts, in the subsequent series of discourses. We subjoin the contents of the 'Argument.'

"Part I. The plan of the Argument; with an inquiry into Responsibility in general, and God's right to place the world under Responsibility. II. and III. The Constitution under which it hath pleased God to place the World. IV. The good Effects of the above Constitution, both upon the individual and upon political society. V. Preliminaries of the solemn Judgment. VI. The Last Judgment. VII. The Issues of the Judgment. VIII. The only Way to escape Condemnation and Wrath to come. IX. Review and Application of the Argument."

"We shall not attempt an analysis of the 'Argument.' We hasten to give one more extract, which we take from the concluding discourse, in which Mr Irving has put forth all his strength.

"Do you disbelieve it then? Do you think God will not be so bad as his word? When did he fail? Did he fail at Eden, when the world fell? Did he fail at the deluge, where the world was cleansed of all animation, save a handful? Did he fail upon the cities of the plain, though remonstrated with by his friend, the father of the faithful? Failed he in the ten plagues of Egypt, or against the seven nations of Canaan; or, when he armed against his proper people, did ever his threatened judgments fail? Did he draw off when his own Son was suffering, and remove the cup from his innocent lips? And think ye he will fail, brethren, of that future destiny, from which to retrieve us he hath undertaken all his wondrous

works unto the children of men? Why, if it were but an idle threat, would he not have spared his only begotten Son, and not delivered him up to death? That sacred blood, as it is the security of heaven to those who trust in it, is the very seal of hell to those who despise it.

"Disbelieve you cannot; brave it out you dare not; then you must hope, at some more convenient season to reform. So hoped the five virgins who slumbered and slept without oil in their lamps; and you know how they fared. Neither have you forgotten how the merchant, and the farmer, and the sons of pleasure, who refused the invitation to the marriage feast of the king's son, were consumed with fire from heaven. What is your life, that you should trust in it: is it not even a vapour that speedily passeth away? What security have you that heaven will warn you before hand, or that heaven will help you to repentance whenever you please? Will the resolution of your mind gather strength as your other faculties of body and mind decay? Will sin grow weaker by being a while longer indulged; or God grow more friendly by being a while longer spurned; or the Gospel more persuasive by being a while longer set at naught? I rede you, brethren, to beware of the thief of time, Procrastination. This day is as convenient as to-morrow; this day is yours, to-morrow is not; this day is a day of mercy, to-morrow may be a day of doom.

"But the work is not the work of a moment, that it should be put off like the making of a will or the writing of a farewell epistle. It is the work of a lifetime, and too great a work for a lifetime. And if St. Paul, after such ceaseless labours and unwearied contentions with his nature, had still his anxieties, and speaks of the righteous* as being hardly or with difficulty saved, how do you dare to defer it from time to time, as a thing that can at any season, and in any space be performed?

"And, oh heavens! is God to be thus entreated by his creatures? Are they to insist for their own convenience, and put off the honour of his friendship from time to time, preferring this indulgence, that engagement, and trifling downright with his proffered invitations? And being thus put off, will the King of the Universe endure it patiently? Yes, he endures it patiently—that is, he leaves you to yourselves, and does not cut you off with prompt and speedy vengeance. But he leaves you to yourselves, and every refusal hardens you a little more, and every

* It should be, St. Peter—see 1 Eph. iv. 18.

resistance closes up another avenue of grace, and every postponement places further off the power of acceptance; and though God changeth not his mercy, we change our capacity of mercy—cooling more and more, hardening more and more, till old age, with its lethargy and fixed habits, steals on apace, and feeble-mindedness, and sickness, which brings with it the routine of sick-bed attendance, but little or no repentance, no opportunity for new obedience, no space for trying the spirit we are of,—and death to such a penitent becomes a leap in the dark—but, as such penitents are rare or never, death to such procrastinators rivets up the closing avenues of grace, and presents him to the judgment-seat, fixed, finished, and incurable!" pp. 545—7.

We now turn to the "New Monthly Magazine," edited, as we are informed, by the poet CAMPBELL. It will be seen that Mr. Irving's powers are by no means highly appreciated by this critick. He says—

"We have read Mr. Irving's book. It was no slight task, but we positively have read it through. It now and then evinces some power; more however in the way of phrase, and in the accumulation of forcible common-places, than in original conception: but on the whole, we regard it as an imprudent publication, and considered with reference to its main object, which has been very pompously announced, the conversion or exposure of the intellectual classes, as an utter failure. The author appears to us to be a man of a capacity a little above mediocrity. He is, we doubt not, thoroughly versed in the theological doctrines of his church; for this is a matter upon which we do not presume to pronounce. His reading among popular English authors seems to have been tolerably extensive. We also give him credit for the most genuine zeal, notwithstanding the unnecessary tone of exaggeration and defiance with which it is accompanied—but here our commendations must cease. His taste is vicious in the extreme. His style is at once coarse and flashy. It is, in truth, the strangest jumble we have ever encountered. There is no single

term by which it can be described. He announces his preference for the models in the days of Milton, but he writes the language of no age. The phraseology of different centuries is often pressed into the service of a single period. We have some quaint turn from the times of Sir Thomas More, puritanical compounds that flourished under Cromwell, followed by a cavalcade of gaudy epithets, bringing down the diction to the day of publication. His affectation of antiquated words is excessive, and quite beneath the dignity of a Christian preacher. Mr. Irving should recollect that *wot* and *wis* and *ween*, and *do* and *doth* and *hath*, upon the latter of which he so delights to ring the changes, are all miserable matters of convention, having nothing in life to do with the objects of his ministry. His death-bed scenes are perhaps among the best.

"And another of a more dark and dauntless mood, who hath braved a thousand terrors, will also make a stand against terror's grisly king—and he will seek his ancient intrepidity, and search for his wonted indifference; and light smiles upon his ghastly visage, and affect levity with his palsied tongue, and parry his rising fears, and wear smoothness on his outward heart, while there is nothing but tossing and uphear beneath. He may expire in the terrible struggle—nature may fail under the unnatural contest; then he dies with desperation imprinted on his clay!

"But if he succeed in keeping the first onset down, then mark how a second and a third comes on as he waxeth feebler. Nature no longer enduring so much, strange and incoherent words burst forth, with now and then a sentence of stern and loud defiance. This escape perceiving, he will gather up his strength and laugh it off as reverie. And then remark him in his sleep—how his countenance suffereth change, and his breast swelleth like the deep; and *his hands grasp for a hold, as if his soul were drowning*; and his lips tremble and mutter, and his breath comes in sighs, or stays with long suppression, like the gusts which precede the bursting storm: and his frame shudders, and shakes the couch on which this awful scene of death is transacted. Ah! these are the ebbings and flowings of strong resolve and strong remorse. That might have been a noble man; but he rejected

all, and chose wickedness, in the face of visitings of God, therefore he is now so severely holden of death.

"And reason doth often resign her seat at the latter end of these God-despisers. Then the eye looks forth from its naked socket, ghastly and wild—terror sits enthroned upon the pale brow—he starts—he thinks that the fiends of hell are already upon him—his disordered brain gives them form and fearful shape—he speaks to them—he craves their mercy. His tender relatives beseech him to be silent, and with words of comfort assuage his terror, and recall him from his paroxysm of remorse. A calm succeeds, until disordered imagination hath recruited strength for a fresh creation of terror; and he dies with a fearful looking-for of judgment, and of fiery indignation to consume him."

"This is undoubtedly striking; but is it original vigour, or a mere collection of appalling circumstances, which it required little skill to assemble? We have marked in italics the single idea that we did not recognise as common-place.

"We like the following much better. The prevailing sentiment has little novelty, but it is natural and affecting, and is given in better taste. Describing the lukewarmness of modern Christians, and their addiction to worldly enjoyments and pursuits, he proceeds—

"They carry on commerce with all lands, the bustle and noise of their traffic fill the whole earth—they go to and fro, and knowledge is increased—but how few in the hasting crowd are hasting after the kingdom of God! Meanwhile death sweepeth on with his chilling blast, freezing up the life of generations, catching their spirits unblest with any preparation of peace, quenching hope, and binding destiny for evermore. Their graves are dressed, and their tombs are adorned; but their spirits, where are they? How oft hath this city, where I now write these lamentations over a thoughtless age, been filled and emptied of her people, since first she reared her imperial head! How many generations of her revellers have gone to another kind of revelry!—how many generations of her gay courtiers to a royal residence where courtier-arts are not!—how many generations of her toilsome tradesmen to the place of silence, where no gain can follow them! How time hath swept over her, age after age, with its consuming wave, swallowing every living thing, and bearing it away unto the

shores of eternity! The sight and thought of all which is my assurance that I have not in the heat of my feelings surpassed the merit of the case. The theme is fitter for an indignant prophet, than an uninspired sinful man."

"We cannot forbear extracting one more passage for the singularity, if not the excellence of the style. It is quite in the manner of an ancient Covenanter—

"I would try these flush and flashy spirits with their own weapons, and play a little with them at their own game. They do but prate about their exploits at fighting, drinking, and death despising. I can tell them of those who fought with savage beasts; yea, of maidens who durst enter as coolly as a modern bully into the ring, to take their chance with infuriated beasts of prey; and I can tell them of those who drank the molten lead as cheerfully as they do the juice of the grape, and handled the red fire and played with the bickering flames as they do with love's dimples or woman's amorous tresses. And what do they talk of war? Have they forgot Cromwell's iron band, who made their chivalry to skip? or the Scots Cameronians, who seven times, with their Christian chief, received the thanks of Marlborough, that first of English captains? or Gustavus of the North, whose camp sung psalms in every tent? It is not so long that they should forget Nelson's Methodists, who were the most trusted of that hero's crew. Poor men! they know nothing who do not know out of their country's history, who it was that set at nought the wilfulness of Henry VIII. and the sharp rage of the virgin Queen, against liberty, and bore the black cruelty of her Popish sister; and presented the petition of rights, and the bill of rights, and the claim of rights. Was it chivalry? was it blind bravery? No: these second-rate qualities may do for a pitched field, or a fenced ring; but, when it comes to death or liberty, death or virtue, death or religion, they wax dubious, generally bend their necks under hardships, or turn their backs for a bait of honour, or a mess of solid and substantial meat. This chivalry and brutal bravery can fight if you feed them well and bribe them well, or set them well on an edge; but in the midst of hunger, and nakedness, and want, and persecution, in the day of a country's direst need, they are cowardly, treacherous, and of no avail—Oh! these toppers, these gamesters, these idle revellers, these hardened death-despisers!—they are a nation's disgrace, a nation's downfall."

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—The following short meditation on the close of the year, presents the thoughts of an individual Christian with reference to his own situation and circumstances, but perhaps they may be useful to many individuals. If you think them likely to have such a tendency, I will thank you to give them a place in the *Christian Advocate*.

MEDITANS.

A CHRISTIAN'S MEDITATION ON THE
CLOSE OF THE YEAR.

Another year has taken its flight; it is past and gone forever; it has borne its report to heaven—and before the tribunal there, I am soon to answer for the manner in which I have spent it. Let me therefore review it carefully—with gratitude for the divine goodness, with penitential sorrow for my sins, with a renewed application to the mercy of God in Christ for pardon, and with full purpose of heart, in reliance on divine grace, to live better in time to come than I have ever lived in the time which is past.

My lively gratitude is surely due to the Most High, for the watchful care of his providence over me and mine, through the past year. He has not suffered death to make breaches on *my* family; while thousands of families, as worthy as mine, have either been broken up by death, or dismembered in the most distressing and affecting manner. We have, indeed, not been left wholly without correction. We have had some sickness; but it has been comparatively light and short: and in our sickness, while so many in our land and neighbourhood have suffered under the pressure of the most pinching poverty, along with the most painful disease, we have had every comfort, in food and raiment, friends and physicians, house and home. Who hath made me to differ? The God of providence, I know it is; who of his sovereign goodness has been

pleased thus to crown my life with loving kindness and tender mercy. Not unto me, not unto me, O Lord! but to thy name be all the praise. O help me to express my gratitude, not only with my lips, but in my life. Help me to devote, without reserve, the life which thou hast prolonged, and all the means of serving thee which I possess, to thy glory and service. Help me to lead my dear family, whom thou hast mercifully preserved unbroken, to acknowledge thy goodness daily at the family altar: and oh! may thy grace be afforded to them all, to lead them to choose that good part which shall not be taken from them: that when we shall be separated—for I would remember that we must be separated—by death, we may all meet around thy throne above, and there eternally celebrate together, the riches of redeeming love and mercy.

In the year past, the blessings of the gospel, the greatest of all blessings, have been continued to me. I have had free access to God's holy word, which sometimes he has rendered sweet to my taste; yea, "sweeter than honey, and the honey-comb."—In my closet, O my God! thou hast sometimes, I trust, drawn me into near and delightful communion with thyself: the light of thy countenance, which is indeed "the light of life," has been lifted on my soul: I have been able to say, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." Blessed moments! infinitely more to be desired than all the delights of sense. I have indeed had my doubts, and fears, and temptations, and conflicts. But God, "my shepherd," has still preserved me. He has delivered me out of the snare of the fowler; has "restored my soul, and led me in the paths of righteousness for his name's sake." In my family, and in the public assemblies of his saints, I have had opportunity to worship God, and to hear the dispensation of the gospel of his grace. I have been

permitted to go to the table of the Lord, there to renew my covenant vows, and to commune with Him and with his dear people, in the affecting symbols of his broken body and shed blood. Precious ordinances! Blessed be the name of the Lord, that I can say, that in the year past I have been fed and refreshed, from the provisions of his house and his table. For these spiritual mercies in Christ Jesus, I would desire to be supremely thankful. "Bless the Lord, O my soul! and all that is within me bless his holy name, and forget not all his benefits."

But alas! in the review of the past year, I see much to bewail. I have often been sadly formal and cold in the performance of religious duties—yea, my mind has sometimes wandered to worldly objects, and been distracted with vain imaginations, when it ought to have had all its powers engrossed with the sacred and sublime service in which I was engaged. Oh! how humble and thankful ought I to be, when I think of the goodness of God, who has not left me wholly to myself, as the just reward of my folly and imperfection—nay, even my profaneness, in the performance of holy duties. Let me watch, and pray, and strive, against the repetition of this evil. Thanks to God, who has preserved me from outbreaching sins, which would have dishonoured his cause, and sorely wounded my own peace. Alas! I have heard in the year past of many instances of scandalous sins, among the professors of religion—of some instances of the kind among those who occupied conspicuous stations in the church. It is sovereign grace alone that has preserved me. May I keep in mind continually the warning of inspiration—"Let him that thinketh he standeth take heed lest he fall." The Lord grant that I may die before I bring a reproach on his name and cause. But though preserved from flagitious transgressions, alas! how many sins, both of heart and life, do I perceive in the year past. How little spiritual, have I been, in the *habitual*

state of my mind; how inordinately have my affections been placed on earthly objects; how seldom have they risen to God, and centered on him as my chief good; how imperfect has been the performance of all the duties which I owe both to God and man; how deficient have I been in an edifying example before my family, and in my endeavours to promote the eternal well being of my children and domesticks; how little have I done to promote religion among my friends and neighbours, and to advance the great plans of Christian benevolence which are now in execution; how much less have I done, than I might, to relieve human suffering in all its forms, and to promote human happiness, in the various ways in which it may be advanced; how much of my precious time has been unprofitably spent.—Let me be humbled in the dust, on this review of my innumerable sins and imperfections. Gracious God! I confess before thee that I am an unprofitable servant. I acknowledge my manifold omissions and transgressions. "God be merciful to me a sinner." I fly to the blood of cleansing. O may I be truly "washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of my God." And grant me, heavenly Father, those supplies of thy grace by which I shall be disposed and enabled hereafter, to spend my time better than I have heretofore done—more to thy glory, more to the benefit of others, more to my own spiritual improvement and growth in holiness. Help me henceforth to adorn the doctrine of God my Saviour, and to promote his cause, by a better example than I have ever yet exhibited, and by better exertions than I have ever yet made. And all this I resolve, in an humble reliance on thy all-sufficient and effectual aid. Aided by Thee, it is now my solemn purpose and resolution, to endeavour to spend the coming year to better purpose than any year of my life hitherto. I would remember that I am a year nearer to my last account; and that in the one

on which I am about to enter, I may be called to render that account to my final Judge, and to receive his award for eternity. Oh! may I live constantly as a candidate for heaven. May my heart and my treasure be there: may my affections and thoughts be much and often there: may I be vigilant and active in performing every duty that is incumbent on me; and do all, as remembering that the night of death cometh in which no man can work. May I live this year as I would if I knew it was the last

of life—doing as much for the glory of God and the good of my fellow men, as if I assuredly knew that I was to pass into eternity at, or before, the close of the year. O Lord most merciful! strengthen me to perform what I purpose. I cast myself on Thee—on thy grace to help me, on thy providence to protect me, on thy care to provide for me: guide me till I die; be my support in death, and the eternal portion of my soul.—Amen.

Review.

LETTERS ON THE ETERNAL GENERATION OF THE SON OF GOD, BY PROFESSOR STUART—LETTERS ON THE ETERNAL SONSHIP OF CHRIST, BY PROFESSOR MILLER.

(Concluded from p. 514.)

The *second* argument of Dr. M. is founded on the phrase *Son of God*, used by the New Testament writers, viewed in connexion with the sense in which this phrase was used under the Old Testament economy. In constructing this argument, he quotes a number of passages in the New Testament, to show the exalted sense in which this title was applied to our Saviour. He then observes, that this title was used by our Saviour and others, in a way so familiar, as manifested that its import was well understood; and he proves from a number of learned writers, that it was familiarly used by the Jews, in our Lord's time, in reference to the Messiah, and known by them to designate a divine person; and that their use of it was not, and could not be, grounded either on his miraculous conception, or on his resurrection. From these premises he draws the conclusion, that the phrase in question, is manifestly used by the New Testament writers to designate the *divine and eternal Sonship* of Jesus Christ.

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In the course of this argument, Dr. M. adverts to the construction put by the Jews on the use of this title by our Lord. They accused him of blasphemy; alleging, that by calling himself the Son of God, he made himself equal with God. This fact Dr. M., justly, we think, considers as evidence that they actually did believe this title imported what they affirmed it did. His opponent however, contends, that their interpretation is to be set down to a malignant opposition to Christ, which impelled them wilfully to misrepresent the meaning of his words. We have not room to cite Dr. M.'s reply; we shall only remark, that if the Jews did not then so understand the signification of this title, it seems hardly possible for a people, who knew that their sacred writers called angels sons of God, and magistrates gods, and that the Most High called Israel his son, and, on the supposition on which we reason, must have known that this very title denoted not a *divine* but a *human* person, to have given to it an import so totally at variance with all their former ideas and language about it. Indeed, on this supposition, it seems almost impossible for such a construction to have entered into their minds.

4 B

Dr. Miller's *third* argument rests upon scripture passages, which represent the Father as *not sparing his Son;—giving his Son;—sending forth his Son, &c.* From such expressions he infers, that Christ was a *Son* before he was given, before he was sent into the world.

Aware of the force of this argument, Professor S. endeavours to destroy it. A part of Dr M.'s reply shall be cited:

"You say (p. 143.) that in the New Testament, the modes of expression referred to,—*coming into the world—sent into the world—*'are often used in the sense of *entering upon the duties of any publick office.*' And you exemplify your meaning by the case of John the Baptist. *There was a man sent from God.* Here you appear to me to have entirely lost sight of the point of the argument. This case of John serves my purpose admirably. *There was a man sent from God.* Was he not a man BEFORE he was sent forth? Or did he become a man—was he constituted a man, by entering on the duties of his publick office? Your other example, from 'Rabinnick usage,' answers my purpose just as well. '*The master has come,*' you say, means, according to that usage, that the master *teaches or is teaching.* But this, surely, does not imply that he is not a master or a teacher *previously* to his entering the apartment in which his pupils convene, for the purpose of being taught; or that it is by the *act* of teaching that his character as such is constituted. If you were to be told that a society in the United States had *sent* a well qualified and experienced teacher of languages or of science to *India*, would you not suppose that he had borne this character before he went? or, would you rather suppose that his mission created this character? Unless you can suppose the latter, I must believe that all the examples which you draw from the scriptures or from 'Rabinnick usage,' make, most decisively for my doctrine, and not for yours."

The turn given by Dr. M. to the comparisons of Mr. S., is happy. Yet we are disposed to admit, that the expressions in question should always be interpreted according to the subject and circumstances. Were it said that God *gave* Moses, and *sent him* into the world, as a blessing to mankind, no person could infer from this mode of speech that Moses had an existence before he was born.

But were it said that God *sent* the angel Gabriel to announce the Saviour's conception, every body would immediately associate with the sending of him the idea of his previous angelick existence. In like manner when it is said that God *gave* his Son, and *sent* his Son; as this divine person certainly had a previous existence, the act of giving and of sending, ought manifestly to be referred to his previous existence, as well as to his birth into the world, and entrance on his office.

If this will not convince our Andover friend, he ought, we think, to bow to an inspired interpretation of these expressions. Contrasting himself with his Master, the Baptist says, "he that *cometh from above*, is above all; he that is of the *earth*, speaketh of the earth; he that *cometh from heaven*, is above all. For he whom God hath *sent*, speaketh the words of God.—The Father loveth the *Son*, &c." John iii. 31—35. Hear our Lord's own interpretation: "Then Jesus said, *my Father* giveth you the true bread from *heaven*. For the bread of God is he which *cometh down from heaven*, and giveth life to the world.—I am the bread of life. All that the *Father* giveth me shall come to me: and him that cometh unto me, I will in no wise cast out. For I *came down from heaven*, not to do mine own will, but the will of him that *sent* me. And this is the *Father's* will that *sent* me.—And this is the will of him that *sent* me, that every one that seeth the *Son*, and believeth on him, may have everlasting life." John. vi. 32—40. It is a little unfortunate that Professor Stuart's interpretation accords too well with the language of the Jews, "who murmured at" our Lord, "because he said, I am the bread of life which *came down from heaven*. And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then, that he saith, *I came down from heaven?*" verses 41, 42. Symbolizing in this particular with the Jews, the worthy Andoverian Professor says, "The Son of

God was born of the Virgin Mary, and he entered on his office after his birth; how then can the expressions, *God gave his Son,—sent his Son, and his Son's coming into the world,*—signify his previous existence, and that he came down from heaven?"

Dr. M.'s *fourth* argument, grounded on the great stress laid on the Father's wonderful condescension and love in not sparing his Son, his *only Son*, &c., is very interesting and forcible. We shall not attempt to abbreviate it; but only remark, that, in our opinion, it seems perfectly obvious, if the title *Son of God*, were not one of the highest that can be given to Christ, a different title, one expressive of his divine character, would have been used by the inspired writers in all those passages in which they design to set forth to view the astonishing love of God in bestowing on the world his unspeakable gift.

Of the *fifth and sixth* arguments no compendious view can be given. From the last, however, we select the following remarks:

"I know that this fact does not prove that either of these doctrines is true and scriptural; but certainly it proves so much;—that denying the doctrine of the eternal Sonship of Christ, is not a mere insulated point in theology; that it bears extensive and by no means uninteresting relations; that it breaks up a system; that it invades pretty seriously the matter, as well as the phraseology, of established creeds; and that it leaves us without any titles or language which seem adapted to express close and endearing relation between the Persons of the ever blessed Trinity. Whether this consideration has been, in all cases, sufficiently weighed, I will not undertake to say. But I will say, that it strikes me as a very important consideration; that it presents, to my view, a very serious barrier, which, if I were proceeding in your course, I should consider myself as bound fairly to surmount, before I could feel at full liberty to go forward."

Dr. Miller's *seventh* argument embraces a number of passages that teach "the doctrine of the eternal sonship of Christ." The chief texts are Prov. viii. 22—31. John i. 14. Rom. i. 3; 4. Heb. i. 2; iii. 5, 6; v. 8.

The argument founded on the last text we shall present to the reader

"*Though he were a Son, yet learned he obedience by the things which he suffered.*—The whole spirit and force of this passage evidently lies in the assumed fact, that the Sonship of the Redeemer naturally elevated him above the obligation of obedience: that, as Son, he was not called or bound to obey, being above it: that he voluntarily condescended to be *made under the law*, which originally had no claim upon him. On his own account, no such obedience was necessary or required of him; but for our sake he learned it, and submitted to it. But if the Sonship of Christ consist merely in his office as Mediator, then the statement of the apostle will amount to neither more nor less than this: That, though he were Mediator, yet he learned the proper and stipulated duty of a Mediator. In other words, though he bore the office, yet he learned to perform its duties. Or, still more briefly, though he *was* Mediator, yet he *acted* as Mediator. Can we suppose that a sober and inspired apostle would speak thus? I confess, for myself, as long as this text remains on the sacred page, I must continue to believe that the Filiation of the Saviour is Divine and eternal."

Dr. Miller prosecutes his investigation of the testimony of scripture in his *fourth* letter, and makes many judicious remarks on Mr. Stuart's views and interpretation of certain texts of scripture.

"I am perplexed," he observes, "by your appearing to maintain SEVERAL DIFFERENT FILIATIONS. You seem to me to speak of at least *three*. You speak of a *literal* Sonship, when the Saviour became incarnate, or was born of the Virgin, according to the flesh; of a *figurative* Sonship, on account of his office as Messiah; and in one place, as it appears to me, of *another figurative* Sonship, founded on his rising from the dead, and thus 'entering on a new life;' on a restored, reanimated existence.

"If I mistake not, this plan of tracing the title of *Son* to SEVERAL SOURCES, is of Unitarian origin, and one which, until a comparatively late period, was confined to *Arians* and *Socinians*, and a few Socinianizing *Remonstrants*. This fact itself is a circumstance of rather suspicious character. But is it so, that the Sonship of Christ is a complex, multiform, *gradual* thing? Is it really so, that it was *begun* at one time, and not *completed* until a number of years afterwards? This view of the subject, I acknowledge, has to me a most singular and incredible appearance. We

are told, indeed, that Christ, as to his human nature, *increased in wisdom and stature, and in favour with God and man, Luke, ii. 52*; but I have no recollection of ever having read in scripture, of his increasing in his *Sonship*. That blessed and ineffable relation admitted, indeed, of different evidences, and of progressive *manifestations*; but not, I should think, of different progressive stages, as to its *essence*, or that which *constitutes* it what it is. If we take our illustration from any other known case of sonship, either in the Bible, or out of it, we shall find that this relation, however it may be evinced, is constituted by some single event, to the exclusion of all others. Such is the creed which I embrace. I suppose that the Sonship of Christ has been *manifested* in various ways; but that the relation itself is one and eternal."

In regard to the approximation of Professor Stuart's views towards *Tritheism*, he says—

"You appear to me to maintain that if the *Logos* be God, equal with the Father, he must be a completely *separate, independent* Being, and that each Person of the adorable Trinity, must be possessed of a separate and complete divine character, independently of the other two. But, as I hinted in a preceding letter, I cannot perceive how this can be maintained without believing in three Gods. Bishop Horsley speaks of 'certain injudicious antagonists of Sabellius, who, to avoid his error, divided the Holy Trinity into three persons *unrelated* to each other, and *distinct in all respects*. These, he observes, *Dionysius Romanus* condemned, and *Athanasius* quotes his censure with approbation; as well, the Bishop adds, he might; for the opinion of three Persons in the Godhead, *unrelated to each other, and distinct in all respects*, is rank *Tritheism*; because what are unrelated and distinct in all respects, are many in all respects, and being many in all respects, cannot in any respect be one.*"

"As I understand this subject, the three Persons of the blessed Trinity *together* constitute One self-existent, independent, and infinitely perfect God. Each of the Persons is to be considered as equally and completely possessing the same Divine Essence and perfections; but surely we cannot say, that each Person possesses in himself complete, separate, and independent Divinity; for if we could, then each Person would be a perfect God, independently of the other two; and of course, might exist with every infinite

perfection without them. Whereas, we suppose that the three Persons are essential to the perfect and independent Godhead; that the Godhead could not be what it is, if either Person was wanting; and, consequently, that no One of them can be said to be, (speaking after the manner of men) *absolutely independent of the other two*. Yet you say, (p. 92.) 'the *Logos* is really and verily divine, self-existent, uncaused, immutable *in himself*.' Now, I suppose, the phrase '*in himself*,' must mean, as *distinguished from, or independently of*, the Father, and the Holy Ghost. If this be true of the *Logos*, it is also true of each of the other Persons. But if this be so, are there not three Gods?"

The objection of Mr. S. to the import of the term *Son*, is well retorted:

"It appears to me that the term *Logos*, or *Word*, is quite as expressive of *derivation* and *posteriority* as the term *Son* can be said to be; and quite as liable to *objection* on this account. I may resort to the same mode of metaphysical reasoning with respect to this title, to which you resort in reference to the title of Son; and if so, I should say, the term *Word* signifies something *uttered* or *spoken*. But the *speaker* must be conceived of as always existing before the word spoken by him. Therefore to speak of an eternal Word, is a contradiction in terms. I do not admit this method of reasoning; but it is *your* method. And if you object to the term *Son*, as expressive of an eternal relation, on this ground, I see not but that you must, on precisely the same principle, discard the term *Word*, as designating an eternal and necessary Person of the adorable Trinity."

In the same manner it might be shown, that the term *Logos*, or *Word*, implies a *cause* of the existence of the *Logos*, and consequently that he cannot be *self-existent*.

We could wish to select more from this letter; but as our review must be limited, we forbear. One passage, however, from Mr. S., that appears in this letter (p. 136), we shall transcribe for the purpose of making a remark: "Who then," observes the Professor, "made expiation by suffering for our sins? Surely the Messiah, and not the eternal *Logos*. The same *person*, then, is the irradiation of the Father's glory, and his peculiar image." Does Mr. S. believe that the Messiah is not the

* Tracts in controversy with *Priestley*, p. 97.

Logos? Are they not the *same* person, but *two* persons? If the Messiah is not a *divine person*, we are yet in our sins. The Professor no doubt believes that Christ is truly God; and on this account we could not refrain from remarking on this incautious language, into which he is betrayed by a wish to support his interpretation of a particular passage, Heb. i. 3.

Dr. Miller, we think, has been unnecessarily afraid of using the term *derivation*. In our opinion it is no more inconsistent with the real Godhead of Jesus Christ, than the term *Son*, or *communication*; and that it can be as easily separated from every idea of *inferiority* or *dependence* as the other terms. Indeed the subject to which it is applied necessarily requires such a separation. For when it is said Christ derived the *divine nature* from the Father, we do not make him inferior to the Father; because the nature which it is affirmed he derived, is that *identical* nature of the Father, which is *eternal, self-existent, and independent*. When it is considered that Christ is not only called the *Son* of God, but that the terms *begotten* and *generation* are applied to his divine filiation, it seems to us that the word *derived* is not inapplicable; and that it conveys an idea involved in Christ's sonship, which Dr. M. has not expressed in his second letter, in which he states the doctrine he intends to support; though it is incidentally brought out in the course of discussion, and pretty plainly in p. 261, where he quotes with approbation a passage from the learned Stapfer, who says the Father *communicated* his essence to the Son.

Professor S. indeed affirms, p. 93, that the idea of *derivation* is utterly inconsistent with *supreme* divinity; and so we should affirm, were we to understand what he understands by the term, that is, a *dependent created* nature. Here we apprehend may be discovered his *radical error*, which has interwoven itself with all his speculations, and given a colouring

to all his interpretations of scripture passages. He *will* attribute to the term *derived*, when applied to the *Son of God*, the *same* idea that it has, when applied to a *creature*. He has not yet learned to separate from terms used in reference to the *divine nature*, the imperfection and dependence that belong to them when used in reference to *created natures*. He will insist that we make the Logos a *derived being*, when we only affirm that his *nature* was derived; and that he, together with the Father and the Holy Spirit, is the *Supreme Being*. Words originally intended to express created things must be purified from all imperfection, and exalted in their meaning, when applied to the infinite Jehovah. The Andover Professor himself, with all his noble ideas of the spirituality of the divine nature, would find his language betraying the grossness of *materialism*, if not explained by this necessary rule; for in the very passage to which we refer, he speaks of "the *radical principle, an elementary ingredient*, of his (Logos') true and proper divinity." Now, trying these expressions by the rule he applies to the expressions of the advocates of the eternal sonship of Christ, we might ask, is the divine nature *compounded*—compounded too of *material elements*—compounded of different *elementary ingredients*? The reader will perceive that the Professor cannot use language that does not need being purified from the dross of earthly ideas, even when he touches a point of peculiar interest, and when censuring the terms of others as unbecoming the spirituality and independence of the Supreme Being.

Dr. Miller, we have seen, has well shown that the term *Logos*, which we translate *word, reason, or wisdom*, implies *derivation*, as really as *Son*. For certainly there can be no word, reason, or wisdom, in the sense in which they are used with reference to creatures, till after the existence of the creature from whom speech, reason, or wisdom must pro-

ceed. We think, therefore, that Professor S. in the use of the term *Logos*, to which he erroneously supposes that the idea of derivation does not attach, gets rid of, none of the difficulties which he seems so anxious to avoid. And Dr. M. himself appears to us not only unnecessarily, but inconsistently, to be at so much pains to escape from the word *derivation*, since it is plain that the terms that are used on both sides imply it, when taken in their common acceptation. In a word, nothing in our opinion can be more evident, than that all the terms used in this controversy, by both parties, to designate the second person in the adorable Trinity, must be taken in a *peculiar* sense, a sense which will not imply *priority* in the order of existence, or of time, in any of the persons in the sacred Three; and that the terms, when thus taken, may be used with propriety, and without an extreme and fastidious scrupulousness. Nor is it true, as has often been insinuated, that we can have no *distinct ideas* of things that imply a priority in the order of *nature*, and no priority in the order of *time*. On the contrary a distinction of this kind is as old as the science of dialectic itself; and is manifestly just, and capable of undeniable exemplification. Thus, in the order of nature, but not of time, fire is before heat, a luminous body before light, a fluid body before fluidity, and a mathematical proposition before its corollaries. These are the very illustrations that

have been used in regard to this subject. Let it be observed that we mention them simply to show that we do not talk without ideas, when we say that the terms *sonship* and *derivation*, in the high and peculiar sense in which we use them in reference to this subject, may imply *co-existence*, in the party to whom they relate, with God the eternal Father. But we do not mention them as affording an *explanation* of the *mode* of that co-existence. We solemnly protest against being so understood or represented. The mode of co-existence we have no belief will ever be understood by the human mind in the present state. Perhaps, indeed, it transcends, and will for ever transcend, the intellect even of angels. "Who by searching can find out God? Who can find out the Almighty unto perfection?"

In his last letter Professor S. endeavours to show that the rejection of the eternal sonship of Christ, has no tendency to Unitarianism; but Professor M. in his last letter, expresses his fears in regard to those who deny this important doctrine, and assigns his reasons for believing that this error in the creed of our brethren will lead to errors of a more dangerous kind.

On the whole, we congratulate the American church on the publication of an excellent popular exhibition, in an English dress, of the arguments that prove the *eternal sonship* of our Lord Jesus Christ.

J.

Literary and Philosophical Intelligence.

From the London Courier of October 18.

North-West Expedition.—Authentic particulars.—Capt. Parry arrived this morning at the Admiralty, having landed at Whithy, whence his majesty's ships *Fury* and *Hecla* were continuing their way to the river Thames.

The public regret that Capt. Parry has not been able to accomplish the north-west passage, will be amply compensated

by the general pleasure which will be felt at the safe return of this gallant officer and his brave companions.

In 1821, the expedition explored Repulse Bay, Sir Thomas Roe's Welcome, Middleton's Frozen Strait, and that neighbourhood, and finding no passage to the northward and westward, wintered in the southern bay of an island, called Winter Island, in lat. 66, 11, long. 83.

In 1822, the expedition, guided and encouraged by the information they had received during the winter, from a party of Esquimaux, with whom they had established a friendly intercourse, pursued their attempt to the northward, and examined all inlets towards the west, till they arrived at a strait which separates the north-west coast of America from what Capt. Parry considers to be clusters of islands; extending northward towards the scene of his former voyage.

The great object of ascertaining the northern limit of the continent being thus accomplished, Capt. Parry penetrated two degrees to the westward with considerable expectation of final success; but in a narrow part of the strait, he found the ice fixed in that peculiar manner which indicates that it is *perpetual, and not separated in any season, or under any circumstances*. The expedition was therefore obliged to winter in latitude 69, 20, longitude 81, 50.

In the summer of this year, finding the ice still fixed to the shores, in such a manner as precluded all hope of any further progress in the neighbourhood in which he was, Capt. Parry thought it advisable to give up the attempt and return to England.

The expedition has lost by illness, only Mr. Fyffe, the Greenland master, and three seamen, and one man killed by an accident.

Brewster's Philosophical Journal, for October, announces that our countryman, Mr. Perkins, has succeeded in crystallizing acetic acid by the pressure of 1000 atmospheres. The transparent crystals thus formed are pure acid; and the residuum is acidulous water. Mr. Perkins has crystallized several other acids by the same means. He has, also, compressed atmospheric air to such a degree, that a small portion of fluid appears at the end of the compressed column. This fluid does not wholly recover its gaseous state, when the pressure is removed. It was supposed to be water, but this is not certain. Several other gases have been converted into liquids, by the same powerful agency.

It has been ascertained in France that the heat given out during the slaking of lime is sufficient to fire gunpowder.

The Niger.—We have the greatest satisfaction in announcing that three enterprising Englishmen, Dr. Oudenay, Major Denham, and Lieut. Clapperton, who left London on the above interesting and hazardous expedition, under the authority of government, in 1821, arrived at Bornou, in the centre of the continent of Africa, in February last, and were exceedingly well received by the Sultan of that kingdom. The doctor is to remain

at Bornou, as British vice consul, while the other parties pursue their inquiries as to the course of this long sought river.

Chemical Discovery.—M. Dobereiner, Professor of Chemistry in the University of Jena, gives an account of a discovery of the greatest importance. By a series of entirely new experiments, he has ascertained that platina, the heaviest of all elementary substances, when reduced into very fine particles, produces, by simple contact with hydrogen gas, (the lightest of elementary substances), an electrical or dynamic combination, which, if brought into contact with hydrogen gas, or with atmospheric air, instantly dissolves itself, yielding fire and water. To prove this important fact by a brilliant experiment, M. Dobereiner makes hydrogen pass from a reservoir, by a capillary tube, curved below, upon pure platina in powder, which is confined in a glass tunnel, hermetically sealed at the point, so that the gas mingles with the atmospheric air before it touches the platina. The moment that the current of gas reaches the surface of platina, the powder of that metal becomes red and burning, and this phenomenon continues as long as the stream of gas is directed upon it. This fine discovery will open a new field for physical and chemical researches.

From experiments made at Portsmouth, by Lieut. C. Morton, R. N., it appears that by artificially augmenting the surfaces of the hands and feet, the art of swimming is susceptible of being much facilitated. The apparatus which he has lately employed, and which, from its use, and facility, and similarity of application, he denominates "Marine propelling Gloves and Slippers," is said to possess considerable buoyancy, and while it enables the wearer to exert his strength to the best advantage as long as he retains any, it would still tend to support him if totally exhausted.

Sir Everard Home has recently made some inquiries by way of comparison between the auricular organs of men and quadrupeds. The result of his researches seems to prove that shrill tones, or the upper notes of an instrument, have comparatively little effect in exciting the attention of animals, whilst the full lower tones stimulate them almost to fury. Sir Everard observes, "that the effect of the high notes of the piano forte upon the great lion in Exeter Change, only called his attention, which was considerable, though he remained silent and motionless. But no sooner were the flat, or lower notes, sounded, than he sprung up, lashed his tail, and yelled violently, and endeavoured to break loose; and became

altogether so furious, as to alarm the spectators present. This violent excitement ceased with the discontinuance of the music. The deep tones of the French horn also produced a similar effect with the lower tones of the piano forte, on the elephant, and other animals on which the experiment was made."

Trenton, (N. J.) Nov. 15.

Delaware and Passaic Canal.—We were present at an exposition of the route of this canal, by Mr. McCulloch, before a committee of the Legislature, last Monday evening. Many interesting facts relative to its importance were developed. It appears the route of the canal embraces a great extent of country abundantly rich in mineral substances. Immense mines of iron, copperas, lime and zinc, lie in its vicinity—it passes 90 iron furnaces, 40 of which are in ruins for want of fuel, which can be supplied by the canal. It is proposed to start it directly opposite the Lehigh, whence the coal is derived. Its cost is estimated at \$800,000; and the revenue it would yield confidently estimated at \$250,000.

[*Emporium.*]

Return of Major Long's Exploring Party.—We have conversed with some of the gentlemen who have lately returned from the north-west expedition under Major Long, and are pleased to find that they have accomplished all the objects of their journey. These were altogether of a scientific nature: to explore the country; ascertain its geography and topography; investigate its natural history, and inquire into the dispositions, numbers, languages, modes of subsistence, &c. of the various tribes of Indians. The travelers set out from Philadelphia on the 30th April last, and completed the enterprise in a period of somewhat less than six months, having made a circuit of between four and five thousand miles, the greater part of which was through wildernesses.

[*Nat. Gaz.*]

Improvement in Paving Streets.—There are few persons who either reside in cities or visit them from the country, who would not rejoice at the success of a plan, which should relieve them from the racket of carriages and carts driving through the

streets. A better plan than the one now followed, of paving the road with rounded pebbles, we have no doubt may be devised. The ancients appear to have constructed better roads than we: the Appian way, which every body has heard of, was constructed of large square blocks of stone (probably granite), and which, for safety, convenience, and durability, has never been surpassed. We give the following extract of a letter to show that this subject is receiving attention in Europe, and we hope their example will be followed here.

Extract from a Letter, dated London, Sept. 13, 1823.

London is improving very fast. They are now making trial of a plan, which has been successfully employed in some other places, of paving the streets with a composition made of cracked stones. If this answers as well here, as it has elsewhere, and there seems to be no reason why it should not, it will make an incalculable saving in the wear of horses, carriages, the facility of repairs, opening and closing drains, aqueducts and gas tubes; besides being more economical in the first cost; diminishing the noise, and materially lessening the number of accidents.

To Extinguish Chimnies on Fire.—It has always been a desirable object in cities, to extinguish the burning soot in chimnies, said to be on fire, and many plans have been adopted for this purpose. A common one is to throw a handful of common salt in the fire which is on the hearth—the efficacy of this expedient is no doubt owing to the liberation of the muriatic acid gas, from the salt by the heat—this passing up the chimney, extinguishes the fire. A better plan however has lately been devised, and successfully practised in Europe. It is done by burning some brimstone on the hearth instead of the salt. The following experiment has been made in proof of the excellency of the plan:—A considerable bundle of dry wood and shavings was set on fire near the upper end of the chimney, and immediately after a small quantity of sulphur kindled on the hearth below, the sulphurous fumes quickly rose up through the flue and instantly extinguished the flames.

Religious Intelligence.

After we had made our selections of religious intelligence for the present month, we received the London "Evangelical Magazine" for October;

and in the "Missionary Chronicle," which accompanies that work, we found communications of a very interesting nature, from the Sandwich

Isles, which have not as yet been published in this country. A portion of these communications, therefore, we have resolved to give at present, and to reserve to the following month some domestick intelligence, of an interesting kind, which we had previously selected. It will be observed that the "American Board of Commissioners for Foreign Missions," have received intelligence from the Sandwich Islands, of about the same date with this, which was sent to the "London Missionary Society." Hence one passage, which is inserted in the *Missionary Herald* for November, is also found in the communications to the London Society.

PACIFIC OCEAN.

19th September. Letters have this day been received from the Sandwich Islands. We have stopped the printing of the *Chronicle* to insert the following interesting communications from Mr. Ellis, who, with his family, has returned safe to Oahu.

SANDWICH ISLANDS.

Oahu, March 10, 1823.

Rev. and Dear Sir,—Capt. CHANDLER, of the *Pearl*, being about to sail for America, I very gladly avail myself of the opportunity thus afforded, to acquaint you with our arrival here on the 5th of February last, after a safe and comfortable passage of five weeks from the Society Islands. We approached these shores, destined to be the scene of our future exertions in the great Redeemer's cause, with feelings of peculiar interest and delight. On landing, we were kindly received by our dear brethren and sisters, the American Missionaries, who have hospitably entertained us beneath their friendly roof, till provided with a house to go into. The king and chiefs also greeted our arrival with pleasure, and seemed to have been waiting for our return, according to our promise made on a former visit, in company with the deputation.

I was happy to find the good work had gone on more encouragingly since our departure. The king and principal chiefs of all the islands we found very favourably disposed towards the religion of Jesus Christ, and diligent in the use of the means of instruction, several of them having made a very respectable proficiency in reading and writing, being able to write intelligibly and read the small spelling-

book published in their language. The Sabbath-day is kept as a holy day by all the chiefs and many of the people, who to a great degree abstain from labour, barter, and other worldly occupations. Every Saturday night, Mr. Pitt* sends the king's crier round to proclaim throughout every part of the village, that the morrow is the sacred day, that they must not plant their gardens, build houses, make canoes, beat cloth, sell sandal wood, shoot birds, or follow any of their games or play, but go to the place of worship and hear the word of God! Few public criers have such commissions! We have very good congregations on the Sabbath days, and also on Wednesday evenings; frequently about one thousand attend, though not more than five hundred can be accommodated inside the chapel; but this is not perhaps one-fifth of the population of the village of Honoruru, where for several Sabbaths past we have had a meeting in the evening, either at the king's large house or in one of the public school houses, which is in general well attended. Messrs. Bingham, Thurston, and myself, each share in the labours of preaching, which enables us to be more extensively useful; and we sometimes have preaching in two different places at the same time. The work of teaching goes on pleasingly, though not so rapidly as we could wish. The arrival of the missionaries from America will render very considerable aid to this department of labour. Auna, whom we left here on our former visit, is actively engaged in teaching the people to read, and, together with his wife, exerts, we believe, a very favourable influence over the people at large. Taua, the native teacher we have brought with us this time from Huahine, is, by the chief's request, attached to the king's mother and her connexions, to teach them to read and write. The king's mother and her husband are chiefs of considerable influence, and are very friendly; we trust, Taua and his wife will be of great service to them. We receive almost daily applications for books; as the edition lately printed is found inadequate to the demands of the people, the brethren intend soon to print another edition, adding sixteen pages, which will render it a very useful little book.

Ever since we have arrived here, my time has been most completely taken up with the immediate concerns of the mission, so much so, that I could not even attend to the landing of our things from the ship. The regular meetings in the place of worship and in the village, the

* Karaimoku, the King's Prime Minister, so called.

attendance on the king, which he daily expects when employed at his desk, conversing with the chiefs from house to house, occasionally acting as interpreter for the king or some of the captains in harbour, &c. who have business to transact with him, sometimes detain me from house from early in the morning till late in the evening. The numerous and various duties that every day devolve upon us, are fast augmenting, and pressing more heavily, which directs us continually to look to Him, through whose grace and strength alone we can accomplish the work given us to do. The climate is, I think, more congenial to our constitutions than that of the Society Islands. I have had my health better ever since our first visit, though Mrs. Ellis has had two very severe attacks since our arrival. The air is cool and bracing, and the weather to us seems very cold. The village in the vicinity of which we live is very populous, containing probably between five and six thousand inhabitants, besides foreigners, of which at times there are considerable numbers. There are about sixteen merchants, including the American consul, who reside here constantly, to transact business with the natives and with the shipping that are continually arriving. Honoruru, possessing the most convenient harbour of any of the islands, is a place of very considerable commerce; sixteen large vessels have arrived during the short period that we have been here, most of them whalers, who put in for refreshments; among them are two English ships, viz. the *Indispensable*, Captain Brooks, and the *Princess Mary*, Captain Clark, both of London.

The great population, and the very frequent arrivals of vessels, which generally want fresh supplies of provisions, firewood, &c. render those articles very dear. The common price for a hog is from six to ten dollars. Potatoes are about one and a half dollar per bushel; firewood, ten sticks per dollar, and other articles in proportion. A dollar a day is also the common price of labour, though the natives sometimes work for less. Every article of clothing is also very dear, being first taken from England to America, and brought from thence to these Islands, except so much as is brought from China. A hundred per cent. on the American or China price, is the lowest rate at which they are ever disposed of here; but I hope we shall receive a sufficiency for our family from England, which will save a considerable expense. It is very likely we could be supported for half the amount in any of the other islands; but I think that will not be considered a sufficient reason for our removing from this:

Oahu being the residence of the king, the seat of government, the abode of all the principal chiefs of the other islands, and of most of the persons of influence in the whole group. The King and Queen of *Tauai*, the Governor of *Maui*, several Chiefs of *Hawaii*, as well as the king and Mr. Pitt, make this the place of their constant residence. It is also probably the station at which many of the elementary and other books in the language will be prepared and printed, and the translation of the scriptures carried on. Some of the chiefs have expressed their wishes that we should remove to *Maui*, or *Hawaii*, but the king and *Karaimoku*, with some others, wish us to remain. The American brethren are also decidedly of opinion that this is the station where our aid is most needed, and where we can most effectually advance the common cause. Thus Providence seems to point out this as the station we should occupy. However, I shall be happy to receive the opinion and advice of the directors, as to my continuing here, or removing to some of the adjacent islands.

Very considerable expense will be saved by the directors sending out supplies from England, particularly articles of clothing and barter; among the latter, knives, scissors, axes, and files, together with printed cottons and calicoes, coarse and cheap, are the most useful. I shall be much obliged if by the earliest opportunity the directors will send out a close cooking-stove, one sufficient for a family, and to consume at the same time the smallest quantity of fuel. It is an essential in this part of the world. It will soon repay its cost by saving fire-wood, which is perhaps the most expensive article in domestic economy. It costs the mission family about 14 dollars per month, for this article exclusively. They have lately purchased a vessel for 400 dollars, principally for the fuel it will furnish. I have written to Mr. Marsden for a stove, but it is not probable he will be able to procure one; however, should he send one, it will have saved its cost by the time one arrives from London, and will always be worth more than it cost. I regret exceedingly that our necessary expenses here should be so much greater than in the Society Islands; but I take this early opportunity of assuring the directors, that the strictest regard to economy, and to saving as much as possible the funds of the society, will invariably influence my conduct, both in putting up our dwelling, and procuring food and clothing. I trust, that after the first year, the expense of our support here will be very considerably diminished. The very extensive good to this nation, which our

residence among them seems calculated to produce, will, I hope, counterbalance the expensiveness of the place.

I feel very much the loss of the libraries of the brethren in the Society Islands; I have brought with me but a very inadequate stock to aid me in the work before me. Any benevolent individuals who may feel interested in the advancement of the moral and intellectual improvement in Christian instruction of this people, would render no inconsiderable aid by donations and books. Those on history and philology, together with any critical works on the sacred scriptures, particularly on the Old Testament, would be most valuable.

A very considerable reinforcement of labourers is almost daily expected from America, among whom there will be perhaps five preachers; but it will be some time before they will be able to speak to the people; and even were they able to begin their labours immediately on landing, the field is wider than they could occupy. The population is stated at 150,000 in all the islands, probably it exceeds a hundred thousand, to all of whom a preacher has now free access; but to many, even when additional aid shall arrive, only occasional visits can be paid, and those probably at distant intervals. It appears very desirable, should brother and sister Williams' indisposition render it necessary for them to quit the Society Islands, that they should remove hither before they finally depart for England. I think the climate such as would restore them to health, and allow them to remain on the field, (an object I know to be dear to their hearts) in a very important station among a people literally perishing for lack of knowledge, which Brother Williams' acquaintance with a language so analogous to their own, would soon enable him to impart. I have written him to that effect by the return of the *Active*, and I believe the American brethren have done the same.

The prospects of usefulness here are very great and encouraging; the set time to favour this people seems indeed fully come. The indications that God is about to smile upon them in a remarkable manner are daily becoming more numerous and striking. The ear of the people seems given to the words of instruction. The balance with respect to all the people of authority and influence is decidedly turned in favour of Christianity. The united and continued prayers of the American churches in behalf of this people appear to have been most signally answered in the very pleasing attention which they pay to the outward means of grace. Let British churches unite their prayers with those that arise from the western

shores of the Atlantic, and I feel convinced that the gracious influences of the Holy Spirit will be poured out upon them, in all its mighty energies and operations. His holy influence only seems wanting, in order to another nation's being, as it were, born in a day. May God in mercy stir up the churches, both of England and America, to united, fervent, special prayer, not only for this nation, but for every group and every solitary island upon the bosom of the vast Pacific, till they shall all become evangelized; till all shall rejoice in the pure rays of gospel truth, and bask in the beams of the Sun of Righteousness, which shall chase away the ignorance, darkness and cruelty, that now envelope their delightful abodes. I have since our arrival here, had several interviews with a native of the Marquesas (lately arrived from thence), with whom I could converse intelligibly. He informed me several Tahitians had occasionally visited them; that the chiefs and people were desirous missionaries should be sent to them, that they would not molest them. It has long been a matter of deep regret to us all, that they should remain so long in the neighbourhood of the Society Islands, unvisited, degraded by idolatry and wretchedness, without a friendly guide to conduct them to the temporal and spiritual enjoyment of all those inestimable blessings which Christianity is calculated to impart.

The frequent arrivals bring a great number of British and other seamen to this place, and I have occasional opportunities of recommending to their attention the one thing needful. I think Bibles and Testaments, and religious tracts, could be distributed with considerable advantage, and I should be very glad to receive a supply.

The letter of the king, I think, will be peculiarly gratifying to the society, not only as a specimen of his progress in writing, but also as an indication of his views and feelings with respect to Christianity. The matter and manner is entirely his own, and the translation very literal. The copies of the letters between Rev. Messrs. Thurston and Bingham and myself, will show the amicable manner in which we commenced, and, I hope, shall carry on our arduous work, and will, I trust, be gratifying to the patrons under whom we respectively labour.

I shall feel very considerable anxiety till I have the pleasure of hearing from you, though I am confident you will approve of our removal from Huahine. I hope to be favoured with communications by the earliest opportunity.* In the mean

* It is probable that in course of the

time, I remain, Rev. and dear sir, your obedient servant in the gospel,
(Signed) WILLIAM ELLIS.

P. S. I have occasional applications from the people to bind books for them, which I should be happy to do, but we want materials for this purpose. A standing press, cutting-press, sewing-press, and plough with boards, &c. would be very useful.

Letter from the American Missionaries in Oahu, to Mr. Ellis.

Honoruru, Feb. 19, 1823.

Dear Brother Ellis,—Safely and seasonably arrived at this new missionary field, as the scene of your future labours in the gospel of our common Lord, you will permit us as your brethren to tender our sincere congratulations and affectionate welcome. We have with admiration witnessed some of those striking movements of Providence which led the way and brought you hither to unite your experience, your counsels, your prayers, your labours, and your influence with ours, in the great work of giving to this nation the inspired word of God, with ability to read it intelligibly, and leading them to the obedience of the truth as it is in Jesus; and we regard your arrival and settlement here as an important means of comfort and aid to us, and an accession of strength to the cause of missions here; and as one of the special tokens of God's merciful designs towards the benighted and degraded inhabitants of the Sandwich Islands.

We have long ago opened our arms and our bosoms to receive you; we now gladly hail your arrival; and with unfeigned satisfaction and unreserved approval, as your brethren and fellow labourers, embrace you as a minister of Christ, and as a missionary of his cross; and while we feel and cherish an ardent desire that we may ever be mutual helpers and comforters in the toils and trials of a missionary life, you will in all matters relative to the acquisition of the language, the translating and publishing of the scriptures, recommending important measures to the government, devising and executing plans for urging forward the intellectual and moral improvement of this nation, allow us with special confidence to rely on your experience and opinion, your counsels, and your aid. Fully persuaded as we are that no interest separate from, or opposite to, that which we seek in the sacred cause will ever be embraced in your de-

signs, it shall be our steady aim to afford every facility in our power for the promotion of your most extended usefulness in these islands of the sea, whose salvation we would unitedly seek. "Thine are we David, and on thy side, thou son of Jesse, peace, peace be unto thee, and peace be to thine helpers, for thy God helpeth thee."—"Lift up thine eyes and look around on the fields, for they are white already to the harvest; and he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

We are, dear Brother,

Very affectionately yours, in the labour and fellowship of the Gospel,

HIRAM BINGHAM,
ASA THURSTON.

To the Rev. Mr. Ellis, Missionary of the London Missionary Society.

P. S. We subjoin a copy of the resolution passed at a meeting of brethren at the Mission House on the 8th inst. with reference to the arrival of yourself and Mrs. Ellis—

Mission House, Oahu, Feb. 8, 1823.

As Divine Providence seems so conspicuously to have marked the way for the entrance of Mr. and Mrs. Ellis into this missionary field, and as they have come hither with the hearty approbation and affectionate recommendation of the agents of the London Missionary Society, the Rev. Daniel Tyerman and George Bennet, Esq. and of the Rev. Messrs. Orsmond, Bourne, Barff, Williams and Threlkeld, fellow labourers in the South Sea Islands, to unite with us as colleagues and fellow helpers to the truth in turning this nation to the service of Christ our common Lord, the Proprietor and Redeemer of nations. Resolved,—That we affectionately receive them as such, tendering to them heartily our Christian and missionary fellowship and aid, with the earnest hope and prayer that our union and co-operation may be affectionate and uninterrupted, until we shall be called from our labours to eternal rest. Done by the mission.

H. BINGHAM. D. CHAMBERLAIN.
A. THURSTON. E. LOOMIS.

Copy of a Letter to the Missionary Brethren, in answer to the above.

Oahu, Feb. 25, 1823.

Dear Brethren,—The warm congratulations on our arrival here, and the very affectionate welcome to these shores conveyed in your kind epistle of the 19th inst. I received with unusual emotions of pleasure and satisfaction; and should have

next month, Mr. Ellis will receive letters notifying to him the Directors' approbation of the measure.

answered it at an earlier period, had not the immediate and more pressing duties of the mission so completely occupied my time and attention, as to put it entirely out of my power.

It is peculiarly encouraging to our minds to enter these interesting fields under such animating circumstances as those which mark our introduction to this enlarged sphere of missionary exertion, preceded and accompanied by a train of events which so strikingly display the Divine direction and approbation in our removal from the Society to the Sandwich Islands. Nor do I reckon among the least auspicious of those events, the ingenuous and benevolent manner in which we have been received by you, though coming from a different country, patronised by another society, and originally designated to a different field. The broad and Catholic principles which you have in the present instance so generously evinced, indicate an eminent degree of that disinterested and Christian liberality and benevolence so uniformly inculcated in the New Testament, and so conspicuous a feature in the signs of the times, when the principles of union and co-operation are so much better understood, and more universally acted upon, than in any preceding age of the church. Our union in the great cause which we have combined our energies to support, will be hailed by Christian philanthropists both in America and England, as an indication of the approach of that happy period, when minor distinctions among the ministers and people of God shall vanish, when they shall recognise each other as brethren, wherever they may meet, and be as "one fold under one shepherd."

Allow me also to assure you, that in complying with the solicitations of the chiefs of these islands, and your own deliberate recommendation to remove hither, I have been actuated solely by a sense of duty. I have no interests whatever to promote other than those equally dear to us both; no plans to pursue but those exclusively connected with the pure and unmixed doctrines and principles of the Bible, nor any object to accomplish, but to aid in laying the foundation of that glorious kingdom, the stability and extension of which we mutually count it our happiness to spend and be spent in advancing. I feel that it is unnecessary for me add, that it is the undisguised wish of my heart to combine my efforts with yours, and uniformly employ any facilities which my acquaintance with the language, traditions, popular character, and general habits of the Society Islanders, may furnish, for the great object of ameliorating the wretchedness of the long-

neglected and degraded people around us, and conferring on them all the blessings Christianity is calculated to impart.

May our union be uninterrupted and permanent. May we ever walk in humble dependence on the great Teacher of mankind; may his Spirit pervade our hearts, and direct our steps and our every effort; and his abounding grace, crown our feeble exertions with divine and glorious success.

I am, dear Brethren,

Very affectionately yours in the bonds of the Gospel,

WM. ELLIS.

To the Rev. Messrs. Bingham and Thurston, Missionaries in the Sandwich Islands.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of November last, viz.

Of Rev. Mr. Nevins, per Rev. Dr. Janeway, a donation from the ladies of the First Presbyterian Sabbath School, Baltimore, for the Contingent Fund	\$10 00
Of Rev. Samuel Tomb, collection in Salem, N. J. for do.	9 00
Of John D. Duffield, Esq. do. in Snowhill, Del. for do.	10 00
Of Samuel Bayard, Esq. do. in Princeton, N. J. for do.	26 85

Amount received for the Contingent Fund,	55 85
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Of Benjamin Strong, Esq. for the Synod of New York and New Jersey Professorship, viz. from the First Presbyterian Church in Wall street, N. Y. under the pastoral care of Rev. Mr. Whelpley, \$1008. Presbyterian Church in Cedar street, Rev. Dr. Romeyn, \$1246. Do. in Murray street, Rev. Wm. D. Snodgrass, formerly under Rev. Dr. Mason, \$545	2799 00
Of Rev. Cyrus Gildersleeve, Wilkesbarre, per Mr. G. Hollenbach, his donation for the same Professorship	50 00
Of Rev. Dr. E. S. Ely, in full of his subscription for the Oriental and Biblical Literature Professorship	100 00
Of Rev. Dr. Samuel Miller, his fourth half-year for do.	25 00
And per do. from Z. Lewis, Esq. the half-yearly payment now due, for the Le Roy and Ban- yer Scholarships	175 00

Total \$3204 85

View of Publick Affairs.

SPAIN. The French have triumphed in their invasion of Spain. Cadiz surrendered, or rather ceased to resist, on the 30th of September. The members of the Cortes have gone whithersoever they thought they could go with the most safety.—Some to Gibraltar, and many we know not where. The king, before he left Cadiz, but after he declared himself to be perfectly at liberty, published a proclamation, in which he pledged himself that a full indemnity should be granted to all, without exception, who had espoused the constitutional cause. But in about a week afterwards, on the 6th of October, he published another proclamation, proscribing all the constitutional leaders—not indeed directly sentencing them to death or banishment, but announcing that which looks to such an issue, and which he probably intended should be so understood. He also declared all the doings of the Cortes, and all his own doings, under the late constitution, to be utterly null and void. *Riego* is captured and condemned to die. *Mina* is yet in arms: and the vascillating *Ballasteros*, it is said, hesitates whether to surrender his army and himself, or yet to resist. A part of the French army has embarked at Cadiz, on its return home. The Duke *D'Angouleme* is returning by land.—Some accounts say he is going to Catalonia, to finish the war in that quarter. The King of Spain, when last heard from, was indulging his superstitious devotions in Seville. It appears that he has re-established the inquisition. In the mean time, nothing, it would seem, can exceed the distraction which reigns throughout his unhappy kingdom; over which it is questionable whether he will be able much longer to exercise any authority. But we cannot at present indulge in speculations or conjectures.—Indeed we are tired of speculating, in regard to a people so degraded and debased as the mass of the Spanish nation appear to us to be. We only rest in the opinion, which we have repeatedly expressed, that they are suffering severely under the scourge of heaven.

PORTUGAL. It is said that the King of Portugal, although exercising uncontrolled power, does not feel safe in his own capital; the inhabitants of which are represented as very generally in favour of the late constitution. It appears, however, that the ruling authorities both of Portugal and Spain, with the stipulated assistance of a French force as an auxiliary, are determined on an attempt to regain their possessions in South America. If this attempt should be seriously made, our Southern neighbours are not likely to see a speedy end to their troubles; a deluge of human blood will flow, and probably a general war in Europe be the consequence. Nor is it improbable that our own country will be involved. We are certainly not regarded with a favourable eye by any of the lovers of despotick rule. They think, and with less error than often marks their opinions, that our revolution and existing government are to be regarded as the source and vital spring of that spirit of liberty in Europe which has caused them so much trouble, which of all earthly things they most hate and most desire utterly to extinguish.

FRANCE is intoxicated with the success of the French arms in Spain. From the city of Paris, to the smallest country towns in the kingdom, the late successes are celebrated by fetes, and by every expression of popular joy and exultation. These successes are no doubt a healing balm to the wounded national pride, occasioned by the defeat of the armies under Bonaparte, and the subjugation of the country by a foreign military force. The governmental authorities, at the same time, carefully cherish this exultation, because it serves to strengthen their own sway, and to repress the opposition of the liberals who warmly protested against the invasion of Spain. It does indeed seem as if not only in France, but throughout continental Europe, the cause of freedom is for the present effectually put down, and that absolute monarchical sway completely possesses the ascendant.

GREAT BRITAIN. The British parliament has not yet met. But it appears that commissioners have been appointed and sent to the newly erected governments in South America. Inquiries have already been made by Spain, and Portugal, and France, as to the design of these appointments; and a soothing answer is said to have been returned. But Britain cannot but wish the independence of these new states, as affording a most important opening for her commercial speculations and enterprise. She probably will not permit France, or Russia, or Austria, to aid in their subjugation; and if not, their subjugation will not we think be effected. But it is not at all im-

probable, that the conflicting views and wishes of all the parties concerned, may bring on that general European war to which we have already alluded. It is said that active operations are already going on in the British shipyards, to have their navy in readiness for immediate service.

ROME.—A new Pope was elected at Rome on the 27th of September, and his coronation took place on the 5th of October. He was the Cardinal *Annibal, Della Genga*, an Italian. He was born at Genga, August 2d, 1760; and was the first cardinal named by the late Pope, after the re-establishment of his authority by Napoleon. The present Pope has taken the title of **LEO XII.**

THE GREEKS.—The cause of the Greeks is prosperous far beyond all our anticipations, and we believe as much beyond their own. Up to the date of the last accounts, they had been much more successful in the last campaign than in any other; and with much less bloodshed and all the other distressing concomitants of war. The Turkish invasion appears to have been conducted with very little military or naval skill; and the plague has destroyed many of their sailors and soldiers, and embarrassed and enfeebled all their operations. A lively interest begins to be taken in the cause of the Greeks, not only in England but in some parts of continental Europe, as well as in this country. Our hope of its success is greatly increased—it almost rises to confidence. In taking a view of the political state of Europe, Britain and Greece strike us like those verdant spots of which travellers tell us in the Arabian deserts.

RUSSIA and TURKEY are said to have accommodated their differences peacefully, under the mediation of the British ambassador, Lord Strangford. We hope that the parties will not find leisure and inclination to do mischief to others, now that they have terminated the dispute which has so long subsisted between themselves.

SOUTHERN AMERICA.—The Colombian Republick has driven the Spanish troops from Porto Cabello, and is now almost entirely cleared of its late invaders.—It is probable, however, that a very serious conflict awaits the republicans, from a new and formidable invasion from Spain and France. Mexico has anticipated the mother country in a declaration of war. It is marked, notwithstanding, by an unusual degree of liberality, in allowing time for the friends of Old Spain to leave the country and to dispose of their property. The Brazils remain *in statu quo*. But it appears that they too are to look for an invasion from Europe. On the western coast of South America the republicans appear to be rapidly expelling or subduing the royalists.

THE UNITED STATES.—The great political topic which now occupies the attention of our countrymen is the choice of the next President. We have only to say, in regard to this, that we think that the friends of religion in the United States ought earnestly to pray that the choice of a chief magistrate may fall on one who will rule in the fear of God, and recommend piety and good morals by his own example; and that, with their prayers, they should use all lawful and proper endeavours that such a choice may be effected. Much expectation is excited in regard to the contents of the next presidential communication to Congress, which is now impatiently looked for. Congress agreeably to the constitution meet on the first of the present month.—The coming session will be one of great interest for our country. Let us constantly beseech of Him who holds the destinies of nations in his hands, that all the councils of *our* nation may be enlightened by his wisdom, conducted in his fear, and crowned with his blessing.

Since the above was in type, we have seen and carefully perused the president's message to congress. It is of unusual length; and, in our judgment, is not surpassed in a lucid, temperate, and dignified exhibition of the various interests and concerns of the nation, by any composition of the kind which we have heretofore read. Yet sorely did it disappoint and grieve us, to find that from beginning to end there was no recognition of our dependance on God, or of our indebtedness to Him for the unparalleled prosperity and happiness of our country. We will give the last three sentences of the message, and add in brackets what we humbly conceive would greatly enhance its value, in the estimation of the pious part, at least, of our president's constituents—"To what then do we owe these blessings? It is known to all, that we derive them [under the divine benediction] from the excellence of our institutions. Ought we not then to adopt every measure which may be necessary to perpetuate them [be thankful to Almighty God that he has permitted and enabled us to establish them, and manifest our gratitude for his distinguishing favours, by obedience to his laws and an humble reliance on his future protection and care?"]

TO THE PATRONS OF THE CHRISTIAN ADVOCATE.

The editor of the Christian Advocate informs its patrons, that he has now become the sole proprietor of that work; and that all the profit or loss attending it, will henceforth be exclusively his own; excepting the tithe of gain,—if gain there shall be—which will remain sacredly appropriated to the charities of the church.

From the present number of subscribers, the work will but barely defray the expense of publication. The editor, therefore, earnestly requests its friends to use their influence and agency to give it a wider circulation. Surely the Presbyterian church in the United States is able, and ought to be willing, to support one religious journal, in which the doctrines which she professes are explained and defended, the proceedings of her supreme judicature fully detailed, her institutions advocated, information relative to all her important interests constantly and seasonably communicated, and a tenth of its profits consecrated to her charities. Of such a publication, is it too much to say that *no other* ought to be permitted, by the members of this church, to take the place or prevent the reception.

It is not for the editor to pronounce on the intrinsic merit of a work conducted by himself. He may however be allowed to say, that in place of this address there would have been a notice of the resignation of his editorial labours, if those labours had not received the voluntary and animating approbation of men whose opinion both he and the publick are accustomed to respect. Supported by this opinion, and exceedingly desirous that the church to which he belongs and to which he is ardently attached, should sustain a reputable religious miscellany, he is determined to persevere, in opposition to much that is calculated to dishearten. He has not received, and never expects to receive, any pecuniary emolument whatever, for his laborious occupation through the whole of the past year; and what is far more to be regretted, the design of the work is in a great measure defeated, and its usefulness much circumscribed, by its very limited circulation. He is resolved notwithstanding, to improve the contents of this publication to the utmost of his power, that it may increase its claims to the encouragement on which its continuance must depend; and if it shall at last expire for the want of patronage, he will at least have the satisfaction to reflect, that in the evening of a life devoted to the church of Christ, he still earnestly endeavoured to render it an important service, although his best efforts were unsuccessful.

All the mercantile concerns of the Christian Advocate will *hereafter* be conducted by the editor's son. Letters relative to subscriptions, accounts, remittances, &c. should therefore be directed, *post paid*, to Jacob Green, Esq., No. 190, Pine street, Philadelphia—communications for the work, to the editor himself, at the same place. Mr. E. Littell, No. 88 Chestnut street, is still the publisher of the Advocate; and to him all remittances for the *past year*, and all communications relative to the concern *hitherto*, are to be directed.—An index to the volume which is closed by the present number, will be sent to subscribers, with the number for the coming month.

TO CORRESPONDENTS.

TRINITARIAN No. II., shall appear in our next. U. and *A Discussion on Rom. i. 28*, are under consideration.

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